

المعجم الوسيط

ARABIC-ENGLISH
LEXICON

BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
BOOK I - PART 4

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The eight published volumes of Edward William Lane's immense work comprise all of Book I, the essence of the *Arabic-English Lexicon*. Book II, covering rare words, was to have been presented in one or two volumes more. This part of the work was incomplete at the time of the author's death in 1876 and never appeared.

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BOOK I.—PART 4.

ص — س

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س

The twelfth letter of the alphabet; called *سِين*. It is one of the letters termed *مَهْمُوسَةٌ* [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed *أَسْلِيَّةٌ*, as also *ص* and *ج*, because proceeding from the tip of the tongue: its place of utterance is between that of *ص* and that of *ج*: and Az says that it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from *ص* by the raising of the tongue to the palate [in the utterance of the latter], and from *ج* by the suppression of the voice [in the utterance of the former]. (K in art. *سِين*.) It is one of the letters of augmentation [occurring in the form *اسْتَفْعَلٌ* and its derivatives]. (S and L in art. *سِين*.) [See also *سِين* in art. *سِين*. It is sometimes substituted for *ص*; as in *سَقَرٌ*, for *صَقَرٌ*: and for *ش*, as in *سَطْرَنَجٌ*, for *شَطْرَنَجٌ*: (see De Sacy's *Chrest. Arabe*, sec. ed., ii. 230-233: and iii. 530-532:)] and AZ says that some of the Arabs substitute for it *ت*, (S and L and K* in art. *سِين*), as in the saying (S and L in art. *سِين*) of 'Alyā Ibn-Arḥam, (L ib.,)

- يَا قَبْحَ اللَّهِ بَنَى السَّعَلَاتِ
- عَمَرُو بَنَ بَرَبُوعِ شِوَارِ النَّاتِ
- لَيْسُوا أَعْقَابًا وَلَا أَكْهَابِ

[O, may God remove far from good, or from prosperity, the sons of the Sialāh, 'Amr Ibn-Yarboog, the worst of mankind: they are not chaste, nor sharp in intellect]: he means *النَّكَبِ* and *بِأَكْهَابِ*: (S and L ib.): and in like manner

one says *طَسَّتْ* for *طَسَّ*. (TA in art. *طَسَّتْ*.) — *سِين* in the *Kur* [commencing ch. xxxvi.] is like *سَم* and *سَمَر* at the commencement of chapters of the same; and is said by 'Ikrimah to mean *سَانٌ* [O man]; because it is followed by the words *إِنَّكَ لَمِنَ الْمُرْسَلِينَ*: (S and L in art. *سِين*.)

or it means either thus, or *سَيْدٌ* [O man of dignity]. (K in art. *سِين*.) — *س* is a particle peculiarly prefixed to the aor., rendering it clearly denotative of the future, (Mughnee, and S* and L* in art. *سِين*), as in *سَيَفْعَلُ* [He will do such a thing], (S and L ib.) and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from *سَوَفَ*, contrary to what the Koofees

hold: nor is the extent of the future with it shorter than it is with *سَوَفَ*, contrary to what the Bagrees hold: the analytical grammarians term it *حَرْفٌ تَنْفِيسِيٌّ*, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer than their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] *لَنْ*. (S and L in art. *سِين*.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the *Kur* [iv. 98], *سَتَجِدُونَ آخَرِينَ* [as though meaning *Ye continually find others*]; and they adduce as an evidence thereof the saying in the same [ii. 136], *سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبَلَتِهِمْ* [as meaning *The light-witted of the people continually say, What hath turned them away, or back, from their kibleh?*]; affirming that this was revealed after their saying *مَا وَلَّاهُمْ*: but this the grammarians know not; and that this verse was revealed after their saying *مَا وَلَّاهُمْ* is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, *فُلَانٌ يَفْعَلُ كَذَا* and *فُلَانٌ يَفْعَلُ كَذَا*, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) — [As a numeral, *س* denotes *Sixty*.]

سا

سا i. q. سَوَفَ, q. v.

سَابٌ

1. *سَابَهُ*, (S, M, K,) aor. ء, (M, K,) inf. n. *سَابٌ*, (S, M,) *He throttled him*, syn. *خَنَقَهُ*; (S, M, IAth, K;) i. e., *squeezed his throat*: (IAth:) or, *so that he died*, (S,) or *so that he killed him*. (M, K.) — And *سَابَهُ* *He widened it*; namely, a *سِقَاءٌ* [or skin for water or milk]. (S, K.) — *سَابٌ مِنَ الشَّرَابِ*, (M, K,) aor. and inf. n. as above; (M;) and *سَابٌ*, (M, K,) aor. ء, (K,) inf. n. *سَابٌ*; (M;) *He was satisfied with drinking of wine or beverage*. (M, K.)

زَقٌّ and *مَسَابٌ* A [skin such as is termed] *زَقٌّ*, (S, M, K,) for wine: (M:) or such as is large: (M, K:) or a *زَقٌّ* of any kind: (M:) or a receptacle of skin, or leather, in which the *زَقٌّ* is put: (M, K:) the former also occurs in a verse in which it is read without ء, for the sake of the rhyme: (M:) and its pl. is *سُؤُوبٌ*: (S, M, K:) and (so in the S, but in the K “or,”) the latter (*مَسَابٌ*) signifies a skin for honey; (S, K;) and in a verse of Abou-Dhu-eyb, (S, M, K,) cited voce *خَافَةٌ*, (S, M,) it is written *مَسَابٌ*, (S, M, K,) without ء: (S, M:) and it signifies also a skin in which clarified butter is put. (S and L voce *مَسَادٌ*.)

سُؤُبَانٌ, in the following saying, (IJ, M,) *إِنَّهُ لَسُؤُبَانٌ مَالٌ*, meaning *Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well*, (IJ, M, K,*) is from *سَابٌ* signifying “a *زَقٌّ*,” because the *زَقٌّ* is made only for the preservation of its contents. (IJ, M.)

سَابٌ: see *سَابٌ*. — Also, (K,) applied to a man, (TA), *Who drinks much water*. (K.)

سَادٌ

1. *سَادَ*: see 1 in art. *سَوَدٌ*.

4. *سَادٌ* signifies *The hastening, or being quick, in journeying*; (S, K;) and is mostly used in relation to journeying by night: (S:) or the *journeying all the night*; (M;) or the *journeying in the night without alighting to rest*; (Mbr, S, K;) and *تَأْوِيْبٌ* signifies the “*journeying in the day without alighting to rest*.” (Mbr, S:) or the *journeying of camels night and day* (AA, S, M, K) together. (M, K.) And *سَادٌ* occurs [as an inf. n. in the sense of *سَادٌ*]; but [ISd says] I know not any verb [properly] belonging to it. (M.) — You say also, *سَادَ السَّيْرَ*, *He prosecuted the journey with energy*, (M,) or *persistently, or continually*. (MA.) [See an ex. in a verse of Abou-Duwād cited voce *مَرْدُوْدٌ*.]

سَادٌ [an inf. n. of which the verb is not mentioned,] The act of *walking, or going any pace on foot*. (M.)

سَادٌ: see 4, above.

سُوْدَةٌ *Somewhat remaining of youthfulness* (S, K) and *strength* (S) in a woman. (S, K,*) [See also *سُوْدَةٌ*.]

question, or problem, &c.]. (TA.) The saying, in a trad., *كَرِهَ الْمَسَائِلَ وَعَابَهَا* means †[He (Mohammad) disliked and discommended] *subtle questions, such as are needless.* (TA.) — See also *سَوَّلَ*: — and see 4.

سَوَّلَ [pass. part. n. of 1: and used as a subst.]: see *سَوَّلَ*.

سَامَرٌ

1. *سَامَرٌ* (S, M, Mḡb, K,) and *سَمِيَهُ* (M, Mḡb, K,) aor. ʔ, (S, Mḡb, K,) inf. n. *سَامَرٌ* (S, M, K) and *سَامَرٌ* (K) and *سَامَةٌ* (S, M) and *سَامَةٌ* and *سَامَةٌ*, (S, Mḡb, K,) *He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; (S, M, Mḡb, K;) namely, a thing; (S, M, K;) syn. مَلٌّ (S, M, Mḡb, K,) and ضَجْرٌ (Mḡb:) مَلٌّ exceeds مَلٌّ. (Ham pp. 775-6.) It is said in the Qur [xli. 49], لَا يَسَامِرُ الْإِنْسَانُ مِنْ دَعَاِ الْخَيْرِ [Man will not turn away with disgust from, or will not be weary of, praying for good, or wealth, or prosperity]. (Mḡb.) And in a trad., *إِنَّ اللَّهَ لَا يَسَامِرُ حَتَّى تَسَامُوا* *Verily God will not turn away with disgust until ye turn away with disgust; like تَمَلُّوا حَتَّى تَمَلُّوا*, and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Aishah that she used to say to the Jews, *عَلَيْكُمْ السَّامُ وَالذَّمُّ وَاللَّعْنَةُ* [*Disgust, or loathing, and contempt, and cursing, rest upon you*]: thus related with ʔ, meaning ye shall turn away with disgust from your religion: but commonly related without ʔ [and with a different meaning], as will be stated hereafter [in art. سوم]. (IAth, TA in this art. and in art. سوم.)*

4. *سَامَهُ* *He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate.* (M, K.)

سَوَّوْرٌ an [intensive] epithet from 1 [meaning *Wont, or much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate*]: (S, M, K:) or *much affected with vexation, or disgust; having little patience.* (Ham p. 532.)

سَاوٌ

1. *سَاوٌ* (S, M, K,) like *رَمَاهُ*, [or rather like *دَعَاهُ*,] incorrectly [and differently] written in copies of the K, (TA.) i. q. *سَاوٌ*, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, *سَاوَهُ الْأَمْرُ*, like *سَاوَهُ* [*The affair displeased, grieved, or vexed, him*]: (M:) and *سَاوَتْهُ*, meaning *سُوِّتَتْهُ* [*I displeased, grieved, or vexed, him*]. (S, TA.) — And *سَاوٌ* (K, TA,) inf. n. *سَاوٌ*, (TA,) *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them*: (K, TA:) mentioned by Az: app. a dial. var. of *سَعَى*. (TA.)

4. *سَاوْتُ الْقَوْسَ* *I made a سَاوَةٌ [q. v.] to the bow.* (K, TA.)

سَاوَةٌ } see what next follows.
سَوَّوْرَةٌ }

of a bow, and *سَوَّوْرَةٌ*, (Ibn-Málik, Az, ISd, K, TA,) and *سَاوَةٌ*, (Ibn-Málik, K, TA,) [in the CK erroneously written *سَاوَةٌ*, and it is there implied that the other vars. are *سَوَّوْرَةٌ* and *سَوَّوْرَةٌ*,] dial. v. s. of *سَوَّوْرَةٌ*, (K, &c.,) i. e. *The curved extremity, thereof.* (TA.) [See also art. سَوَّوْرَةٌ.]

سَاعَةٌ, like *مَسَاعَةٌ*, is a dial. var. of *مَسَاعَةٌ*, [or] formed from the latter by transposition; and has for its pl. *مَسَائِكٌ*: whence the saying, *أَكْرَهُ مَسَائِكَ* [*I dislike, or hate, thy vices, faults, or acts of disobedience*]: (TA:) Sb mentions this saying; (M, TA;) and says, *مَسَاعَةٌ* is pluralized, and then the pl. is transformed, so that it is as though it were pl. of *مَسَاعَةٌ*, like *مَسَاعَةٌ*. (M.)

سَبَّ

1. *سَبَّهُ* (S, M, K,) [aor. ʔ,] inf. n. *سَبٌّ*, (M,) *He cut him, or it.* (S, M, K.) — And i. q. *عَقَرَهُ* [i. e. *He wounded him; or hocked, houghed, or hamstring, him; &c.*]. (S, K.) — And, (S, M, K,) aor. as above, (S, TA,) and so the inf. n., (M, TA,) † *He pierced him in the سَبَّة*, i. e. the *است*. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. سر.] — Also *سَبَّهُ*, (S, M, A, Mḡb, K,) aor. as above, (S, M,) inf. n. *سَبٌّ* (S, M, Mḡb, K) and *سَبَّيْتُ*, (K,) [but the latter, accord. to analogy, has an intensive signification,] *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, M, A, MA, K, Bq in vi. 108, &c.) from the same verb in the first of the senses expl. in this art.; (M;) as also سَبَّيْتُ; (K;) or the latter signifies he reviled him, vilified him, &c., much; syn. أَكْثَرَسَبَّهُ; (M;) or is more than سَبَّهُ (أَكْثَرُ مِنْ سَبَّهُ) (TA.)*

2: see what next precedes. — *سَبَّبَ لِأَمْرٍ*, (MA,) inf. n. *تَسْبِيبٌ*, (KL, Pḡ,) † *He made, or appointed, or prepared, a means, or cause, (MA, KL, Pḡ,) of attaining, or accomplishing, the thing, or affair.* (MA.) [And *سَبَّبَ*, alone, † *He, or it, caused or, occasioned.*] You say, *سَبَّبَ اللَّهُ* † *May God make, or appoint, or prepare, for thee a means of attaining good, or prosperity.* (A, TA.) And *سَبَّبَ لِنَهْجٍ مَجْرَى* † *He made, or prepared, a channel for the water.* (A, TA.)

3. *سَبَّبَهُ*, inf. n. *سَبَابٌ* (S, M, A, Mḡb, K*) and *مَسَابَةٌ*, (M, Mḡb, KL, TA,) *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him.* (M, A, TA.) You say, *بَيْنَهُمَا سَبَابٌ* *Between them two is mutual reviling, &c.* (A.) And *الزَّاحِجُ سَبَابٌ* [*Jesting is the mutual reviling, &c., of those that are foolish, or stupid.*] (A, TA.) And it is said in a trad., *سَبَابُ الْمُسْلِمِ فُسُوقٌ*, (TA) *The mutual reviling of the Muslim is a departure from obedience to God.* (El-Munáwee in his Expos. of the Jámi' eq-Şagheer of Es-Suyootee.)

5. *تَسَبَّبَ* [as quasi-pass. of 2, † *It was, or became, made, or appointed, or prepared, as a*

means, or cause, of attaining, or accomplishing a thing, or an affair; followed by لِأَمْرٍ. And It was, or became, caused, or occasioned.] You say, *تَسَبَّبَ مَالُ الْفَيْءِ* † [*The property of the spoil, or acquisition, or tribute, termed فَيْءٌ was caused, or occasioned, to accrue*]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the فَيْءِ (Az, TA.) [See also 10.] — *تَسَبَّبَ بِهِ إِلَى شَيْءٍ* † *He made use of it as a means, or cause, of attaining, or accomplishing, a thing.* (M.) And *أَتَسَبَّبُ بِفُلَانٍ إِلَيْكَ* † [*I make use of such a one as a means of access to thee*]. (TA in art. ذَرَعَ.) — [Hence, in the present day, *تَسَبَّبَ* is used as meaning † *He trafficked; because trafficking is a using means to procure subsistence.*]

6. *تَسَابَّ*, (K,) [or *تَسَابَّوْا*,] inf. n. *تَسَابٌّ*, (S,) *They two cut each other, (S, K,) [or they (i. e. more than two persons) cut one another.]* — [Hence, (see 1, last sentence,)] *تَسَابَّوْا*, (S, M, A, MA, K,) inf. n. as above; (S;) and *تَسَابَّوْا*; (A, MA;) *They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another.* (S, M, A, MA.) And *بَيْنَهُمْ أَسْبَابٌ* (S, M, A, TA) *Between them is a thing [meaning reviling or vilifying speech] with which they revile, or vilify, &c., one another.* (M, TA.)

8: see the next preceding paragraph.

10. *اسْتَسَبَّ لِأَبَوَيْهِ* [*He invited, or attracted, reviling, or vilifying, to his two parents*]. (A.) It is said in a trad. of Abou-Hureyreh, *لَا تَسْتَسِبَّ لِأَمَارِ أَبِيكَ وَلَا تَجْلِسْ قَبْلَهُ وَلَا تَدْعُهُ بِأَسْمِهِ وَلَا تَسْتَسِبَّ لَهُ*, i. e. [*By no means walk thou before thy father, nor sit down before him, nor call him by his name, nor expose him to reviling, or attract reviling to him, by reviling another's father, for in that case he may revile thy father in requital to thee.*] (TA.) — *اسْتَسَبَّ لَهُ الْأَمْرُ* (A, TA) [*The thing, or affair, or event, became caused, or prepared, for him: thus expl. by IbrD: see also 5*].

R. Q. 1. *تَسَبَّبَ* † *He severed his tie, or ties, of relationship, by unkind behaviour to his kindred.* (A.A.) — *He went a gentle pace.* (A.A. [Freytag, on the authority of "Hamak. Waked.," assigns this meaning to تَسَبَّبَ.] — *He smelt a foul smell.* (A.A.) — *He discharged his urine.* (M, K.) *He made water to flow.* (K.)

R. Q. 2. *تَسَبَّبَ* *It (water) ran, or flowed.* (K.) — See also R. Q. 1.

سَبَّ *One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.; (A'Obeyd, S, M, Mḡb, K;) as also سَبَّيْتُ (S, K.) And [simply] One's mutual reviler or vilifier &c.; (A'Obeyd, S, M, K;) as also سَبَّيْتُ.*

(M, K.) A poet, (S,) namely, 'Abd-er-Rahmán Ibn-Hassán, satirizing Miskeen Ed-Dárimée, (TA,) says,

- لَا تَسْبِنِي فَلَسْتُ بِبَيْتِي
- إِنَّ بَيْتِي مِنَ الرِّجَالِ الكَرِيمِ

[Thou shalt by no means revile me; for thou art not my mutual reviler: verily he, of men, who is my mutual reviler is the generous]. (S, TA.) [See also مُسْتَبٌ: and سَبَابٌ.] — A veil, or the like; syn. سِتْرٌ. (M.) — A woman's muffler, or head-covering; syn. خِمَارٌ. (S, M, Mṣb, K.) — A turban. (S, M, Mgh, Mṣb, K.) El-Mukhabbal Es-Saʿdeé says, (S, M, Mgh,) using it in this sense, (M, Mgh,)

- وَأَشْهَدُ مِنْ عَوْفٍ حُلُولًا كَثِيرَةً
- يَحْجُونَ بِسَبِّ الزَّبْرِقَانِ المَزْعُفَرَا

[And I witness many persons of 'Onf, alighting during their journeys, going repeatedly to and fro to see Ez-Zibrikan's turban dyed with saffron]: (S, M, Mgh:) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron: or, as some say, the meaning is his است; [but this is correctly, or more commonly, termed سَبَّةٌ]; and Kṯr asserts that he was suspected: (M:) he says that Ez-Zibrikan used to tinge his است yellow; but this is a strange saying. (TA in art. زبرق) — Also, and سَبِيَّةٌ, An oblong piece (S, M, K) of cloth, (M,) or of thin cloth, (K,) or of thin linen cloth, (S,) or of white cloth: (M:) or a thin garment: (Abou-Omar, TA:) or so the latter word: (M:) or this signifies a linen stuff that is brought from the region of the Nile, of a kind commonly known among the merchants by [the name of] كَرُوحٌ, some of which are made in Misr, and their length is eight by six [cubits: cubits being meant because the ns. of number here are fem., and ذِرَاعٌ is fem.]: (Sh, TA:) or this same word signifies an oblong piece of cloth of any kind, or, as some say, of linen: (TA:) the pl. of the former is سَبُوبٌ; (S, K, TA;) and of the latter, سَبَائِبٌ; (S, M, K, TA:) in a verse of 'Alkameh Ibn-'Abadeh, the phrase سَبَا الكَتَانِ is used for سَبَائِبِ الكَتَانِ. (M.) — See also سَبَبٌ, first signification.

سَبَّةٌ i. q. اِسْتٌ † [The podex, or the anus]: (S, M, A, K:) because it is discommended. (A.) [See also سَبَبٌ.] — مَضَتْ سَبَّةٌ مِنَ الدَّهْرِ † A space, or long space, of time passed; (S, M, A;) [thus termed] because time is always complained of; (A;) and so سَبَّةٌ, in which the ن is [said to be] a substitute for the [former] ب of سَبَّةٌ, in like manner as it is substituted in the case of اِنْحَاصٌ and اِنْحَاصٌ; because [it is asserted, though this is contradicted, that] there is no word of which the radical letters are سَبَبٌ. (M.) And مَا رَأَيْتَهُ † I have not seen him for, or during, a space, or long space, of time; (S, K,*) like as you say مَضَتْ سَبَّةٌ. (S.) And عَشْنَا بِهَا سَبَّةٌ and سَبَّةٌ † We lived in it a space, or long space, of

time. (Ks, TA.) And اَصَابَتْنَا سَبَّةٌ مِنَ الحَرِّ, and البُرْدِ, and الصَّخْرِ, (K, TA,) and الرُّوحِ, (TA,) † A period of some days' continuance [of heat, and of cold and of serene weather, and of gentle wind, betided us]. (K, TA.) [The pl. is سَبَابٌ.] One says, اَلدَّهْرُ سَبَابٌ † Time consists of vicissitudes; one turn is thus, and one is thus. (ISh, TA.)

سَبَّةٌ A disgrace; a shame; a thing that occasions one's being reviled. (S, M, A, K.) One says, اَصَارَ هَذَا الامرُ سَبَّةً عَلَيْهِ This thing became a disgrace to him, occasioning his being reviled. (S.) And اَنْتَ سَبَّةٌ عَلَى قَوْمِكَ [Thou art a disgrace to thy people]. (A.) [And مَسَبَّةٌ, in like manner, (a word of the class of مَبْخَلَةٌ and مَجْبَنَةٌ, being originally مَسْبِيَّةٌ) signifies A cause of reviling, or of being reviled; as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art. عَقَب,

- فَلَمْ يَجِدِ الاَقْوَامَ فِيْنَا مَسَبَّةً
- And the people did not find in us a cause of reviling, or of being reviled: pl. مَسَابٌ.] One says, اِحْتَسِبْ اِيَّاكَ وَالْمَسَبَّةَ [Beware thou of, or avoid thou, the cause of reviling or of being reviled, and the causes thereof]. (A.) — Also One whom people revile (S, K) much. (K.) See also سَبِيَّةٌ.

السَّبَابَةُ: see السَّبَّةُ. سَبَبٌ A rope, or cord; (S, M, A, Mṣb, K;) as also سَبَبٌ; (S, M, K;) the latter of the dial. of Hudheyl, (S,) and occurring in this sense in a verse of Abou-Dhu-eyb cited voce خَيْطَةٌ; (S, M;) accord. to some, as there meaning a wooden peg, [a meaning assigned to it in the K,] but the former is the correct meaning: (M:) the pl. of both words is اَسْبَابٌ, (M, TA,*) [and] the pl. of the latter word is سَبُوبٌ (S, TA) also: (TA:) or سَبَبٌ signifies any rope let down, or made to descend, from above: (AO, TA:) or a strong and long rope, but no rope is so called except one by means of which one ascends and descends: (Khálid Ibn-Jembeh, TA:) or this appellation is only given to a rope of which one end is attached to a roof or ceiling or the like: (TA:) or one by means of which one ascends palm-trees: (Er-Rághib, TA:) [and] a rope by means of which one reaches, or gains access to, water. (TA.) فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ means Let him stretch a rope to the roof, or ceiling, of his dwelling; then let him die strangled: i. e. let him die of rage: (M, TA:) or, as some say, let him stretch a rope to the lowest heaven; then let him traverse the intervening space until he reach the highest part thereof. (Bd.) The saying

- جَبَّتْ نِسَاءُ الْعَالَمِينَ بِالسَّبَبِ
- has been expl. in art. جَبَبٌ: in this instance, a rope or cord, may be meant; or a string, or thread. (M, TA.) — Hence, (Mṣb,) † A thing (S, M, Mṣb, K) of any kind (S, Mṣb, K) by means of which one attains, reaches, or gains access to, another thing: (S, M, Mṣb, K:) pl. as

above. (M.) One says, اِنِّي سَبَبًا اِنِّي † [I made such a one] a means of access [to such a one in the case of my want]. (TA.) Hence, (M,) اَسْبَابُ السَّمَاءِ † The places of ascent of the heaven, or sky: (M, K:) or the tracts, or regions, thereof: (S, K:) or the gates thereof. (Ibn-Es-Seed, K. [See an ex. in a verse cited voce اِنْمَانُونَ.] And the saying, اِرْتَقَى فِي اَلْاَسْبَابِ, meaning † He excelled [or attained to excellence] in religion. (M.) — † A road, or way. (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, ثُمَّ اتَّبَعَ سَبَبًا † [Then he followed a road, or way]. (Bd.) [And] so in the saying, مَا لِي اِلَيْهِ سَبَبٌ † [There is not for me any road, or way, to him, or it]. (A.) So too † سَبِيَّةٌ: pl. سَبَائِبٌ. (Ham p. 347.) — † A mean, or means, used in order to any end: a means by which a thing is brought about: a cause; but more properly only a second cause: an occasion, or accidental cause: and a reason, or motive.] One says, هَذَا سَبَبٌ هَذَا † [This is the cause, or occasion, of this]. (Mṣb.) And † بِسَبَبِهِ كَانَ كَذَا † [Because of him, or it, it was thus, or such a thing was]. (Mṣb in art. اَجَل.) And † سَبَبَ اللهُ لَكَ سَبَبَ خَيْرٍ † [May God appoint, or prepare, for thee a means, or cause, of good, or prosperity]. (A.) — † A connexion, or tie, (S, A, K, TA,) of relationship (S, K, TA) by marriage; distinguished from نَسَبٌ, which is by birth: from the same word as signifying “a rope by means of which one reaches, or gains access to, water.” (TA.) One says, اِنْقَطَعَ بَيْنَهُمُ السَّبَبُ † [The connexion, or tie, [of affinity between them was severed,] and a connexion, or ties. (A.) وَتَقَطَّعَتْ بِهِمُ اَلْاَسْبَابُ [in the Kur ii. 161] means, accord. to I'Ab, † And their ties and affections [shall be dissundered]: or, accord. to AZ, † and their places of abode [shall be divided asunder]. (TA.) [But] قَطَعَ اللهُ بِهِ السَّبَبَ † [God cut short, or may God cut short,] his life. (M, K.) — Also, [from the same word as signifying the “cord, or rope, of a بيت,” properly meaning “tent,” and tropically “verse,”] † A portion, or division, of a foot of a verse, consisting of a movent letter and a quiescent letter; and also one consisting of two movent letters: pl. اَسْبَابٌ. (M, K.) [In some of the copies of the K, the latter kind is not mentioned.] سَبَبٌ خَفِيفٌ † [A light cord] means a movent letter followed by a quiescent letter; as قُرٌ and مَنٌ: and سَبَبٌ ثَقِيلٌ † [A heavy cord], two movent letters; as لِرٌ and لَكَ † [Two conjoined cords] means two portions in which are three successive short vowels followed by a quiescent letter; as مُتَفَاعِلُنٌ in مُتَفَاعِلُنٌ, and مُتَفَاعِلَتُنٌ in مُتَفَاعِلَتُنٌ; and سَبَبَانِ مَفْرُوقَانِ † [Two disjoined cords], two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter; as مُسْتَفَعِلُنٌ in مُسْتَفَعِلُنٌ, and مُفَاعِلُنٌ in مُفَاعِلُنٌ. (M, TA.)

سَبَبَةٌ One who reviles people; (S, K;) as also

لَا تَكُنْ سَبِيَّةً وَلَا سَبَةً (K.) One says, *Be not thou a reviler of others, nor one whom others revile*. (A.)

[سببى Causative.]

[سببية Causality.]

سَبَبٌ: see **سَبَّ**, second sentence. — Also The hair of the forelock, (AO, S, M, A, K,) and of the tail, (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and of the mane, (S, M, K,) of a horse: (M, A, K:) pl. **سَبَابٌ** and **أَسَابِيْبُ**. (A, TA.) — And † A lock (حُصْلَةٌ) of hair; as also **سَبِيْبَةٌ**: (M, K:) pl. **سَبَابٌ**: which is also expl. as † *syn. with ذَوَائِبُ* [app. as meaning pendent locks, or pendent plaits, of hair]: (TA:) thus in the phrase **أَمْرَأَةٌ طَوِيلَةُ السَّبَابِ** † A woman having the ذَوَائِبُ long. (A, TA.)

سَبَبٌ and **سَبَبٌ**: — and **سَبَبٌ** see **سَبَّ**. — **سَبَبٌ عَلَيْهِ سَبَابٌ الدَّمِ** means † Upon him are, or were, streaks of blood: (A, TA:) the sing. of سَبَابٌ in this sense is **سَبِيْبَةٌ**. (Ham p. 347.) — Also [Trees of the kind called] **عِضَاهٌ** abounding in a place. (M, K.)

سَبَابٌ [That cuts much, or sharply]. **سَبَابٌ الْعَرَاقِيْبِ** means The sword: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the **عَرَاقِيْبِ** [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the **عَرَاقِيْبِ**, and reviled them. (TA.) — [One who reviles much or frequently; or a great reviler: a meaning indicated in the Mṣb, and of frequent occurrence.]

السَّبَابَةُ, an epithet in which the quality of a subst. is predominant, (M,) † [The index, or fore finger;] the finger that is next to the thumb (S, M, A, * Mṣb, K, TA) and middle-finger; (M, TA;) between these two; (TA;) as also **السَّبِيْبَةُ**: (K:) so called because one [often] points with it in reviling: (Mṣb:) called by persons praying **السَّبِيْحَةُ** and **السَّبِيْحَةُ** [because it is raised in asserting the unity of God]. (TA in the present art. and in art. **سَبَّحَ**.)

سَبَسَبٌ A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. **مَفَاذَةٌ** (S, K) and **قَفَرٌ**: (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] **قَفَرٌ** that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (ISH, TA:) or a land affected with drought, barrenness, or dearth: (Abou-Kheyreh, TA:) and **سَبَسَبٌ** signifies the same: (TA:) pl. **سَبَابِيْبٌ**: (M, TA:) A'Obeyd explains **سَبَابِيْبٌ** and **سَبَابِيْبٌ** as *syn. with قَفَارٌ*, [pl. of قَفَرٌ]. (TA.) One says also **بَلَدٌ سَبَسَبٌ** (S, K,) [using the latter word as an epithet;] and **بَلَدٌ سَبَابِيْبٌ**, (Lh, S, M, K,) thus using the pl. as though he termed every part of the **بَلَدٌ** a **سَبَسَبٌ**; (Lh, M;) or the pl. is added to give intensiveness

to the meaning: (IAth, TA voce **بَلَقَعَ**, q. v.): but some say **سَبَابِيْبٌ**, with damm; and this is more common, because it is a sing. epithet. (MF, TA:) — Also i. q. **سَابَبٌ** [or **سَبَسَبٌ** (q. v. in art. **سَبَّ**), if not a mistranscription for this last], i. e. A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles (**رِحَالٌ**), are made: Ru-beh says, [accord. to one reading, another being given in art. **سَبَّ**, q. v.,]

• رَأَتْ وَرَاحَ كَعَصَا السَّبَابِ •

[She went, and he went, like the rod of the **سَبَابِ**, meaning, the arrow]; in which the last word is a dial. var. of **السَّبَسَبِ**, or the **ل** is inserted by poetic license. (TA.) — [Hence, perhaps,] **السَّبَابِيْبُ**, (M, K,) or **يَوْمُ السَّبَابِ**, (S, TA,) A certain festival of the Christians; (S, TA;) i. q. **يَوْمُ السَّبَابِ**, (Abu-l-'Alà, M, K,) or **يَوْمُ السَّبَابِيْبِ**, (أَحَدٌ [Palm-Sunday; now commonly called with ش]. (TA.)

سَبَابِيْبٌ } see the next preceding paragraph.
سَبَابِيْبٌ }

أُسُوبَةٌ [like **أَهْجُوَةٌ**, contr. of **أَمْدُوْحَةٌ**,] A thing [meaning reviling speech] with which persons revile one another: (M, TA:) pl. **أَسَابِيْبٌ**. (A, TA.) Using it in this sense, (M, TA,) one says, **بَيْنَهُمْ أُسُوبَةٌ يَتَسَابَوْنَ بِهَا** [Between them is reviling speech] (S, M, A, * K) with which they revile one another. (M, TA.)

أُسُوبَةٌ and also of **سَبَبِيْبٌ** pl. of **أَسَابِيْبٌ**. — **أَسَابِيْبُ الْوَجْهِ** The beauties of the face. (TA in art. **سَرَّ**.)

سَبَبٌ: see **سَبَّ**, first signification.

سَبَبَةٌ: see **سَبَّ**, in two places: — and **سَبَبَةٌ**.

سَبَسَبَةٌ [Much reviled: see its verb]. — **سَبَسَبَةٌ** as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means † Goodly, or excellent: (S, A, * K, TA:) because (S, TA,) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, **قَاتَلَهَا اللَّهُ**, (S, A, TA,) and abase them: (**أَخْرَاهَا**): A, TA:) how goodly, or excellent, are they! (TA.) — [Also Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, **لَأَمْرٍ** for a thing, or an affair. And Caused, or occasioned: and a thing caused or occasioned; an effect.] One says, **هَذَا مُسَبَّبٌ عَنْ هَذَا** [This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Mṣb.)

مُسَبَّبٌ [Reviling much: see its verb. — And Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer]. — **مُسَبِّبُ الْأَسْبَابِ** [The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.)

مُسَبَّبٌ [act. and pass. part. n. of 8]. It is said in a trad., **الْمُسَبَّبَانِ شَيْطَانَانِ** (A, TA) The two

mutual revilers are two devils. (El-Munáwee in his Expos. of the Jámi' eṣ-Ṣagheer of Es-Suyooṭee.)

سَبَا

1. **سَبَا الْخَمْرَ**, (S, M, K,) aor. **سَبَا**, (M, K,) inf. n. **سَبِيْبٌ** (S, M, K) and **سَبَاةٌ**, (M, K, TA,) like **سَبَاةٌ**, (TA, in the CK **سَبَاةٌ**,) [but see **سَبَاةٌ** below,] and **سَبَابًا**; (S, K;) and **سَبَابَهَا**; (S, M, K;) He bought wine, syn. **شَرَاهَا**, (M, K,) which mostly means “he sold it,” (TA,) or **اشْتَرَاهَا**, (S, O,) which is well known as meaning “he bought it,” wherefore it is here used in the S and O, (TA,) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, **سَبَبْتُ الْخَمْرَ**, without **سَبَا**; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], **سَبَابَهَا**; and it is itself called **سَبِيْبَةٌ**: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Mṣb, TA.) [See also art. **سَبَى**.] — And **سَبَا الشَّرَابِ** He collected the wine in vessels: occurring in this sense in a trad. (Abou-Moosa, TA.) — **سَبَاتَهُ**, (M,) or **سَبَاتِ الْجِلْدَ**, (K,) said of fire, (M, K,) and of whips, (M,) It, or they, burned, or hurt, (M, K,) or, as some say, (M, but in the K “and,”) altered, (M, K,) him, (M,) or the skin: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) — And **سَبَاتَهُ بِالنَّارِ** I burned him with fire: (AZ, S:) **سَبَا جِلْدَهُ**, inf. n. **سَبَبٌ**, He burned his skin; or, as some say, stripped it off: (M:) or **سَبَا الْجِلْدَ** he burned the skin: and **سَبَا** signifies also he stripped off [skin], or he skinned. (K.) — And **سَبَاتِ الرَّجُلَ**, (inf. n. **سَبَبٌ**, TA,) I flogged the man. (S, K, *.) — **سَبَا عَلَى يَمِينٍ**, (S, M,) aor. **سَبَا**, inf. n. **سَبَبٌ**, (M,) He passed over a false oath [that he had sworn], not caring for it: (S:) or he swore a false oath: and some say, **سَبَا عَلَى يَمِينٍ**, aor. and inf. n. as above, meaning he passed over an oath [that he had sworn], lying. (M.) — **سَبَا** is also syn. with **صَافَحَ** [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

4. **اسْبَا** He (a man) was, or became, silent. (Sh, TA in art. **رَطَمَ**.) — **اسْبَا لِأَمْرِ اللَّهِ** He, (M, K,) or his heart, (L,) was, or became, submissive to the decree of God. (M, L, K.) — And **اسْبَا عَلَى الشَّيْءِ** His heart became in a bad state, or heavy, (**خَبِثَ**, [so in the M and in a copy of the K, in the CK and TA **خَبِثَ**, and thus in my MS. copy of the K, but there altered from **خَبِثَ**, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning **انْحَضَعَ**, which is a signification of **أَخْبَتَ**, the explanation of **اسْبَا** in the next preceding sentence,]) at the thing. (M, K.)

7. **انْسَبَا** It (the skin) was, or became, stripped

off. (S, M.) — And *It* (a person's skin) *pooled off*, or *became abraded*. (TA.)

8: see 1, first sentence.

أبادى and تفرقوا أبادى سبا = سببته سبا: see تفرقوا (M, K,) and with ذهبوا in the place of تفرقوا, (T, TA,) *They became scattered*, or *dispersed*, (K, TA,) and *they went away* in a state of dispersion, in the *ways of Seba*, (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, K, TA:) سبا is here made indecl., (M, K, TA,) [بنوه in the CK being a mistranscription for بنوه, wherefore كما تدد has been there interpolated, immediately before بنوه,] with the last letter quiescent, and forms, with the preceding word, a compound like خمسة عشر [which implies that we should read it thus written]: (TA:) it is not formed from سبا by suppression of the *ء*, but is a substitute for that word, (M, K, TA,) on account of the frequent use of this phrase. (M, TA.) [See also art. سبى.]

سبا A long, or far, journey, (IAqr, T, M, K,) that alters one: (IAqr, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA.) [See 1.] You say, إنك تريد سبا Verily thou desirest a long journey, (IAqr, M, K,*) that will alter thee. (IAqr, M.) In the case of a short journey, you say, تريد سربة. (T, TA.)

السببية (S, and so in a copy of the K,) or السبائية; (so in another copy of the K and accord. to the CK;) MF says that the former is the correct term, but both are correct; (TA:) Certain of the غلاة (S, K, TA,) i. e. extravagant zealots of the class of innovators; a party of the غلاة of the شيعة [q. v.]; who are divided into eighteen sects: (TA:) they are so called in relation to سبا (سبا) the father of 'Abd-Allah, (K,) or in relation to 'Abd-Allah Ibn-Seba. (S.)

سبا [The purchase of wine;] a subst. from سبا الخمر; (S;) or an inf. n. (M, K, TA.) — See also سببته, in two places.

سبى The skin, or slough, of a serpent; (K;) as also سبى; for it is with, and without, (TA.)

سببته (S, M, K) and سبا (M, K) and, accord. to Ks, سبا, but the form commonly known is سبا, with kesr to the س, and with medd, (IAmb, TA.) Wine, (S, M, K,) in an absolute sense; (TA;) or, [as is perhaps meant in the S,] wine that is bought to be drunk, not for merchandise. (Har p. 409, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. وكن: and see also سببته, in art. سبى.]

السبائية: see السببية, above.

سبا A vintner, or seller of wine. (S, M, K.) — [It is said in a marginal note in my MS. copy of the K that it signifies also A seller of grave-clothes: but this is evidently a mistake, app. occasioned by a mistranscription, for سبا, with ي.]

سبا A road (S, K) in a mountain. (S.)

سبت

1. سبت (S, M, Mgh, K) aor. سبت (S, Mgh) only, (S,) or سبت, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case.] inf. n. سبت (M, K, TA,) He rested: (S, M, Mgh, K,*) and ceased, or abstained, from works: (TA:) and was, or became, quiet, still, or motionless: (M, TA:) and سبت signifies [the same, or] he was, or became, motionless: (S, TA:) Az says that سبت in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of سبت is "rest:" and hence the former of these verbs signifies he slept. (S.) — And سبت اليهود (S, A, K,) aor. سبت (S, K) and سبت (K,) inf. n. سبت (S, K,) The Jews kept, or performed, the ordinances of their سبت [or sabbath]: (S, K,*) or سبتوا, aor. سبتوا (M, Mgh) and سبت (M,) inf. n. سبت (Mgh); and سبتوا; (S, M, Mgh;) they entered upon the سبت [or sabbath]: (S, M;) or they (the Jews) ceased from seeking the means of subsistence, and the labouring to acquire gain. (Mgh.) It is said in the Kur [vii. 163], ويوم لا يسبئون And on the day when they were not keeping the ordinances of their سبت: (S:) where some read لا يسبئون, from أسبت; and some, لا يسبئون, in the pass. form, meaning when they were not made to enter upon [the observance of] the سبت. (Bd.) — سبت (Bd.) — سبت, aor. سبت, inf. n. سبت, She (a camel) went the pace termed سبت meaning as expl. below. (M.) — And سبت signifies also The outstripping in running. (M.) — And as inf. n. of سبت said of a man, (TK,) سبت also signifies The being confounded, or perplexed, unable to see one's right course, (K, TA,) and being [therefore] silent, or lowering the eyes, looking towards the ground. (TA.) — سبت الشئ (M, TA,) inf. n. سبت (M, A, Mgh, K,) i. q. قطعته [meaning He cut the thing; or cut it off; severed it; and intercepted, or interrupted, it; put a stop, or an end, to it; or made it to cease; relating to ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, K, TA;) as also سبتة: expl. by Lh as relating particularly to necks. (M, TA.) [Hence,] سبت علاوته (S, M,) inf. n. سبت (S, K,) He smote his neck [so as to decapitate him]: (S, M, K:) and سبت علاوته, His head was cut off. (A. [This is there said to be tropical; but why, I do not see.]) — And سبت اللقمة حلقى, and سبتته, i. q. قطعته [i. e. The morsel, or gobbet, obstructed, or stopped, my fauces]: but the verb without tesheed is the more usual. (M, TA.) — And سبت رأسه (M, A, Mgh, Mgh, K) aor. سبت (M, Mgh, TA,) inf. n. سبت (S, M, A, Mgh, K,) He shaved his head: (S, M,

A, Mgh, Mgh, K:) and in like manner, سبت شعرة, he shaved off his hair; (TA;) as also سبتته and أسبته. (AA, TA in art. سبت.) — And سبت also signifies The letting down the hair, or letting it fall or hang down, after (lit. from, عن,) [the twisting, or plaiting, termed] العقص (S, K.) — سبت He (a man) was, or became, affected with [the kind, or degree, or semblance, of sleep termed] سبات [q. v.]: (IAqr, M, TA:) and (TA) he swooned: (Mgh, TA:) and he became prostrated like him who is sleeping, generally closing his eyes; said of a sick man: (TA:) and also he died. (Mgh, TA.)

2: see 4: — and see also 1, latter half, in three places.

4: see 1, former half, in four places. — اسبتت السببة, inf. n. إسباتت The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground. (TA.) — اسبت It (a drug) produced the kind, or degree, or semblance, of sleep termed سبات: and hence, it torpified, or benumbed: often used in this sense in medical works: and سبت is also used in this sense in the present day. — See also 1, near the end of the paragraph.

7. انسبت [It became cut off, interrupted, put a stop to, or put an end to, or it ceased: meanings indicated in this art. in the M and TA. —] It became extended: (K:) or long and extended, together with softness. (TA.) It is said in a description of the countenance of the Prophet, (TA,) كان في وجهه انسبات There was, in his face, length, and extension. (K, TA.) — It (a hide) became soft by the process of tanning. (IAqr, TA.) — انسبت الرطبة The date became wholly pervaded by ripeness: (M, TA:) and became soft. (TA.) And انسبت الرطب The dates became all ripe, or ripe throughout. (M, TA.)

سبت Rest: (S, K:) and quiet, stillness, or freedom from motion. (TA.) [See 1, of which it is an inf. n.] See also سبات (M, K,) or يوم السبت (S, Mgh,) [The sabbath, or Saturday;] one of the days of the week; (M, K;) the seventh of those days: (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the سبت there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day يوم السبت: this, he says, is an error, because [he affirms that] سبت as meaning "he rested" is not known in the language of the Arabs, but signifies قطع; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is أسبت and [of mult.] سبوت (S, M, Mgh, K:)

it has no dim. (Sb, § in art. امس.) — **سَبْتٌ** also means *A week*; from the **سَبْتِ** to the **سَبْتِ** [i. e. from the sabbath to the sabbath]: so in the saying, in a trad., **فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا** [And we saw not the sun for a week]: as when one says “twenty autumns” meaning “twenty years:” or it means in this instance *a space of time, whether short or long.* (TA.) — *I. q. بَرَهَةٌ* [i. e. *A space, or period, or a long space or period,*] (M, K, TA) **أَقْبَتُ مِنَ الدَّهْرِ** [of time]: (TA:) so in the saying, **أَقْبَتُ سَبْتًا** [I remained, staid, dwelt, or abode, a space, or a long space, of time]; as also **سَبْتَةٌ** and **سَبْتَانِ** and **سَبْتَانِي**. (M, K.) — And *i. q. دَهْرٌ* [meaning *Time*; or *a long time*; or *a space, or period, of time, whether long or short*; &c.]; as also **سَبَاتٌ**. (S, M, K.) And [hence] **أَبْنَا سَبَاتٌ** means † *The night and the day*: (S, M, K:) Ibn Aḥmar says,

- **وَكُنَّا وَهَرَكَاتِنِي سَبَاتٍ تَفَرَّقًا**
- **سَوِيٌّ لَمْ يَكُنَّا مُنْجِدًا وَتَهَامِيَا**

[And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihāmeḥ]: (S, K:) such, they say, is the meaning: (S:) or, as IB says, on the authority of Aboo-Jaḥfar Moḥammad Ibn-Ḥabeeb, **أَبْنَا سَبَاتٍ** were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihāmeḥ: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) — Also *A certain pace* (S, M, K) of camels: (S, K:) or *a quick pace*: (TA:) or *i. q. عَنَقٌ* [q. v.]: (AA, S:) or *a pace exceeding that termed العنق*. (M.) — *A swift, or an excellent, horse*; (K, TA;) *that runs much*. (TA.) — *A boy, or young man, of bad disposition, or illnated, and bold, or daring.* (K.) — *A man cunning, i. e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.*; (K, TA;) *silent, or lowering his eyes, looking towards the ground*; (TA;) and **سَبَاتٌ** signifies the same. (K, TA.) — *A man who sleeps much*; (K;) *i. e. كَثِيرُ النَّبَاتِ*. (TA.) See also **مَسْبُوتٌ**. — See also what next follows.

سَبْتٌ *A certain plant, resembling the عَطْبِيّ* [or marsh-mallow]; (Kr, M, K;) as also **سَبْتٌ**, (K) [there expressly said to be with fet-ḥ,] or **سَبْتٌ**: (M [so written in a copy of that work]:) said to be *a certain plant used for tanning*. (MF.) See the next paragraph.

سَبْتٌ *The hides, or skins, of oxen*; (M, K;) *whether tanned or not tanned*: so some say: (M:) or (so accord. to the M, in the K and TA “and,” but the **و** is omitted in the CK,) *any tanned hide*; (As, AA, M, K;) said to be so called [because the tanning removes the hair,] from **السَّبْتُ**, “the act of shaving:” (AA, TA:) or *such as is tanned with قَرَطٌ* [q. v.]: (M, K:)

or only *ox-hides tanned*: so says AḤn on the authority of Aḡ and AZ: (TA:) or *ox-hides tanned with قَرَطٌ*, (S, Mgh,) *whereof are made [the sandals called] نَعَالٌ سَبْتِيَّةٌ: (S) these are hence thus called: (Mgh:) they are *sandals having no hair upon them*: (M, Mgh:) or *sandals tanned with قَرَطٌ*: (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (**سَبْتٌ**, i. e. **حُلِقٌ**) and removed by a well-known process in tanning, (Mgh, TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAḡr says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called **سَبْتِيَّةٌ**; and so accord. to a saying of Ed-Dáwoodec, that they are called in relation to **سُوقُ السَّبْتِ** [“the Market of the Sabbath”]: it is also said that they are called in relation to the **سَبْتِ**, with damm, which is a plant used for tanning therewith; so that they should be called **سَبْتِيَّةٌ**, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed **سَبْتٌ**, as it is accord. to a copy of the M]: (TA:) see **سَبْتٌ**. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, **يَا صَاحِبَ السَّبْتَيْنِ اخْلَعْ سَبْتِيكَ** [meaning † *O wearer of the pair of sandals of سَبْتِ*, *pull off thy pair of sandals of سَبْتِ*]: (S, TA:) and accord. to the A, they are thus termed tropically: it is like the saying “Such a one wears wool, and cotton, and silk;” meaning “garments made thereof;” as is said in the Nh: but, as some relate it, what he said was, **يَا صَاحِبَ السَّبْتَيْنِ**, the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)*

سَبْتٌ (M, L, K,) like **فَلَزٌ**, (TA,) [in a copy of the M erroneously written **سَبْتٌ**,] *A certain plant*; [anethum graveolens, or dill, of the common garden-species;] an arabicized word, from [the Pers.] **سَبْتِ** [or **سَبْتِ**]: (AḤn, M, L:) or *i. q. سَبْتٌ*; both words arabicized from **شَوْدٌ** [or **شَوْدٌ**]: (K:) asserted by some to be the same as **سَبْتٌ** [q. v.]: (M, L:) Az says that **سَبْتٌ**, the name of a well-known herb, or leguminous plant, is an arabicized word; that he had heard the people of El-Baḥreyn call it **سَبْتٌ**, with the unpuncted **س**, and with **ت**; that it is originally, in Pers., **شَوْدٌ**; and that it has another dial. var., namely, **سَبْتٌ** [i. e. **سَبْتٌ**]. (El-Jawáleeḡee, TA.)

سَبْتَةٌ: see **سَبْتٌ**, in the middle of the paragraph. — Also *Goats, collectively*. (K.)

صَحْرَاءٌ *A [desert such as is termed] صَحْرَاءٌ*: (AZ, K:) or **صَحْرَاءٌ** *is like صَحْرَاءٌ*: or *a land in which are no trees*: (M:) and *i. q. مَسْبُوتَةٌ* [i. e. *a bare land*; as though shorn of its herbage]: (TA:) pl. **سَبَاتِي**. (M.) — Also, [in like

manner] a fem. epithet, *Having spreading, or expanded, ears, whether long or short.* (K.)

سَبْتِيٌّ *One who fasts alone on the سَبْتِ* [i. e. *sabbath, or Saturday*]: thus in the saying mentioned by Th, on the authority of IAḡr, **لَا تَكُ سَبْتِيًّا** [Be not thou one who fasts &c.]. (M.)

نَعَالٌ سَبْتِيَّةٌ, and **سَبْتِيَّةٌ**, and **سَبْتِيَّةٌ**; and the dual of **سَبْتِيٌّ**, applied to a pair of sandals: see **سَبْتٌ**, in four places.

سَبْتَانٌ, with kesr, *Foolish, stupid, or of little sense*; (K, TA;) *confounded, or perplexed, and unable to see his right course; without understanding*. (TA.)

سَبَاتٌ primarily signifies *Rest* [like **سَبْتٌ**]: (S, Mgh:) and hence, *sleep*: (S, K:) or *heavy sleep*: (Mgh:) or *sleep that is hardly perceptible* (حَفِيٌّ, M, K, [in some copies of the K, as mentioned by Freytag, **خَفِيفٌ**, i. e. *light*,]), *like a swoon*: (M:) or the *commencement of sleep in the head [and its continuance] until it reaches the heart*: (Th, M, K:) or the *sleep of one who is sick*; i. e. *light sleep*: (TA:) and **سَبْتٌ** signifies the same as **سَبَاتٌ**. (T, TA.) Hence, in the Kḡr [lxxviii. 9, and in like manner the word is used in xxv. 49], **وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا**, (S;) i. e. **قَطَعْنَا**; as though a man, when he slept, were cut off from [the rest of] mankind: (IAḡr, TA:) or **سَبَاتٌ** is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, *And we have made your sleep to be rest unto you*: (Zj, TA:) or *we have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease*: or, *to be death*: (Bd:) or, *to be rest unto your bodies by the interruption of labour, or work*. (Jel.) — See also **سَبْتٌ**, latter half, in three places.

سَبُوتٌ *A she-camel that goes the pace termed سَبُوتٌ*: or *constantly going the pace termed عَنَقٌ*. (M.)

سَبْتِيٌّ (S, M, K,) as also **سَبْتِيٌّ**, (S,) *Bold, or daring*; (S, M, K;) as an epithet applied to anything [i. e. man or brute]: the **ي** is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives **ة** as a termination [to denote the fem.], becoming **سَبْتِيَّةٌ**; (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) — Also *The leopard*; (S, M, K;) so too with **ة**; (AḤeyth, L in art. **سَبَدٌ**;) and so **سَبْتِيٌّ**: probably thus called because of his boldness, or daringness: (S:) or, as some say, the *lion*: fem. with **ة**: or the fem. signifies *a bold, or daring, lioness*: or *a she-camel of bold, or daring, breast*; but this last is not of valid authority: (M:) and *a beast of prey* [absolutely]: (L in art. **سَبَدٌ**:) pl. **سَبَاتٌ**; (K, TA;) and some of the Arabs make **سَبَاتِيٌّ** [or rather **سَبَاتٌ**] to be its pl. (TA.) — The fem. also, applied to a woman, signifies *Sharp in tongue*; or *clamorous*; or *clamorous and foul-tongued*; or *long-tongued and vehemently clamorous*. (TA.)

سَبْتٌ : } see سَبَّ, in the middle of the para-
سَبَّ : } graph.

سَبِيحٌ Motionless; not moving. (S, K.) — And, accord. to the L and K, *Entering upon the day called السَّبْتُ* [i. e. the sabbath]: but correctly, *entering upon the observance of the سَبْت* [or sabbath]. (TA.)

سَبِيحٌ Affected with [the kind, or degree, or semblance, of sleep termed] سَبَاتٌ [q. v.]: (IAq, M:) or affected with a swoon: and, applied to a sick man, *prostrated like him who is sleeping, generally closing his eyes*: (S:) or *confounded, or perplexed, and unable to see his right course*: (Mq̄b:) and سَبَّيْتُ signifies the same as سَبِيحٌ; as in the saying, cited by Aq̄,

يَسْبِيحُ مَسْمُورًا وَيَمْسِي سَبِيحًا

[He is in the morning affected with the remains of intoxication, and in the evening affected with sleep, or heavy sleep, &c.]. (T, TA.) — Also Dead. (S, K.) — رَأْسٌ مَسْبُوتٌ [A head cut off]. (A.) — أَرْضٌ مَسْبُوتَةٌ: see سَبَّأٌ.

رُطْبٌ مُنْسَبِتٌ Dates that have become all ripe, or ripe throughout. (S, K.) And رُطْبَةٌ مُنْسَبِتَةٌ [A date that is ripe throughout: and also] a soft date. (TA.)

سبح

1. سَبَّحَ, aor. سَبَّحَ, inf. n. سَبَّحٌ (Mq̄b, K) and سَبَّاحَةٌ, (S, K) or the latter is a simple subst., (Mq̄b,) *He swam*, syn. عَامَرَ, (S, K) and بَاتَمَرًا (MF, TA) or rather بَالِمَاءَ (MF, TA) or *في الماء* (Mq̄b) [i. e. in the water], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or he swam upon the surface, without immersing himself; for,] accord. to Z, there is a difference between عَوَمَرَ and سَبَّاحَةٌ; the former signifying the “coursing along in water with immersion of oneself;” and the latter, the *coursing along upon water without immersion of oneself*. (MF, TA.) — [Hence,] التَّجْوِمُ تَسْبِيحٌ (A, TA) † *The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth*. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel *ibid.*,) سَبَّحٌ فِي فَلَكٍ يَسْبُحُونَ, i. e. † *All [glide or] travel along swiftly, [in a firmament,] like the swimmer* (Bd and Jel *ibid.*) *upon the surface of the water*, (Bd *ibid.*,) or *in the water*; (Jel *ibid.*;) wherefore the form of the verb used is that which is appropriate to rational beings, (Bd and Jel *ibid.*,) swimming being the act of such beings, (Bd *ibid.*.) — And [hence] one says, سَبَّحَ دُفْرَكَ [Thy fame has travelled as far as the sun and the moon; lit., swam along the tracts along which swim the sun and the moon]. (A, TA.) — [Hence, likewise, as inf. n. of سَبَّحَ, aor. as above,] سَبَّحٌ also signifies † *The running of a horse* (S, L, K, TA) in which the

fore legs are stretched forth well [like as are the arms of a man in swimming]. (L, K, TA.) — And † *The being quick, or swift*. (MF.) — And † *The being, or becoming, remote*. (MF.) — And † *The travelling far*. (K.) You say, سَبَّحَ فِي الْأَرْضِ † *He went, or travelled, far, in, or into, the land, or country*: (O, TA:) and سَبَّحَ: both thus expl. by Abu-l-Jahm El-Jaḥfāree. (TA.) — And † *The journeying for the purpose of traffic* [تَقَلُّبٌ [q. v.]; and [a people's] becoming scattered, or dispersed, in the land, or earth. (K.) And † *The busying oneself in going to and fro, or seeking gain*, (IAq, TA,) and *occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence*. (IAq, S, K, TA.) You say, فَلَانَ يَسْبِيحُ النَّهَارَ † [Such a one busies himself in going to and fro, or occupies himself according to his own judgment or discretion, in seeking the means of subsistence]. (A, TA.) And سَبَّحَ فِي حَوَائِجِهِ † *He occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs*. (Mq̄b.) — As used in the Kur [lxxiii. 7], where it is said, إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا, it is variously explained: (S, TA:) accord. to Kāṭādeh (S) and El-Muārrij, (S, TA,) the meaning is, † [Verily thou hast in the day-time] *long freedom from occupation*; (S, K, TA;) and in this sense, also, its verb is سَبَّحَ, aor. سَبَّحَ: (JM:) [thus it has two contr. significations:] or, accord. to Lth, † *leisure for sleep*: (TA:) accord. to AO, the meaning is, † *long-continued scope, or room, for free action*; syn. مَتَقَلِّبًا طَوِيلًا: and accord. to El-Muārrij, it means also † *coming and going*: (S, TA:) accord. to Fr, the meaning is, † *thou hast in the day-time the accomplishment of thy needful affairs*: (TA:) or the meaning is, † [long] *occupation of thyself in thy affairs of business*; not being free from occupation therein for the reciting of the Kur-ān. (Jel.) Some read سَبَّحًا, which has nearly the same meaning as سَبَّحًا. (Zj, TA.) — As inf. n. of سَبَّحَ, (TK,) it signifies also † *The state of sleeping*. (K.) And as such also, (TK,) † *The being still, quiet, or motionless*. (K.) — [Also † *The glistening of the mirage*.] You say, سَبَّحَ السَّرَابَ, or السَّرَابُ سَبَّحَ, meaning سَبَّحَ [i. e. † *The mirage glistened*]. (O.) — And † *The digging, or burrowing, in the earth, or ground*. (K, TA.) You say of the jerboa, سَبَّحَ فِي الْأَرْضِ † *He dug, or burrowed, in the earth, or ground*. (O, TA.) — And † *The being profuse in speech*. (K.) You say, سَبَّحَ فِي الْكَلَامِ † *He was profuse in speech*. (O, TA.) — See also the next paragraph. in two places.

2. تَسْبِيحٌ signifies *The declaring [God] to be far removed, or free, from every imperfection or impurity, or from everything derogatory from [his] glory*; syn. تَزْيِيهُ, (S, O, Mq̄b, TA,) and تَقْدِيسٌ: (Mq̄b:) *the magnifying, celebrating, lauding, or praising, and glorifying, God*; and *declaring Him to be far removed, or free, from*

everything evil. (TA.) You say, سَبَّحَ اللَّهُ, (T, A, Mgh, Mq̄b, TA,) and سَبَّحَ لِلَّهِ, (Kur lvii. 1 &c., and A,) in which the ل is redundant, (Jel in lvii. 1 &c.) inf. n. تَسْبِيحٌ, and سَبَّحَانٌ is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is سَبَّحَ, (K, TA,) *He declared God to be far removed, or free, from every imperfection or impurity &c.*, (A, Mgh, TA,) or *from what they say [of Him] who disacknowledge [his attributes]*; (Mq̄b;) [i. e. he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God;] and *he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying اللَّهُ سَبَّحَانَ وَاللَّهُ سَبَّحَانَ* and the like: (Mq̄b:) and سَبَّحَ [alone], (Mgh, K,) inf. n. تَسْبِيحٌ, (K,) *he said اللَّهُ سَبَّحَانَ*; (Mgh, K;) as also سَبَّحَ, inf. n. سَبَّحَانٌ; (K, TA;) the latter, which is like شَكَرَ, inf. n. شَكَرَانٌ, a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eesh and others, that سَبَّحَانٌ is an inf. n. of which the verb is obsolete: accord to El-Mufaḍḍal, سَبَّحَانٌ is the inf. n. of سَبَّحَ signifying *he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says اللَّهُ سَبَّحَانَ or the like]*; and he cites as an ex.,

قَبَّحَ إِلَهِهٖ وَجُوهَ تَغْلِبَ كَلْمَا
سَبَّحَ الْحَمِيمِ وَكَبَّرُوا إِهْلَالًا

[May God remove far from good, or prosperity, or success, the persons (وَجُوهَ here meaning نفوس) of the tribe of Teghlīb, whenever the pilgrims raise their voices with supplication, &c., and say وَتَسَبَّحُنَّ اللَّهُ أَكْبَرُ, ejaculating اللَّهُ أَكْبَرُ]. (MF, TA.) — تَسْبِيحٌ بِحَمْدِكَ, in the Kur ii. 28, is a phrase denotative of state, (Ksh, Bd, Jel,) meaning *While we declare thy remoteness from evil [of every kind], (Ksh, Bd,) or while we say سَبَّحَانَ اللَّهُ, (Jel,) praising Thee, (Ksh,) [or with the praising of Thee, i. e.] making the praising of Thee to be an accompaniment, or adjunct, to our doing that*: (Ksh, Bd, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, Bd, Jel.) فَتَسْبِيحٌ بِأَسْمِ رَبِّكَ الْعَظِيمِ, in the Kur lvi. 73 and last verse, means *Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord, or by mentioning the Lord, for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] the great name, or the great Lord*: (Bd:) or it means *therefore pray thou commencing with, or uttering, the name of thy Lord [the great name or Lord]*: (Kull p. 211:) [for] — تَسْبِيحٌ also signifies *The act of praying*. (K, Mq̄b.) You say, سَبَّحَ, meaning *He prayed*. (A, Mgh.) And [particularly] *He performed the [supererogatory] prayer of [the period termed] الضُّحَى*. (TA.) And فَلَانَ اللَّهُ سَبَّحًا, i. e. † *Such a one performs prayer to God, either obligatory or supererogatory*: [but generally the latter: (see

(: سُبْحَةٌ) and **يُسَبِّحُ عَلَى رَاحِلَتِهِ** performs supererogatory prayer [upon his camel that he is riding]. (Msb.) It is said in the *Kur* [iii. 36], **وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ**, i. e. *And pray thou [in the evening, or the afternoon, and the early morning].* (TA.) And it is related of 'Omar, **أَنَّهُ جَلَدَ رَجُلَيْنِ**, meaning [That he flogged two men] who prayed [after the prescribed time of the afternoon-prayer]. (S, TA.) You say also, **بِيَدِهِ سُبْحَةٌ** [i. e. In his hand is a string of beads by the help of which he repeats the praises of God: see سُبْحَةٌ, below]. (A, Msb.) — Also **إِنْ شَاءَ اللَّهُ** [If God will]: because, by so saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the *Kur* [lxviii. 28], **أَتَرَأَقُلُ لَكُمْ تَوْلًا** [Did I not say to you, Wherefore will ye not make an exception? addressed to the owners of a garden, who "swore that they would certainly cut its fruit when they should be entering upon the time of morning, they not making an exception"]. (TA.)

3. **سَابَحُهُ**, [inf. n. مُسَابِحَةٌ] i. q. **رَأَسَاهُ**, (T and K in art. رَسَو,) i. e. *He swam with him.* (TK in that art.) [And app. also *He vied, or contended, with him in swimming.*]

4. **سَبَّحَهُ** *He made him to swim* (K, TA) **فِي الْمَاءِ** [in the water] or **فَوْقَ الْمَاءِ** [upon the water]. (TA.)

سُبْحَةٌ *Garments of skins*: (K:) or, accord. to Sh, **سَبَّاحٌ**, which is the pl., signifies *shirts of skins, for boys*: AO corrupted the word, relating it as written **سُبْحَةٌ**, with ج, and with damm to the س; whereas this signifies "a black [garment of the kind called] **كِسَاءٌ**:" and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed ح: ISd, in art. سَبَّحَ, mentions **سَبَّاحٌ** as signifying "garments of skin," and having **سَبَّحَةٌ** for its sing.; but says that the word with the unpointed ح is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) — [A meaning belonging to **سُبْحَةٌ** (q. v.) is assigned in some copies of the K to **سُبْحَةٌ** = **السُّبْحَةُ**, (K,) or **سُبْحَةٌ**, from **سَابَحَ** as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of a horse, or mare, belonging to the Prophet: (IAth, K, TA:) and of another belonging to Jaafar the son of Abou-Talib; (K;) or this was a mare named **سُبْحَةٌ**: (O:) and of another belonging to another. (K.)

سُبْحَةٌ *Beads* (S, Msb, K, TA) strung (Msb, TA) upon a string or thread, (TA,) [ninety-nine in number, and having a mark after each thirty-three.] with which (by counting them, K) one performs the act termed **التَّسْبِيحُ** [meaning the repetition of the praises of God, generally consisting in repeating the words **سُبْحَانَ اللَّهِ** thirty-

three times, **الثَّلاثِينَ** thirty-three times, and **سُبْحَانَ اللَّهِ** thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is **سُبْحَاتٌ** (Msb) and **سُبْحَاتٌ** also. (Har p. 133.) See 2, last sentence but one. — Also *Invocation of God; or supplication*: (K:) and *prayer*, (A, Msb,) whether obligatory or supererogatory: (Msb:) or supererogatory praise; (S;) and supererogatory prayer; (S, A, Mgh, K;) because of the **تَسْبِيحٌ** therein. (Mgh.) You say, **فَلَانَ يَصَلِّي السُّبْحَةَ**, expl. above; see 2, in the latter part of the paragraph. (Msb.) And **قَضَى سُبْحَتَهُ** *He performed, or finished, his prayer*: (A:) or **قَضَيْتُ سُبْحَتِي** means *I performed, or finished, my supererogatory praise and such prayer.* (S.) And **صَلَّى السُّبْحَةَ** *He performed the supererogatory prayer*: (A:) and **سُبْحَةُ الضُّحَى** [the supererogatory prayer of the period termed الضُّحَى]. (Msb.) — **سُبْحَةُ اللَّهِ**, (IAth, K, TA,) with damm, (TA, [but in my MS. copy of the K written سُبْحَةٌ, and so in the CK,]) means + *The greatness, or majesty, of God*: (IAth, K, TA:) or [the pl.] **السُّبْحَاتُ**, occurring in a trad., means + *the greatness, or majesty, and the light [or splendour], of God*: (Msb:) or by the saying **سُبْحَاتُ وَجْهِ رَبِّنَا**, with damm to the س and ب, is meant + *the greatness, or majesty, of the face of our Lord*: (S:) or **سُبْحَاتُ وَجْهِ اللَّهِ** means + *the lights [or splendours], (K,) or, accord. to ISh, the light [or splendour], (TA,) of the face of God*: (ISh, K, TA:) some say that **سُبْحَاتُ الْوَجْهِ** means + *the beauties of the face*; because, when you see a person of beautiful face, you say, **سُبْحَانَ اللَّهِ** [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning **سُبْحَانَ وَجْهِهِ**. (TA. [See سُبْحَانَ]) One says, [addressing God,] **أَسْأَلُكَ بِسُبْحَاتِ وَجْهِكَ الْكَرِيمِ**, with two dammehs, meaning + *[I ask Thee] by the evidences of thy greatness, or majesty, [or of the greatness, or majesty, of thy glorious face,] by the acknowledgement whereof thy praise is celebrated.* (A.) — **السُّبْحَاتُ** also signifies + *The places of prostration [probably meaning in the reciting of the Kur-án].* (K.) — Also, i. e. [the sing.,] **سُبْحَةٌ**, *A piece of cotton.* (TA.)

سَبَّحَانَ is the inf. n. of **سَبَّحَ** as syn. with **سَبَّحَ** [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i. e. in the sense of **تَسْبِيحٌ**. (T, TA.) — **سُبْحَانَ** is a proper name in the sense of **التَّسْبِيحُ**, and [for this reason, and also because it ends with ل and ن,] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say **سُبْحَانَ اللَّهِ**, meaning *I declare [or celebrate or extol] the remoteness, or freedom, of God [from every imperfection or impurity, or from everything derogatory from his glory,*

i. e.] *from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him*: (L:) [I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection &c.:] or *I declare the remoteness of God, or his freedom (بَرَاءَةٌ), from evil, (Zj, *S, K, TA,) or from every evil*; (TA;) and [especially] *from the imputation of his having a female companion, and offspring*: (K:) or *I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods*: (MF:) [it sometimes implies wonder, and may well be rendered *how far is God from every imperfection! &c.*] in this case, **سُبْحَانَ** is a determinate noun; (K;) i. e., a generic proper name, for **التَّسْبِيحُ**, like as **بَرَةٌ** is for **الْبِرُّ**. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being **أُسَبِّحُ اللَّهَ سُبْحَانَ**; (MF;) meaning **أُبْرِئُ اللَّهَ مِنْ الشُّؤْمِ بَرَاءَةً**; (S, K, MF;) **سُبْحَانَ** thus supplying the place of the verb: accord. to Ibn-El-Hájib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of **حَاتِمٌ طَيِّبٌ** and **زَيْدٌ الْفَوَارِسُ**: some say that it is an inf. n. of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is **سَبَّحَ**, like **شَكَرَ** of which the inf. n. is **شُكْرَانٌ**: others say that it may be an inf. n. of **سَبَّحَ**, though far from being agreeable with analogy: and some derive it from **السَّبَّحُ** as signifying "the act of swimming," or "the being quick, or swift," or "the being, or becoming, remote," &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered *I betake myself quickly to the service of God, and am prompt in obeying Him*;] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from **السَّبَّحُ** ["the horse ran stretching forth his fore legs, as one does with his arms in swimming"]. (L.) **فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ**, [in which **سُبْحَانَ** is used in the place of the inf. n. of **سَبَّحَ**, and **سَبَّحُوا** is understood before it,] in the *Kur* [xxx. 16], means *Therefore perform ye prayer to God [or declare ye the remoteness of God from every imperfection &c.] when ye enter upon the time of evening and when ye enter upon the time of daybreak.* (Fr, TA.) And **سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ**, in the *Kur* xxiii. 93, means *Far [or how far] is God from that by which they describe Him!* (Jel.) One says also, **سَبَّحْتُكَ بِجَمِيعِ أَلْوَانِكَ**, meaning *I glorify Thee by*

enumerating all thy benefits, and by the praising of Thee I glorify Thee]. (Mgh. [See also the prep. ب.] — سُبْحَانَ مَنْ كَذَبَا (Mṣb, K,) or سُبْحَانَ مَنْ فَلَانَ (S,) and سُبْحَانَ اللَّهِ مِنْ كَذَا (A,) are phrases expressive of wonder (S, A, Mṣb, K) at a thing (S, Mṣb, K) and a person; (A;) originating from God's being glorified (أَنَّ يُسَبِّحَ اللَّهُ) at the sight of what is wonderful of his works, and afterwards, by reason of its being frequently said, employed in relation to anything at which one wonders; (Er-Raḍee, TA;) meaning † [I wonder greatly (lit., with wondering) at such a thing and such a person; as is shown by what follows; or] how extraordinary, or strange, is such a thing! [and such a person!]. (Mṣb.) El-Aashà says,

أَقُولُ لَهَا جَاءَنِي فُخْرَةٌ
سُبْحَانَ مَنْ عَلَّقَمَةَ الْفَاخِرِ

(S, Mṣb*) † [I saying, when his boasting reached me, I wonder greatly at 'Alhameh the boasting]; i. e. الْعَجَبُ مِنْهُ (S,) or [rather] عَجَبًا لَهُ [for him; (Mṣb);] [or how extraordinary a person is 'Alhameh the boasting!:] سُبْحَانَ being without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun: (S:) [though in what quality it resembles a fem. noun, except in its being of one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for البراءة (IJ, IB) and التَّنْزِيهِ (IJ,) and because of the addition of the † and ن: (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being سُبْحَانَ اللَّهِ مِنْ عَلَّقَمَةَ (MF.) — سُبْحَانًا, thus with tenween, as an indeterminate noun, occurs in the phrase سُبْحَانًا لِرُبِّ سُبْحَانًا, in a poem of Umeiyeh. (IB.) — سُبْحَانَ is also used in the sense of نَفْس, in the saying أَنْتَ أَعْلَمُ بِمَا فِي نَفْسِكَ [Thou art possessed of more, or most, kn wledge of that which is in thine own mind]. (K.)

سُبْحَانًا: see سَابِحًا, in three places.

سَبَاحَةٌ an inf. n., (K,) or a simple subst., (Mṣb,) from سَبَّحَ; (Mṣb, K;) Natation; or the act [or art] of swimming: (S, A, Mṣb,* K:) or the coursing along upon water without immersion of oneself. (MF, TA. [See 1, first sentence.]

سَبَّاحٌ: see سَابِحٌ, in two places.

سَبَّاحٌ, also pronounced سَبَّوحٌ, (T, S, Mṣb, K, &c.) the latter the more agreeable with analogy, but the former the more common, (Th, T, S, Mṣb,*) one of the epithets applied to God, (T, S, A, Mṣb,* K,) because He is an object of تَسْبِيحٌ, (K,) and [often] immediately followed by قُدُّوسٌ, (A, Mṣb, K,) which is likewise also pronounced قُدُّوسٌ, though the former pronunciation is the more common: (Th, T, S, Mṣb:*) it signifies [All-perfect, all-pure, or all-glorious; i. e.]

far removed, or free, from everything evil, (Zj, Mgh, Mṣb, TA,) and from every imperfection [and the like]. (Mṣb. [See 2, and see also سُبْحَانَ اللَّهِ.] It is said (S, Mṣb) by Th (S) that there is no word like the two epithets above, of the measure فَعُولٌ with ḍamm as well as with fet-ḥ to the first letter, except ذَرُوحٌ: (S, Mṣb:) but the following similar instances have been pointed out: سَتُوقٌ among epithets, and ذَرُوحٌ and كَتُوبٌ and سَفُودٌ and فَرُوجٌ and شَبُوطٌ among substs. (TA.) Sb says, لَيْسَ فِي الْكَلِمَةِ فَعُولٌ بِوَأَحَدَةٍ [expl. voce ذَرَّاحٌ]: (S:) [or] accord. to AHei, Sb said that there is no epithet of the measure فَعُولٌ except سُبُوحٌ and قُدُّوسٌ: Lh mentions سَتُوقٌ also, as an epithet applied to a درهم, as well as سَتُوقٌ. (TA.)

السَّبَّاحَةُ: see السَّبَّاحَةُ, in two places.

سَبَّاحٌ (Mṣb, K) and سَبَّوحٌ (K) are part. ns., or epithets, from سَبَّحَ in the first of the senses assigned to it above: (Mṣb, K:) [the first signifies Swimming, or a swimmer:] the second has an intensive signification [i. e. one who swims much, or a great swimmer; as also the third]: (Mṣb:) the pl. of the first, accord. to IAqr, not of the first and last as it appears to be accord. to the K, is سَبَّاحَاتٌ: (MF:) that of the second is سَبَّاحُونَ: (K:) and that of the third is سَبَّاحٌ or سَبَّاحٌ, the former reg., and the latter irreg. (MF.) — السَّبَّاحَاتُ, (K, &c.) in the Kur [lxxix. 3], accord. to Az, (TA,) means The ships: (K:) or † the souls of the believers (أَرْوَاحُ الْمُؤْمِنِينَ [for which Golius seems to have found in a copy of the K أَرْوَاحُ الْمُؤْمِنِينَ, for he gives as an explanation piæ et fidelium uxores,]) (K, TA) which go forth with ease: or † the angels that swim, or glide, (تَسْبِيحٌ) from (من [app. a mistranscription for بَيْنَ between]) the heaven and the earth: (TA:) or † the stars, (K,) which swim, or glide along, (تَسْبِيحٌ) in the firmament, like the سَابِحٌ in water. (TA.) [The meanings fœminæ jejunantes and veloces equi and planetæ, assigned to this word by Golius as on the authority of the KL, are in that work assigned to سَابِحَاتٌ; the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نَجْمٌ سَابِحٌ † [Stars gliding along in the firmament: سَابِحٌ being a pl. of سَابِحٌ applied to an irrational thing, and of سَابِحَةٌ. (A.) — سَابِحٌ is also applied as an epithet to a horse, (S, IAth, A, L,) meaning † That stretches forth his fore legs well in running [like as one does the arms in swimming]; (S,* IAth, L;) and in like manner سَبَّوحٌ [but in an intensive sense]: (A, L:) the pl. [of the former] is سَبَّاحٌ and سَبَّاحٌ. (A.) And سَبَّاحٌ also signifies † Horses; (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in running. (K,* TA.) Hence, (TA,) سَبَّوحٌ is

the name of A horse of Rabea Ibn-Jusham. (K, TA.) And in like manner, سَبَّاحٌ is the name of A celebrated courser: (TA:) and of A certain camel. (K, TA.)

تَسْبِيحَاتٌ and تَسْبِيحٌ [pls. of تَسْبِيحَةٌ A single act of تَسْبِيحٌ: see 2]. (A.)

مَسْبِجٌ A place of swimming, &c.: pl. مَسَابِجٌ. — See an ex. of the pl. in the first paragraph of this art.

مَسْبُوعٌ, accord. to AA and the K, applied as an epithet to a [garment of the kind called] كَسَاءٌ, means Strong: and accord. to the former, مَسْبُوعٌ, so applied, means "made wide." (TA.)

فَلَوْلَا أَنَّهُ كَانَ مِنَ مَسْبُوحٍ [act. part. n. of 2]. مَسْبُوحٌ, in the Kur [xxxvii. 148], means And had he not been of the performers of prayer, (A,* Mgh, Mṣb, K,*) as some say. (Mgh.)

السَّبَّاحَةُ (A, Mṣb, TA) and السَّبَّاحَةُ (A, TA) † [The index, or fore finger;] the finger that is next the thumb: (Mṣb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring [the unity of] the divine essence. (Mṣb, TA,*) One says, أَشَارَ إِلَيْهِ بِالسَّبَّاحَةِ and بِالسَّبَّاحَةِ † [He pointed towards him, or it, with the fore finger]. (A, TA.)

سَبَّحَ

سَبَّحَتِ الْأَرْضُ 1. (JK, A, Mṣb,) aor. ٤, inf. n. سَبَّحَ; (Mṣb;) and سَبَّحَتْ (JK, A, Mṣb, K;) The land, or earth, exuded water and produced salt: (JK, K:) or was, or became, salt; had in it salt. (A, Mṣb.) And سَبَّحَ الْمَكَانَ, inf. n. as above, The place produced salt, and was such that the feet sank in it. (TA.) — See also 2. — سَبَّحَ, an inf. n. of which the verb is سَبَّحَ, aor. ٤, (TK,) means also † The being in a state of sleep: (AA, S:) and † تَسْبِيحٌ † The sleeping soundly: (S:) or both have this meaning: (K:) or the former signifies † the being in a state of rest, and easing the body by sleep: (IAqr, L:) and † the latter, † the sleeping every hour: (TA:) and the former signifies also † the being unoccupied, at leisure, or free from work or business; (AA, S, K;) and so † the latter. (K.) In the Kur lxxiii. 7, some read سَبَّحًا [instead of سَبَّحًا, q. v.]; (S, K;) meaning † rest, and easing of the body by sleep; (IAqr, L;) and said by Fr to be from تَسْبِيحٌ, in the first of the senses expl. in the next paragraph: (L:) or † freedom from occupation or work or business. (S.) Accord to Zj, السَّبَّحُ and السَّبَّاحُ are nearly the same in meaning. (TA.) You say also نَوِمَ مِنْ سَبَّحٍ and مَشَى and حَرَّ [app. meaning † A ceasing from sleeping and from walking or journeying and of heat]. (JK.) — And سَبَّحَتِ التَّوَمَ, inf. n. سَبَّحَ, † [I slept long; or] I lengthened sleeping. (JK.) — And سَبَّحْتُ فِي الْأَرْضِ † I went, or travelled, far, in, or into,

the land or country; (JK, K, TA;) like سَبْغٌ. (TA.)

2. تَسْبِغٌ [inf. n. of سَبَغَ] The separating, or plucking asunder, and loosening, of cotton, and making it [or spreading it out] wide. (Fr, L.)— And The winding of cotton and the like, (K, TA,) such as wool, and soft hair (وَبْر), after the separating and loosening, for a woman to spin it; (TA;) [as also تَسْبِغٌ, inf. n. of سَبَغَ; see تَسْبِغٌ.] — [Hence,] † The act of lightening, or alleviating. (S, A, K.) It is related in a trad. that the Prophet said to 'A'Isheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (S, TA,) لَا تُسَبِّغِي عَنْهُ بَدْعَاكَ عَلَيْهِ (S, A, TA,) meaning † Do not thou alleviate (S, A, TA) the merited punishment of his crime by thy cursing him. (S, TA.) And a poet says,

فَسَبِّغِ عَلَيكَ الْبُرِّ وَأَعْلَمِ بِأَنَّهُ
إِذَا قَدَّرَ الرَّحْمَنُ شَيْئًا فَكَأَنَّ

[Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (S.) One says also, سَبِّغِ اللَّهُ عَنْكَ الْحُمَّى May God alleviate thy fever. (S.) And اللَّهُمَّ سَبِّغْ عَنَّا الْأَذَى O God, remove from us, or alleviate to us, that which harms, or hurts. (TA.)— And † The act of stilling, quieting, rendering motionless, appeasing, tranquilizing, calming, allaying, assuaging, or quelling. (K.)— Also † The becoming [alleviated, or lightened,] still, quiet, motionless, appeased, tranquil, calm, allayed, assuaged, or quelled. (K, TA.) One says of heat, (S, K,) and of anger, (TA,) سَبِّغِ (S, K,) inf. n. as above; and تَسْبِغٌ; (K;) † It became abated, or allayed, (S, K, TA,) and alleviated. (S.)— Also † The ceasing of veins from the throbbing occasioned by pain therein. (IAar, L, K.)— See also 1, in three places.

[3. سابغ expl. by Freytag as meaning He contended with another in swimming is a mistake for سابغ.]

4. اسبغ He reached salt earth in digging (S, K) a well. (TA.)— See also 1, first sentence.

5: see 2, near the end of the paragraph.

[سَبِّغٌ is expl. by Freytag as applied in the Deewán of Jereer to A dense cloud that is seen suspended apart from other clouds.]

سَبِّغٌ; and its fem., with سَبَّغَةٌ: see سَبَّغَةٌ, in three places.

سَبَّغَةٌ: see the next paragraph, in three places.

سَبَّغَةٌ and سَبَّغَةٌ [A piece, or tract, of] land that exudes water and produces salt: (K:) pl. (of the former, S, or of the latter, Mṣb) سَبَّغَاتٌ: (S, A, Mṣb, K:) † أَرْضٌ سَبَّغَةٌ [also] signifies as above; (JK;) or land containing سَبَّغٌ, (S, A,) i. e. [places that exude water and produce salt, or simply] salt; (A;) or salt land or earth, as also † أَرْضٌ سَبَّغَةٌ, in which the latter word is a

contraction of سَبَّغَةٌ, and أَرْضٌ سَبَّغَةٌ also: (Mṣb:) and † سَبِّغٌ signifies a place producing salt, (Mṣb, TA,) and in which the feet sink: (TA:) the pl. of † سَبَّغَةٌ is سَبَّغَاتٌ. (Mṣb.) The Prophet said to Anas, on his mentioning El-Baḡrah, إِنَّ مَرَزَاتٍ بِهَا وَدَخَلْتَهَا فَأَيَّاكَ وَسَبَّغَاتِهَا meaning [If thou pass by it and enter it, then beware thou of] its tracts of land overspread with saltness, that seldom, or never, give growth to anything but some trees, or shrubs. (L.)— Also, (K,) or the latter, i. e. † سَبَّغَةٌ, (JK,) A thing that overspreads water (JK, K, TA) in consequence of its having been long left, (TA,) resembling [the green substance called] طَحْلَبٌ, (JK, K,) or such as طَحْلَبٌ and the like. (TA.)

سَبِّغٌ Cotton, and wool, and soft hair (وَبْر), separated, or plucked asunder, and loosened; as also † سَبِّغٌ: (TA:) [and † سَبَّغَةٌ, in which the س is added to convert the epithet into a subst., signifies a portion, i. e. a loose flock, thereof; and its pl. is سَبَّغَاتٌ, whence] one says, طَارَتْ سَبَّغَاتُ الْقَطْنِ [The loose flocks of the cotton flew about it]. (A.)— [Hence,] † Feathers (رَيْش) that fall off (S, A, K) and become scattered: (K:) as also † سَبِّغٌ: (TA:) the pl. of the former (K, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of † سَبَّغَةٌ as a n. un. thus used,] is سَبَّغَاتٌ. (K, TA.) One says, وَرَدَتْ مَاءً حَوْلَهُ سَبِّغُ الطَّيْرِ and † سَبَّغَاتُهُ, i. e. † [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.)— Also Cotton made wide for a medication to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and † سَبَّغَةٌ signifies a portion of cotton thus prepared for this purpose. (JK, K.)— And Cotton, (S, K,) and wool, and soft hair (وَبْر), (S,) wound, after the separating and loosening, (S, K, in the former) by a woman: (S:) and † سَبَّغَةٌ signifies a portion thereof. (S.)

سَبَّغَةٌ; and its pl., سَبَّغَاتٌ: see the next preceding paragraph, in five places.

سَبِّغٌ: see سَبِّغٌ, in two places.

سبد

1: see what next follows.

2. سَبَدٌ شَعْرَهُ (AA, TA,) inf. n. تَسْبِيدٌ (K, TA,) He shaved off his hair; (AA, K, TA;) as also † سَبَدَةٌ, (AA, K,) inf. n. سَبَدٌ; (K, TA;) and † اسبَدَةٌ, (AA, TA,) inf. n. اسْبَادٌ: (K, TA:) or all signify he shaved off his hair and [so] removed it utterly: and سَبَدٌ شَعْرَهُ and سَبَدَةٌ also have the former signification accord. to AA: (TA:) [and] تَسْبِيدُ الرَّأْسِ signifies the removing utterly the hair of the head [by shaving]: (S:) سَبَدٌ شَعْرَهُ signifies he shaved off his hair and then left it until it had grown a little: (A'Obeyd, L:) or he removed utterly his hair,

making it to be [shaven] close to the skin; (A'Obeyd, M, L;) as also سَبَدَةٌ. (A'Obeyd, L.)— And He let the whole of his hair grow ample and long: thus it has two contr. significations. (M.)— And تَسْبِيدٌ signifies also The combing, or combing down, or letting down and loosing, and then moistening, and leaving, the hair of the head. (Suleymán Ibn-El-Mugheyreh, L, K.)— And The rendering [one's hair] matted, or compacted, and dusty. (M, L.)— And [hence, app., the objective complement being meant to be understood,] The leaving off, or neglecting, the anointing of oneself [or of one's hair], (A'Obeyd, S, K, TA,) and washing: and some say تَسْبِيدٌ, which signifies the same. (A'Obeyd, TA.)— تَسْبِيدٌ is also used [intransitively,] as signifying The appearing of the hair of the head: (K:) or the growing after some days: (M:) or سَبَدُ الشَّعْرِ means The hair grew so that its blackness appeared after the shaving. (S, M.)— And The coming forth of the down [of a young bird]: (M:) or the appearing of the feathers of a young bird. (K.) You say, سَبَدَ الْفَرْخُ The young bird began to show its feathers, or to become fledged. (S.)— And The growing of fresh shoots upon, or among, the old portions of the [plant called] نَصِي; as also † اسْبَادٌ: (K:) you say [of that plant], سَبَدٌ and † اسبَدٌ: (TA:) or سَبَدُ الثَّبَاتِ The plant had heads coming forth, before the spreading thereof. (M.)

4: see 2, in three places; first and last sentences.

سَبَدٌ i. q. دَاهِيَةٌ [as meaning Cunning, or very cunning: and perhaps also as meaning a calamity: pl. اسْبَادٌ]. (S, M, K.) You say, هُوَ سَبَدٌ He is cunning, or very cunning, (دَاهٍ, S, M, or دَاهِيَةٌ, K,) in theft, or robbery. (S, M, K.)— And [hence, perhaps, or the reverse may be the case,] A wolf: (K:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is سَبَدًا [which has the latter meaning]. (S, TA.)

سَبَدٌ Hair [of goats]; syn. شَعْرٌ; (Aṣ, S, M;) as also † سَبَدٌ: (M:) or a small quantity thereof: (K:) or fur [of camels]; syn. وَبْرٌ. (M.) One says, مَا لَهُ سَبَدٌ وَلَا لَبَدٌ (Aṣ, S, M, K) He has neither goats' hair nor wool: (Aṣ, S, M:) or neither camels' fur nor wool: or neither camels' fur nor goats' hair: meaning † he has neither goats nor sheep: or † neither camels nor sheep: or † neither camels nor goats: (M:) or † neither little nor much; (Aṣ, S, K, TA;) i. e. he has not anything. (TA.) [See also لَبَدٌ.] Hence سَبَدٌ is an appellation for † Cattle (مَالٌ). (TA.) Hence also the saying of 'Atikeh Bint-Zeyd,

لَمْ يَدْعُهُ اللَّهُ يَمْشِي بِسَبَدٍ

[i. e. † God let him not walk with goats, &c.]; meaning † God reduced him to poverty, so that He left not [to him] anything. (Ḥam p. 495.)— Also sing. of اسْبَادٌ (TA) which signifies Black garments or cloths [app. of goats' hair or of

camels' fur]. (K, TA.) — **أَسْبَابُ**, (K, TA.) as pl. of **سَبَدٌ**, (TA.) signifies also The heads of the [plant called] **نَصِي** when they first come forth: (K, TA:) or, as pl. of **سَبَدٌ**, the heads of plants coming forth, before spreading. (M.) — And, likewise as pl. of **سَبَدٌ**, Remains of plants or herbage in a land. (TA.) [See also **سَبَدٌ**.] — **سَبَدٌ** also signifies *Unluckiness, ill luck, or evil fortune*: (M:) or so **سَبَدٌ**: (K, TA:) so says Lth, on the authority of ADK. (TA.)

سَبَدٌ A remnant of herbage or pasturage. (K.) [See also **سَبَدٌ**, last sentence but one.]

سَبَدٌ A certain bird, (S, M, K,) having plumage so soft, or smooth, that when two drops of water drop upon it, (S, M, K,) upon its back, (S, M,) they run off from it; (S, M, K, TA;) or such that when a drop of water drops upon its back, it runs [off]: (M:) the Arabs liken to it a horse when he sweats: (S:) or a certain bird like the eagle: (TA:) or the male eagle: (M, TA:) or the swallow of the desert (**خَطَّافُ بَرِّي**): (Aq, TA:) or a bird like the **خَطَّافُ**; when water falls upon it, it runs off from it quickly: so says Aboo-Nagr; and so Skr in his Expos. of the poetry of Hudheyl, on the authority of Aq: (TA:) said by Aq to be a certain black bird: (so in a marg. note in one of my copies of the S:) pl. **سَبَدَانٌ**. (S, M.) — Also A piece of cloth with which the watering-trough (K, TA) such as is termed **مَرْكُو** [q. v.] (TA) is rendered close, or firm, [in its bottom and sides,] (**سَبَدٌ**, [in the L **سَبَدٌ**, but I know not any apposite meaning of this verb,]) in order that the water may not become turbid: (K:) it is spread therein; and the camels are made to drink [the water] above it. (L.) — See also **سَبَدَةٌ**. — And see **سَبَدٌ**, last sentence.

سَبَدَةٌ, (M, L,) or **سَبَدٌ**, (K,) or both, (TA.) The pubes. (M, L, K.)

سَبَدٌ: see **سَبَدٌ**, first sentence.

سَبَدِيٌّ Tall, or long; (K;) in the dial. of Hudheyl: (TA:) and also bold, or daring; (S, M, K;) applied to anything [i. e. to any creature]; (S, K;) of the dial. of Hudheyl: (M:) as also **سَبَدِيٌّ**: (S, TA:) or, so applied, bold, or daring, to undertake anything: and the fem. [**سَبَدِيَّةٌ**, like **سَبَدِيَّةٌ**,] is said to signify a bold lioness: and a bold-breasted she-camel: and in like manner [the masc. signifies] a bold-breasted he-camel: (M, L:) and, (S, M, L, K,) as also **سَبَدِيٌّ**, (M, L,) the leopard; (Aq, S, M, L, K;) and so **سَبَدِيٌّ**, (Aq, S, L,) or **سَبَدِيَّةٌ**, which is also applied to a beast of prey [absolutely]: (A Heyth:) or the lion: (M, L:) pl. **سَبَادَةٌ** and **سَبَائِدٌ**: or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun (**هِيَ**) may relate to the latter or to both,] is idle, and sportful, and vain, or frivolous, persons; (K, TA;) like **سَبَادَةٌ**. (TA.)

سَبَدِيٌّ, like **مَعْظَرٌ**, (TA,) or **سَبَدِيٌّ**, (accord. to a copy of the M,) as meaning † Consummate, (M, TA,) is applied as an epithet to a calamity,

دَاهِيَةٌ, (M, TA,) which a poet terms, for the sake of the measure, **أَمْرٌ فَارٌ**, because it is termed **أَمْرٌ فَارٌ**, and **دَرْصٌ** is applied to a young one of a bitch, and of a she-wolf, and of a she-cat, and of the [species of **فَارٌ** called] **جَرْدٌ**, and of the jerboa. (M.)

سَبَدٌ [act. part. n. of **سَبَدٌ**]. It is said of Ibn-'Abbas, **قَدِمَ مَكَّةَ مُسَبِّدًا رَأْسَهُ**, meaning *He came to Mekkei having his head unanointed and unwashed*. (A'Obeid, S.) — See also the next preceding paragraph.

سَبْرٌ

1. **سَبْرُ الْجُرْحِ**, (S, M, A, &c.,) aor. **سَبَرْتُ** (S, M, Mqb) and **سَبَرْتُ**, (M, TA,) inf. n. **سَبْرٌ**; (S, M, Mqb, K;) and **سَبَرْتُ**; (K;) *He probed the wound; measured its depth with the **سَبْرٌ**, i. e., with an iron or other instrument; (A, Mgh;) tried, (K,) or examined, (S,) or endeavoured to learn, (Mqb,) its depth; (S, Mqb, K;) examined its extent. (M.) — **سَبَرْتُ** † *He determined, or computed by conjecture or by the eye, its measure, quantity, size, or bulk. (M, K, TA.) — † He tried, proved, or tested, it; proved it by experiment or experience; (S, M, TA;) namely, anything; as also **سَبَرْتُ**. (S.) — † He elicited its true, or real, condition. (TA.) — It is related in the trad. of the cave, that Aboo-Bekr said to Moḥammad, **لَا تَدْخُلَنَّ حَتَّى أَسْبِرَ قَبْلَكَ** † *Do not thou enter it until I explore it before thee, and see if there be in it any one, or anything that may hurt. (TA.) — مَفَازَةٌ لَا تُسَبَّرُ † *A desert of which the extent cannot be known. (A.) — سَبَرْتُ فَلَانًا † [I searched into such a one]. (A.) — **فِيهِ خَيْرٌ كَثِيرٌ لَا يُسَبَّرُ** † [In him is much good, the extent of which cannot be known]. (A.) — **أَسْبِرُ لِي مَا** † [A great affair, of which the uttermost cannot be known]. (A.) — **سَبَرْتُ الْقَوْمَ** † *Learn thou for me what he has [in his mind, or in his possession]. (M.) — سَبَرْتُ الْقَوْمَ*, aor. **سَبَرْتُ** and **سَبَرْتُ**, inf. n. **سَبْرٌ**, † *I observed the people attentively, with investigation, one after another, that I might know their number. (Mqb.)*****

8: see 1, in two places.

سَبْرٌ: see **سَبْرٌ**. — Also The lion. (El-Muarriz, K.)

سَبْرٌ, (S, M, K,) and **سَبْرٌ**, (M, K,) The source, or origin, [of a thing,] syn. **أَصْلٌ**: (M, K:) pl. of both **أَسْبَارٌ**. (M.) — † *Form, or appearance; figure, feature, or lineaments; external state or condition; state with regard to apparel and the like; (S, M, K;) or goodly form or appearance &c.; (K;) aspect; garb, or habit; (TA;) colour, or complexion; (M, K;) beauty; (K;) brightness of countenance: (M:) pl. of both as above. (M.) — IAqr says, I heard Aboo-Ziyad El-Kilabee say, I returned from Marw to the desert, and one of its people said to me, **أَمَّا السَّبْرُ فَحَضْرِيٌّ وَأَمَّا اللَّسَانُ فَبَدْوِيٌّ** † *As to garb and appearance, [thou art like] an inhabitant of a town; but as to tongue, an inhabitant of the**

desert. (S, TA.) — **فَلَانٌ حَسَنٌ السَّبْرِ** † *You say, Such a one is beautiful and of goodly appearance. (S.) [See also **سَبْرٌ**.] — A woman of the desert said, **أَعْجَبَنِي سَبْرُ فَلَانٍ** † *The good condition, and flourishing state of body, of such a one pleased me: and رَأَيْتُهُ سَمِينٌ السَّبْرِ † *I saw him to have an altered and ill appearance of body: thus she assigned to **سَبْرٌ** two significations. (TA.) — One says also, **إِنَّهُ لَحَسَنٌ السَّبْرِ** † *Verily he is goodly in complexion and appearance. (TA.) — **سَبْرٌ** also signifies † A characteristic by which one knows the generosity or ungenerousness of a beast. (AZ, M.) — And † One's knowledge of the fruitfulness or unfruitfulness [or the good or bad condition] of a beast. (AZ, TA.) — Also † Likeness; syn. **شَبَهٌ**. (K, TA. [In some copies of the K, **سَبَهٌ**, which is an evident mistake.]) So in the phrase, occurring in a trad., **غَلَبَ عَلَيْهِمْ سَبْرُ أَبِي بَكْرٍ** † *The likeness (شَبَهٌ) of Aboo-Bekr predominated in them. (IAqr, TA.) One says also, **عَرَفَهُ بِسَبْرِ أَبِيهِ** † *He knew him by the appearance and likeness of his father. (TA.) — Also the former (سَبْرٌ), Enmity, (K,) accord. to El-Muarriz; but Az says that this is strange. (TA.)******

سَبْرَةٌ A cold morning, between daybreak and sunrise: (S, M, A, Mgh, K:) or from the time a little before daybreak to daybreak: or from daybreak to sunrise: (M:) or a cold morning during the period next after sunrise: (Mqb:) pl. **سَبْرَاتٌ**: (S, M, Mgh, Mqb, K:) which latter is also expl. as signifying the intenseness of the cold of winter, and of the year. (TA.)

&c.: **سَبْرِيَّتٌ** and **سَبْرَوْتُ** and **سَبْرَاتٌ** and **سَبْرَتْ**: see art. **سَبْرٌ**.

سَبْرٌ Poor; (K, TA;) possessing no property: like **سَبْرٌ**, in this sense, and in that following. (TA.) — † Land in which is no herbage. (K, TA.)

سَبْرٌ and **سَبْرٌ** A probe; an instrument with which a wound is probed; (S, M, K;) as also **سَبْرٌ**: (Ham p. 818:) a twist like a wick, (T, Mqb,) or a similar thing, (Mqb,) which is put into a wound (T, Mqb) to ascertain its depth; (Mqb;) an iron or other instrument with which the depth of a wound is measured: (A, Mgh:) pl. of the first, **سَبْرٌ**; and of † the second, **سَبَائِرٌ**. (Mqb.) It is said in a prov., **لَوْ لَا الْمَسْبَارُ مَا عَرِفَ مَا عَرِفَ** † *Were it not for the probe, the depth of the wound would not be known]. (A.) And **بَعِيدُ الْمَسْبَارِ** is applied as an epithet to a woman's vulva [or vagina, in an obvious sense,] by Ibn-Habeeb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. **خَجِي**.)*

سَبْرٌ an irreg. pl. of **سَبْرٌ**: see the latter in art. **سَبْرٌ**.

سَبْرِيٌّ A coat of mail made of slender rings, and strongly: (K:) so called in relation to the king **سَبْرٌ**. (TA.) — Hence, (TA,) or from

Sáboor, a province of Persia, (Mgh, Mḡb,) A thin, or delicate, kind of garment or cloth, (IDrd, Ṣ, M, Mgh, Mḡb, K,) of excellent quality: (K:) and anything thin, or delicate. (M.) Whence the prov., عَرَضَ سَابِرِي (Ṣ, M, *K*) A slight exhibition: (M:) [see variations of this phrase in art. عَرَضَ, under عَرَضَ الشَّيْءِ:] said to him to whom a thing is shown in a slight manner: (Ṣ:) because the garment or cloth called سَابِرِي, (Ṣ, K,) being of the best of qualities, (Ṣ,) is desired when exhibited in the slightest manner. (Ṣ, K.) [See the first paragraph in art. عَرَضَ; and see also عَرَضَ عَلَيَّ سَوْمَ عَالَةٍ in the first paragraph of art. سَوْمَ.] — A certain sort of dates, (Ṣ, Mḡb, K,) of good quality. (Mḡb, K.) It is said that the best of the dates in El-Koofeh are the نَوْسِيَان and the سَابِرِي. (Ṣ.) — نَخْلَةٌ سَابِرِيَّةٌ A palm-tree of which the unripe dates are yellow and somewhat long. (AHát, Mḡb.)

† [The internal state or condition of a man]. You say, مَخْبِرَةٌ and حَدَّثْتُ مَخْبِرَةً † [I praised his internal state or condition]: (Ṣ:) and مَخْبِرَةٌ also signifies † The internal state or condition; an internal, or intrinsic, quality; or the intrinsic, or real, as opposed to the apparent, state, or aspect. (TA.)

سَبَّارٌ: see سَبَّارٌ.

مَسْبُورَةٌ The utmost point of a wound. (M.) — See also مَسْبُورَةٌ.

مَسْبَرٌ: see سَبَّارٌ, in four places. — It may also be applied to † A man who probes a wound. (Ham p. 818.)

مَسْبُورٌ Goodly in form or appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like. (K, TA.)

سبروت

Q. 1. سَبَّرَتْ He begged; and became lowly, humble, or submissive; or affected to be like the مَسَاكِين [or destitute, or needy, &c.]; syn. قَنَعٌ; (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written قَنَعٌ;]) and تَمَسَّكَنَ. (TA.)

سَبَّرَتْ: see سَبَّرَتْ.

سَبَّرَاتٌ: see the next paragraph, in two places.

سَبَّرَاتٌ A desert, syn. قَفَرٌ, (Ṣ, K,) or a plain, syn. قَاعٌ, (M,) in which is no herbage: (M, K:) or weak land: (TA:) and أَرْضٌ سَبَّرَاتٌ and سَبَّرَاتٌ (M) Land in which is no herbage; (M;) or land in which is nothing: (Aṣ, Lḡ, M:) pl. سَبَّرَاتٌ and سَبَّرَاتٌ, the latter anomalous, mentioned by Lḡ: (M:) accord. to A'Obeyd, the pl. سَبَّرَاتٌ signifies deserts, or waterless deserts, (قَلَوَاتٌ) in which is nothing: and accord. to Aṣ, land [or lands] in which nothing grows: (TA:) and one says also أَرْضٌ سَبَّرَاتٌ (M, K,) a phrase of the same class as تَوْبٌ أَخْلَاقٌ (K,) as though the sing. سَبَّرَاتٌ

were applied to every portion thereof. (M.) — Hence, (TA,) applied to a man, (AZ, Ṣ, TA,) Needy, in want, indigent, (AZ, Aṣ, Ṣ, M, K, TA,) poor, (AZ, Aṣ, K, TA,) possessing little, (M, TA,) or, as some say, possessing nothing; (Ṣ, *M, TA;) and سَبَّرَاتٌ signifies the same, (AZ, Ṣ, M, K,) as also سَبَّرَاتٌ, and سَبَّرَاتٌ: (M, K:) also bankrupt, or insolvent; syn. مَفْلِسٌ: (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is سَبَّرَاتٌ and سَبَّرَاتٌ; (AZ, Ṣ;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is سَبَّرَاتٌ, applied to men and to women. (AZ, Ṣ.) — [Hence, also,] applied to a youth, or young man, Beardless; or having no hair upon the sides of his face. (M, K, TA. [In the K, this signification is immediately followed by the mention of the pl. سَبَّرَاتٌ and سَبَّرَاتٌ.] — And Little, or small, in quantity or number; (Ṣ, M, K;) paltry, or inconsiderable: (K:) applied to a thing, (Ṣ, K,) and (Ṣ) to property, or cattle. (Ṣ, M.) — Also Tall, or long. (M, TA.) — And A skilful, or an expert, guide, well acquainted with the lands. (TA.) It is mentioned by Sb, who says that it is of the measure فَعْلُولٌ, like زَنْبُورٌ and عَصْفُورٌ; and most hold him to be right: but some of the authors on inflection assert that it is of the measure فَعْلُولٌ, from سَبَّرَاتٌ الشَّيْءُ meaning “I tried, proved, or tested, the thing, or proved it by experiment or experience;” and that the ت is added to give intensiveness to the signification; which several deny: (MF, TA:) سَبَّرَاتٌ, however, is mentioned in the K, in art. سَبَّرَاتٌ, as meaning “poor,” and land “in which is no herbage.” (TA.)

سَبَّرَاتٌ and سَبَّرَاتٌ: see the next preceding paragraph, in three places.

سَبَّرَاتٌ A man (TA) of evil disposition or nature. (K, TA: but omitted in the CK.)

سَبَّرَاتٌ Bald, or bare of hair. (K, TA: but omitted in the CK.)

سبط

1. سَبَطَ, aor. -; (Sb, Ṣ, M, Mḡb, K;) and سَبَطَ, aor. -; (M, Mḡb, K;) inf. n. سَبَطٌ, of the former verb, (Ṣ, Mḡb,) or سَبَطٌ, (so in the K, as is remarked in the TA,) and سَبَطَةٌ, (M, Mḡb, K,) which is of the latter verb, (M, Mḡb,) and سَبَطَةٌ and سَبَطٌ, (M, K,) which are also of the latter verb; (M;) It (hair, Ṣ, Mḡb) was, or became, lank, not crisp: (Ṣ, M, *Mḡb, K:*) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying he was, or became, lank, not crisp, in his hair. (TA.) — سَبَطَةٌ, relating to a man, also signifies The being tall: (M:) or the being long in the [bones called] أَلْوَاب [pl. of لَوْحٌ], and even therein. (TA.) — Also سَبَطٌ, inf. n. سَبَطَةٌ; (M, TA;) and سَبَطٌ, inf. n. سَبَطٌ; (M;) † He (a man) was, or became, easy, or facile, بِالْمَعْرُوفِ in beneficence. (M, TA.)

And سَبَطَةٌ is likewise expl. as signifying † The being liberal, bountiful, or munificent. (M, TA.) — And سَبَطَةٌ, relating to rain, † The being abundant and extensive. (Sh, K, TA.) [— See also the part. n. سَبَطٌ.] — سَبَطَ عَلَيْهِ الْعَطَّةُ † He gave to him successive and large gifts. (Ṣgh, TA.) — سَبَطَ He was affected with fever. (Ṣgh, K.) [See سَبَطٌ.]

2. سَبَطَتْ, (M, K, &c.,) inf. n. تَسْبِطٌ, (Ṣ, K,) She (a camel, AZ, Aṣ, M, K, and a ewe, K) cast her young one, or foetus, in an incomplete state: (M, K:) or before its form was apparent; (AZ, K;) like أَجْبَضَتْ and رَجَعَتْ: (AZ:) or when its fur had grown, before completion; as also سَبَطَتْ: (Aṣ, TA:) or سَبَطَتْ بَوْلِدَهَا she (a camel) cast her young one when its hair had grown: and سَبَطَتْ she (a ewe) cast her young one, or foetus, abortively. (Ṣ.) The epithet applied to her in this case is مَسْبُطَةٌ [without ة]. (M, K.)

4. اسبَطَ He (a man, Ṣ, M) extended himself, or became extended or stretched, (Ṣ, M, K, TA,) upon the ground, (Ṣ, TA,) in consequence of being beaten, (M, K, TA,) &c.: (TA:) he fell (M, K, TA) upon the ground, (TA,) and was unable to move, (M, K, TA,) by reason of weakness, (M, TA,) or from drinking medicine, or some other cause; on the authority of AZ: (M:) he fell upon the ground, and became extended or stretched, in consequence of being beaten, or from disease, and in like manner from drinking medicine. (TA.) And اسبَطَ بِالْأَرْضِ He clave to the ground. (Ibn-Jebeleh, M, K.) — He was silent, by reason of fear, or fright: (M, L, K:) he was silent and still; or he lowered his eyes, looking towards the ground, and was still. (O.) — اسبَطَ He shut, or closed, his eyes, or eyelids, in his sleep. (Ṣgh, K.) — اسبَطَ عَنِ الْأَمْرِ He feigned himself negligent of the thing or affair, inattentive to it, or heedless of it. (Ṣgh, K.)

سَبَطٌ: see سَبَطٌ, throughout.

سَبَطٌ A grandchild; (Ṣ, Mḡb, K;) a son's child, and a daughter's child: (M, TA:) pl. أَسْبَابٌ; (Ṣ, Mḡb, TA;) which is commonly used by the vulgar as signifying daughters' children; distinguished by them from أَسْبَابٌ [which they apply to son's children, pl. of حَفِيدٌ]; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: IAṣ explained سَبَطٌ and سَبَطَانٌ and أَسْبَابٌ as signifying the particularly distinguished, and choicest, of children. (TA.) It is said in a trad., (TA,) El-Hasan والحسين سبطا رسول الله El-Hasan, and El-Hoseyn are the two grandsons of the Apostle of God. (M, TA:*) — A tribe of the Jews: pl. أَسْبَابٌ: (M, Mḡb, K:) سَبَطٌ (M) and أَسْبَابٌ (Ṣ, Mḡb) in relation to the Jews, (M, Mḡb,) or [rather] the Children of Israel, (Ṣ,) being like قَبِيلَةٌ (M) and قَبَائِلٌ (Ṣ, Mḡb) in relation to the Arabs: (Ṣ, M, Mḡb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, وَقَطَعْنَا هُمْ أَتْنَى وَقَطَعْنَا هُمْ أَتْنَى [And we divided them into twelve

divisions, tribes], (S, M, K,) in the Kur [vii. 160], (S, M,) اسباطا is a substitute (S, M, K) for اثنتى عشرة, (S, M,) not a specificative, (S, M, K,) because the specificative may only be a sing.; (S, M;) the meaning being وقطعناهم اثنتى عشرة فرقةً and اسباطا, (Akh, Zj, S,) and therefore the numeral is fem.; (Akh, S;) or this is a mistake; for it should be فرقةً اثنتى عشرة; and therefore the numeral is fem. (Abu-l-Abbás, TA.) Accord. to Ktr, you say, هذا سبطٌ and هذا سبطٌ using سبط as a pl., meaning فرقةً. (TA.) The saying

كَانَتْ سِبْطٌ مِنَ الْأَسْبَاطِ

is [asserted to be] a mistake, inasmuch as its author imagined that سِبْطٌ meant a man: (M:) IDrd ascribes it to El-'Ajjáj or Ru-beh: it occurs in an *أرجوزة* by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) حَسِينٌ سِبْطٌ مِنَ الْأَسْبَاطِ, i. e. *Hoseyn is [as though he were] a nation of the nations* (أمة من الأمم K) in goodness; so expl. by Aboo-Bekr: (TA:) or one of the fathers of tribes; because of the multitude of his descendants: or one of the sons of daughters. (So in a marginal note in a copy of the "Jámi' eš-Šagheer" of Es-Suyootee.) — Also A generation (قرن) that comes after another. (Zj, TA.) — And رُبْعِيَّةٌ, (TA in the present art. and in art. ربيع) or رُبْعِيَّةٌ, (so accord. to a copy of the M, in the present art.) A palm-tree of which the fruit ripens in the end of the summer, or hot-season. (M, TA.)

سِبْطٌ: see the next paragraph, first sentence. — Also Such as is fresh of the [plant called] حَلِيٌّ; one of the plants of the sands; (M;) [i. e.] the [plant called] نَصِيٌّ, while fresh; (A'Obeyd, S, O, K;) when it has dried up, called حَلِيٌّ; (A'Obeyd, S, O;) a plant like the ثِيل [q. v.], except that it becomes tall; growing in the sands: (Lth, TA:) n. un. with ة: (Lth, S:) it is one of those that, when they dry up, become white, [as is said of the حَلِيٌّ,] resembling hoariness, like the ثِمَار [or panic grass]: (AHn, O: in the TA, the ثِمَار:) it is asserted that the Arabs say, "The صِلْيَان is the bread of the camels, and the سِبْط is their خَبِيص:" (AHn, O:) its manner of growth is like [that of] دُخْن [q. v.]; and it is a good pasture: (K:) AHn says, a desert-Arab, of Anazeh, told me that its manner of growth is like that of large دُخْن, falling short of [so I render دُون, but this also signifies exceeding,] ذُرَّة [q. v.], and it has grain like the grain termed بَزْر [q. v.], which will not come forth from its envelopes but by bruising, or pounding, and men extract it and eat it, made into bread, and cooked: (M, O:) the n. un. is with ة: and the pl. is أَسْبَاطٌ. (M.) Also The tree that has many branches and one أصل [meaning stem]: (K:) so says Az.; adding that hence is derived أَسْبَاطٌ [pl. of سِبْطٌ]; as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:]) accord. to Abo-Ziyád, a

certain tree, (AHn, M, O,) growing in the sands, (AHn, O,) tall, having slender branches, eaten by the camels and the sheep or goats, (AHn, M, O,) and collected by men, who sell it upon the roads (عَلَى الطَّرِيقِ), (AHn, O,) or with the tamarisk (مَعَ الطَّرِيقِ); (so in the TA;) without blossom and without thorns, having thin leaves of the size of [those of] the كُرَاث [or leek] (AHn, M, O) when this first comes forth. (AHn, O.) — See also the last sentence of the next preceding paragraph.

سِبْطٌ and سِبْطٌ and سِبْطٌ, (the first and third of these in one copy of the S, and the second alone in another copy of the S, and all in the M and Mṣb and K,) the first of the dial. of El-Hijáz, (TA,) from سِبْطٌ, and the second from سِبْطٌ, the last being an inf. n. used as an epithet, (Mṣb,) Lank, not crisp; (S, M,* Mṣb, K;*) applied to hair: (S, Mṣb:) pl. سِبْاطٌ, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure فَعْلٌ (M,) or فَعْلٌ. (TA.) — سِبْطُ الشَّعْرِ, (S, M,) and سِبْطُهُ, (M,) A man having lank hair: (S, M:) and in like manner سِبْاطٌ, alone, applied to a number of persons. (TA.) سِبْطٌ is also metonymically applied to † A foreigner, like as [its contr.] جَعْدٌ is to an Arab. (TA.) — سِبْطٌ also signifies Tall; (M, K;) applied to a man: (M:) or, as also سِبْطٌ, (TA,) or سِبْطُ الجَسْرِ, (M,) so applied, long in the [bones called] أُنُوَاح [pl. of نُوُوح], (M, TA,) and even therein: (TA:) or سِبْطُ الجَسْرِ or سِبْطُهُ, (accord. to different copies of the K,) or both, (S, TA,) goodly in stature, or person, or proportion, (S, K,) and evenness. (S.) Also Having extended limbs, and perfect in make. (TA.) And القَصْبُ, and سِبْطُهَا, A man [long and even, or] extended, and without protuberances, in the bones of the fore arms and the shanks. (TA.) And سِبْطُ البِنَانِ and سِبْطٌ, † Long in the fingers. (TA.) And سِبْطُ الخَلْقِ A man lank in make: (Lin art. رد:) and سِبْطَةُ الخَلْقِ, and سِبْطُهُ, † a woman lank, or soft, or tender, in make. (M, Z, TA.) And سِبْطٌ سِبْطٌ A man soft, or flaccid, or uncompact, in the shanks. (Ham p. 238.) — سِبْطٌ † البَدِينِ, (M, K, TA,) and سِبْطُهَا, (TA, and so in the CK,) and سِبْطُ الكَفِينِ, (TA,) † A man who is liberal, bountiful, or munificent. (M, K, TA.) And سِبْطٌ † بالمَعْرُوفِ † A man easy, or facile, in beneficence. (M, TA.) — مَطْرٌ سِبْطٌ, (Sh, TA,) and سِبْطٌ, (Sh, K,) † Rain pouring abundantly and extensively, (Sh, K,) and consecutively. (Sh, TA.)

سِبْطٌ: see سِبْطٌ.

سِبْاطٌ Fever: (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or fever attended with shivering, or trembling. (O.)

سِبْاطٌ (AA, S, M, K) and سِبْاطٌ, being perfectly and imperfectly decl., (AA, K,) and also written with ش, (TA, and K in art. شبط.) The name of a month in Greek; (S;) a certain month, [next]

before آذَار; (K;) the month that is between the winter and the spring; (M;) [the fifth month of the Syrian year, corresponding with February O. S.]; it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years: when the said day is complete in that month, the people of Syria call that year عَامُ الكَيْسِ; and when a child is born, or a person arrives from a country, in that year, they consider it fortunate. (Az, TA.) [See كَيْسٌ.]

سِبَاطَةٌ Sweepings, syn. كُنَاسَةٌ, (S, M, Mgh, Mṣb, K,) which are thrown every day in the courts of houses. (K.) — Also A place in which sweepings (Mgh, TA) and dirt (TA) are thrown: occurring in a trad., (Mgh, TA,) and so expl. by El-Khattábee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that كُنَاسَةٌ also is said to have both these meanings.] — Also What falls from, or of, hair when it is combed. (M, TA.) — A raceme of a palm-tree, with its fruit-stalks (عَرَاجِين) and its fresh ripe dates: of the dial. of Egypt. (TA.)

سَابَاطٌ A roof (S, M, Mgh, Mṣb, K) between two walls, (S,) or between two houses, (M, K,) having beneath it a road, or way, or passage, (S, Mgh, Mṣb, K,) which is a thoroughfare: (Mgh:) pl. سَوَابِيطٌ (S, Mṣb, K) and سَابَاطَاتٌ (S, K.)

مَا لِي أَرَكَ مُسَبِّطًا Wherefore do I see thee hanging down thy head like one in grief, or anxiety, lax in body? (S.) And تَرَكْتَهُ مُسَبِّطًا I left him (meaning a sick person) not moving nor speaking. (TA.) — أَرْضٌ مُسَبِّطَةٌ (M, and so in some copies of the S,) or مُسَبِّطَةٌ, (thus in other copies of the S, and in the O,) Land abounding with سِبْط [q. v.]. (S, M,* O.)

مُسَبِّطَةٌ: see what next precedes.

مُسَبِّطٌ: see 2.

سبطر

Q. 4. اسْبَطَّرَ He stretched himself: (M:) he lay upon his side, and stretched himself. (S, K.) — He (a slaughtered beast) stretched himself to die. (TA.) — اسْبَطَّرَتِ الإِبِلُ فِي سَبْرِهَا The camels hastened, (M,* K,* TA,) and stretched themselves, in their march, or course. (TA.) — اسْبَطَّرَتْ لَهُ الْبِلَادُ The provinces became rightly disposed to him. (Fr, K.)*

سَبْطَرٌ A lion stretching himself when about to spring or leap. (S, K.) — A quick camel: pl. سِبْطَرَاتٌ: it has no broken pl. (Sb, M.) — Also, the pl. above mentioned, Camels long, upon the surface of the ground [or horizontally]. (S, K.) The ت [says J] is not the denotative of the fem. gender: (S:) it is like that in رَجَالَتٌ (S, K) and حَمَامَاتٌ, as masc. pls.: (S:) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to جَمَالٌ, which is fem. as a [broken] pl.; as is shown by the saying الْجَمَالُ سَارَتْ رَعَتْ, &c.: and he adds, J's saying that it is like رجالات and حمامات

is a mistake, inasmuch as he confounds رجالات with حيامات; for رجال is a fem. pl., as is shown by one's saying الرجال خرجت; but حيام is masc., and should not regularly have a pl. with ا and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) — Also the sing., Penetrating; effective; (Lth, M, K;) [as though stretching far;] sharp in intellect; clever; acute: (K: [in the CK, الماضي الشهر is put by mistake for الماضي الشهر]) or sharp in intellect, and very bold or ring or courageous. (TA.) — Lank hair. (.) — A man (Sh) lank and tall. (Sh, K.) — And with س, A corpulent woman. (M.)

سبطرى A proud and self-conceited gait, with an affected inclining of the body from side to side. (M, K.)

سباطر: see what next follows.

سباطر and سباطر Tall, or long. (M, K.) — Also the former, A certain bird having a very long neck, (S, K,) which one sees always in shallow water; surnamed أبو العجزار. (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. ملك.]

سبع

1. سبعة, aor. ٤ (S, Mṣb, K) and ٥ (Yoo, Mṣb, K) and ٦, (Yoo, Mṣb,) inf. n. سبع, (Mṣb,) He was, or became, the seventh of them: (S, Mṣb, K:) or he made them, with himself, seven: (S in art. ثلاث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Mṣb, and so in some copies of the K,) he took the seventh part of their property, or possessions. (S, Mṣb, K.) And He made them, they being sixty-nine, to be seventy with himself. (A'Obeyd, S in art. ثلاث.) And سبع also signifies He made sixteen to be seventeen. (T in art. ثلاث.) — سبعة له الأيام, aor. ٤, inf. n. as above, I completed to him the days by making them seven: and سبعة signifies the same in an emphatic manner. (Mṣb.) [See also 2.] — سبع الحبل, (K,) aor. ٤, inf. n. as above, (TA,) He made the rope, or cord, of seven strands. (K, TA.) — سبع المولود The infant had its head shaven, and an animal [generally a goat] sacrificed by way of expiation for it, on the seventh day [after its birth, (commonly called يوم السبع) agreeably with an ordinance of Moḥammad; the sacrifice being for the expiation of original sin]. (IDrd.) — سبع الغنم He (a wolf) seized the sheep, or goats, and broke their necks, or killed them, or made them his prey, (S, K, TA,) and ate them. (TA.) — سبت الوحشية The female wild animal had her young, or young one, eaten by the سبع [or beast, or bird, of prey]. (TA.) — سبعة He stole it; [as though, like a سبع, he made it his prey;] as also استبعه. (AA, K.) — He shot him [with an arrow or the like], or hurled at him and struck him [with a lance, or a missile of any

kind]; namely, a wolf: or he frightened him; namely, a wolf; (K;) and also, a man. (TA.) — † He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like; (S, K, TA;) assailed him with foul language, such as displeased him: (TA:) or he bit him (K, TA) with his teeth, like as does the سبع. (TA.)

2. سبعة, inf. n. تسبع, He made it seven; or filled it seven; (S, K;) as also استبعه. (TA.) See also 1. — He made it to have seven angles, or corners; to be heptagonal. (K.) — He (God) gave him his reward, or recompense, seven times, or seven fold. (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.) The Arabs also said, سبع الله لك أجراً May God multiply to thee the reward, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for تسبع is used by them to signify the act of multiplying, though it be more than seven fold. (TA.) And سبع الله لفلان is used as meaning May God make a thing to be followed by another thing to such a one; in relation to good and to evil; as also تبع له. (TA.) And سبع الله لك meaning May God bless thee with seven children. (TA.) — He washed it (namely, a vessel,) seven times. (K.) Hence the saying of Aboo-Dhu-eyb,

كُنْتِ اَتِي قَامَتْ تُسَبِّحُ سُرُورًا

[Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, to give as alms her سُرُور [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c.], thereby seeking to have her reward, or recompense, multiplied; سُرُورًا being used by the poet for سُرُورًا. (TA.) — سبع القرآن [app. followed by له or عليه] He appointed him the reading, or recitation, of the Kur-án [in seven portions so that he should complete the whole] in every seven nights. (O, L, K.) — سبع لأمراته, (K, TA,) and عندها and لها, (TA,) He remained with his wife seven nights. (K, TA.) In like manner one says ثلاث; and thus of every number from one to ten; in relation to any saying or action. (TA.) — سبت She (a woman) brought forth at seven months. (TA.) — سبع دراهمه He made his dirhems to be seventy complete; but this is post-classical; (K;) and in like manner, سبعين دراهمه, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning "I made it to be seventy" being كملته سبعين. (TA.) — سبت القوم The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad. (TA.)

3. سبع (K) inf. n. of سابع, (TK,) The performing of the act of coitus, (IAḡr, Th, K,) with a woman. (TK.) — The tying with another in

the endeavour to surpass him in obscene, or lewd, language, and in frequency of coitus, and in speaking plainly of such subjects as should only be alluded to, in relation to women: (IAḡr, K:) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAḡr.) — † Mutual reviling, vilifying, or vituperating; (K, TA;) when each of two men assails the other with foul language, such as displeases him: (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4. اسبع, said of a party of men, It became seven: (S, K:) also, it became seventy. (M and L in art. ثلاث.) — Said of a man, it signifies He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]. (S, K.) — اسبع لامراته: see 2. — اسبع She brought forth her seventh offspring. (TA in art. بكر.) — اسبع: see 2, first signification. — It (a road) abounded with سبع [or animals of prey]. (TA.) — اسبع الرعيان The pastors had their beasts fallen upon by the سبع [or animal of prey]. (Yaḡkoob, S, K.) — اطعمه الشبع i. q. اسبع [which may be rendered He gave him as food the animal of prey, or he gave him as food to the animal of prey; but it seems from what here follows that the former is meant]: (S, K:) in the "Mufradát," [he gave him as food] the flesh of the سبع. (TA.) — He gave him, or delivered him, (namely, his son,) to the ظوورة [which means both nurse and nurses]. (S, K.) — He left him to himself; or left him without work, or occupation; namely, his slave; syn. أهله. (S, K.) [See مسبع.]

8: see 1.

Q. Q. 1; سبعين: see 2. last sentence but one.

سبع fem. of سبعة, q. v. — See also سبع in two places. — سبع The place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَبَا يَوْمَ السَّبْعِ, meaning Who will be for it [namely, the sheep, or goat, as aider, or defender,] on the day of resurrection? (K, TA:) thus expl. by IAḡr, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, (يعكز, [in the CK erroneously written يعكز]) the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) "the day when it shall have no pastor but me;" for the wolf will not be a pastor on the day of resurrection: or the meaning is, who shall be left to itself, without pastor, a spoil to the animals of prey: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يَوْمَ السَّبْعِ] with damm to the ب:

(TA:) or **يَوْمُ السَّبْعِ** was a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport: (AO, K, TA:) and accord. to one relation [of the trad.] it is with damm to the ب. (L, K.)

سَبْعٌ (S, Mṣb, K) and **سَبْعٌ** (Mgh, Mṣb,) of which the former is a contraction, (Mṣb,) A seventh part; one of seven parts; (S, Mgh, Mṣb, K;) as also **سَبْعٌ**; (S, Mṣb, K;) the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Mṣb) and second (Mgh, Mṣb) **أَسْبَاعٌ**. (Mgh, Mṣb, TA.) Hence, **أَسْبَاعُ الْقُرْآنِ** [The seven sections, or volumes, of the Kur-an,] in which one reads: said to be post-classical. (Mgh.) — See also **أُسْبُوعٌ**, in three places.

سَبْعٌ A certain **ظُهُورُ** of the **أَطْمَاءَ** of camels; (T, S, K;) i. e. their coming to the water on the seventh day [counting the day of the next preceding watering as the first]; (K;) or [in other words, which have virtually the same meaning,] their remaining in their places of pasturing five complete days, and coming to the water on the sixth day, not reckoning the day of the [next preceding] return from the water. (Az, TA.) You say, **وَرَدَتْ إِبِلُهُ سَبْعًا** His camels came to the water &c. (S, K.) — Also The seventh young one, or offspring. (A in art. **ثَلَاثٌ**.)

سَبْعٌ: see what next follows.

سَبْعٌ (S, Sgh, Mṣb, K) and **سَبْعٌ** (Sgh, Mṣb, K,) a dial. var., (Sgh, Mṣb,) and the form in common use with the vulgar, (Mṣb,) adopted also by several readers of the Kur in v. 4, (Mṣb, TA,) and often occurring in the poems of the Arabs, (TA,) and **سَبْعٌ** (Sgh, K,) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA,) The animal of prey; the rapacious animal; (K;) [whether beast or bird; being sometimes applied to the latter, as, for instance, in the K, voce **مَخْلَبٌ**; but generally to the former:] or whatsoever has a fang, or canine tooth, with which it makes hostile attacks, and seizes its prey; (Mṣb;) such as the lion, [to which it is particularly applied by most of the Arabs in the present day,] and also (TA) such as the wolf and the lynx and the leopard, (Mṣb, TA,) and the like of these, that has a fang, and attacks men and beasts and makes them its prey: (TA:) the fox, however, is not thus called, though having a fang, (Mṣb, TA,) because he does not attack with it nor take prey, (Mṣb,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Mṣb, TA) is not reckoned among the hostile animals thus called, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of iḥrām: but as to the *j. chal*, it is a noxious **سَبْعٌ**, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and weaker in body: thus says Az: but some others

say that the **سَبْعٌ** is any hostile beast having a **مَخْلَبٌ** [or tearing claw]: and it is said in the Mufradát to be thus called because of the perfectness of its strength; for **السَّبْعُ** [seven] is one of the perfect numbers: (TA:) the pl. is **سَبَاعٌ**, (Sb, S, Mṣb, K,) i. e., of **سَبْعٌ**, which has no other pl.; (Sb, Mṣb;) **أَسْبَعٌ** is also a pl., (Sgh, Mṣb, K,) but this is pl. of pauc. of **سَبْعٌ**, (Sgh, Mṣb,) which, not being a contraction [of **سَبْعٌ**, but a dial. var. thereof], has also for its pls. [of mult.] **سَبُوعٌ** and **سَبُوعَةٌ**, like **صُقُورٌ** and **صُقُورَةٌ**, pls. of **صَقْرٌ**. (TA.) See also **سَبْعٌ**: [and see **سَبْعَةٌ**.] You say of him who is very injurious, or mischievous, **مَا هُوَ إِلَّا سَبْعٌ مِنَ السَّبَاعِ** [He is none other than one of the animals of prey]. (TA.) — **السَّبْعُ** is also the name of †The constellation [Lupus] behind [i. e. on the east of] Centaurus, containing nineteen stars in the figure. (Kzw.)

سَبْعٌ: see **سَبْعٌ**.

سَبْعَةٌ (S, K,) sometimes pronounced **سَبْعَةٌ** but some disallow this latter, and say that it is pl. of **سَابِعٌ**, (K,) [Seven;] a well-known number; and called one of the perfect numbers: (TA:) fem. **سَبْعٌ**. (S, K.) You say, **سَبْعَةٌ رِجَالٌ** [Seven men]: and **سَبْعُ نِسْوَةٍ** [seven women]. (S, K.) — **سَبْعَةٌ** **وَزَنَ سَبْعَةَ** — **سَبْعَةٌ** — **أَخَذَهُ أَخَذَ سَبْعَةَ**: see **سَبْعَةٌ**. — **سَبْعَةٌ** **مَتَأَقِيلٌ**: (S, K:) one says, **أَخَذْتُ مِنْهُ مِائَةَ دِرْهَمٍ وَزَنَ سَبْعَةَ** [I took, or received, from him a hundred dirhems] every ten whereof were of the weight of seven mithkáls. (TA.) [But see **دِرْهَمٌ**.] — **إِخْدَى مِنْ سَبْعٍ** [lit. One of seven;] means †a great, momentous, or difficult, thing, or affair: (Sh, K:*) **أَفْئِدَةٌ صَبِيحَةٌ** an affair difficult to decide: perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] 'Ad: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) — **السَّبْعُ السَّنَائِي** The *Fátihah*; [or first chapter of the Kur-an;] because it consists of seven verses: or the long chapters from **الْبَقَرَةِ** to **الْأَعْرَافِ** [a mistake for **الْإِنْفَالِ**]; as in the Mufradát: or, as in the L, to **التَّوْبَةِ**, reckoning **التَّوْبَةِ** and **الْإِنْفَالِ** as one chapter, for which reason they are not separated by the **بِسْمَلَةِ**. (TA.) [See also **مُنَى**.] — El-Farezdaq says,

• وَكَيْفَ أَخَافُ النَّاسَ وَاللَّهِ قَابِضُ
• عَلَى النَّاسِ وَالسَّبْعِينَ فِي رَاحَةِ الْيَدِ

meaning [And how should I fear men when God is comprehending mankind and] the seven heavens and seven earths [in the palm of the hand?]. (K.) — See also **أُسْبُوعٌ**; last sentence. — **سَبْعَةٌ** is also used in a vague manner, as meaning Seven or more; or several; or many; as Bq says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also **سَبْعُونَ**. — Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which **سَبْعَةٌ** is imper-

fectly decl., see **ثَلَاثَةٌ**. See also **سَبْعَةٌ**. — **سَبْعَةٌ** [indecl. in every case, meaning Seventeen,] is pronounced by some of the Arabs **عَشْرٌ**: and [the fem.] **سَبْعٌ**, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced **عَشْرَةٌ** in the dial. of Nejd. (S in art. **عَشْرٌ**.) — See also **سَبْعَةٌ**, in two places.

سَبْعَةٌ: see **سَبْعَةٌ**.

سَبْعَةٌ and **سَبْعَةٌ**, the latter a contraction of the former, The lioness. (ISk, S, Mṣb, K.) Hence the saying, **أَخَذَهُ أَخَذَ سَبْعَةً**, (ISk, S, K,) or **السَّبْعَةَ**, (Mṣb,) He seized him with the seizing of a lioness, (ISk, S, K,) or of the lioness, (Mṣb,) which is more impetuous (**أَنْزَقٌ**) than the lion, (ISk, S,) or more bold than the lion: (Mṣb:) or the saying is, **أَخَذَهُ أَخَذَ سَبْعَةً**, (S, K) he seized him with the seizing of *Seb'ah*, who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, he punished him with the punishment of *Seb'ah*;] and hence it was said, **لَأَعَذِّبَنَّكَ عَذَابَ سَبْعَةٍ** [I will assuredly punish thee with the punishment of *Seb'ah*]; (El-Kelbee, Lth, K:*) and **لَأَعْمَلَنَّ بِكَ عَمَلَ سَبْعَةٍ** I will assuredly do with thee as was done with *Seb'ah*: (O:) or the man's name was **سَبْعٌ**, and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, he seized him with the seizing of seven men: (K:) and in like manner the last saying is expl. by some [who say **سَبْعَةٌ** instead of **سَبْعَةٌ**]. (TA.) The dim. is **سَبْعِيَّةٌ**. (Mṣb.) [See also **سَبْعٌ**.]

سَبْعِيٌّ Of, or relating to, an animal of prey.]

سَبْعُونَ [Seventy;] a well-known number; (K;) the round number that is between **سِتُونَ** and **ثَمَانُونَ**. (TA.) — The Arabs also use it as meaning [Seventy or more; or] many. (TA.) Thus it is used in the Kur [ix. 81], where it is said, **إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ**, meaning If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times: (Bq, TA:) and **سَبْعَةٌ** and **سَبْعِيَّةٌ** and the like are used in the same manner. (Bq.) — [Also *Seventieth*.]

[**سَبَاعٌ** as meaning Seven and seven, or seven and seven together, or seven at a time and seven at a time, seems not to have been used; for] A'Obeyd says that more than **أَحَادٌ** and **ثَلَاثٌ** and **ثَلَاثٌ** and **رَبَاعٌ** has not been heard, excepting **عَشَارٌ**. (TA in art. **عَشْرٌ**.)

سَبُوعٌ [app. *Wont to frighten*]: (TA: [in which the meaning here given seems to be indicated.]

سَبُوعٌ: see **أُسْبُوعٌ**, in four places.

سَبِيعٌ: see **سَبْعٌ** — and **سَابِعٌ**.

سَبْعَةٌ dim. of سَبْعَةٌ, q. v.

سَبْعِي A garment, or piece of cloth, seven cubits, or seven spans, in length. (TA.) — great and tall camel; (En-Nadr, K;) [as though seven cubits in height:] fem. with ة. (K.) **أَبِي سَبْعِي** (S, K,) applied to a man, has the like meaning; (K;) complete, or full-grown, in body; (S, TA;) [or seven spans in height; for] when a boy has attained seven spans, he is a man. (S, voce سَبْعِي, q. v.)

سَابِعٌ [act. part. n. of 1: generally meaning Seventh]: pl. سَابِعَةٌ. (K.) You say, كُنْتُ سَابِعَهُمُ [I was the seventh of them]. (S, K.) And هَذَا سَابِعٌ هَذَا [This is the seventh of this: not the seventh part; though the former has also this latter meaning]. (TA.) And هُوَ سَابِعٌ سَبْعَةٍ [He is the seventh of seven]. (TA.) And هُوَ سَابِعٌ سِتَّةٍ [He is making six to become seven]. (TA.) — **إِبِلٌ سَابِعَةٌ** [pl. of سَابِعَةٌ] Camels coming to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) [See سَبْعٌ and سَابِعٌ عَشْرٌ and سَابِعَةٌ عَشْرَةٌ, the former masc. and the latter fem., meaning Seventeenth, are subject to the same rules as ثَابِتٌ and its fem., expl. in art. ثَلَاثٌ, q. v.]

أُسْبُوعٌ A certain number of days; (S, Msh, K;*) i. e. seven days; a week; (Msh;) also termed سَبُوعٌ, (Lth, Msh, K,) by some of the Arabs; (Lth, Msh;) [and سَبْعٌ, as shown by what follows:] pl. of the first أسَابِيعٌ. (Msh, TA.) One says, أَقْبَتُ عِنْدَهُ سَبْعِينَ [in the sense of أسْبُوعِينَ, which is more common,] i. e. I remained at his abode two weeks. (TA.) — Also The seventh day; and so سَبُوعٌ; as in a trad., where it is said, إِذَا كَانَ يَوْمٌ سَبُوعَهُ, meaning When his seventh day after the celebration of his marriage is come. (TA.) [سَبُوعٌ is used in this sense in the present day: and also as meaning The seventh day after childbirth; in which sense it is generally to be understood when used unrestrictedly; as this day is celebrated with more rejoicing than the former: also as meaning the seventh day after the return from pilgrimage.] — And Seven circuitings [round the House of God, meaning the Kaabeh]: (Lth, Mgh, Msh:) pl. أسَابِيعٌ (S, Mgh, Msh) and أسَابِعَاتٌ. (Lth, Mgh, Msh.) You say, طَافَ بِالْبَيْتِ أُسْبُوعًا, (S, Mgh, K,) and سَبُوعًا, (Lth, IDrd, K,) but Aboo Sa'eed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA.) and سَبْعًا, (K,) and سَبْعًا, (TA.) He circuited round the House [of God] seven times, (S, TA,) or seven circuitings; (Mgh;) and ثَلَاثَةَ أُسَابِيعٍ [thrice seven times, or thrice seven circuitings]. (S.)

مُسَبَّعٌ Given, or delivered, to the طُؤُورَةُ [which means both nurse and nurses]: (Skr, S, TA.)

this is the primary signification: (Skr:) or whose mother dies, and who is therefore suckled by another; (K; in which the next following signification may be regarded as implied, TA;) left to himself; or left without work, or occupation; applied to a slave; (Skr, S;) or مَتْرُفٌ, (K,) [which has the same and other significations; or] which is [here] nearly the same as مَهْمَلٌ, for he who is مَهْمَلٌ is usually مَتْرُفٌ: (TA;) or one who is left to himself with the سَبَاع [or animals of prey] so that he becomes like one of them in mischievousness, or noxiousness, or evilness: (AO, K;) or who is left to himself and not restrained from his daringness, so that he remains daring: and a slave left to himself, and daring; left until he has become like the سَبْع: (TA;) or one whose origin is suspected; (K;) whose father is not known: (Er-Raghib, Sgh:) or a bastard: (K;) or one whose lineage is of slaves, (K, TA,) or ignoble, (TA,) up to seven male ancestors, (K, TA,) or, to seven female ancestors; (TA;) or, to four male ancestors; (En-Nadr, K;) or whose lineage is traced up to four female ancestors all of them slaves: (TA;) or born at seven months; (K, TA;) not matured by the womb, his months not being completed. (Az, IF, TA.)

مُسَبِّعٌ One whose camels come to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) — A slave finding a سَبْع [or rapacious animal] among his sheep, or goats. (Aboo-Sa'eed Ed-Dareer, S.)

أَرْضٌ مَسْبُوعَةٌ (S, Mgh, Msh, K,) with fet-h (S, Msh) to the first and third letters, (Msh,) like مَرْحَلَةٌ, (K,) and مَذَابَةٌ, with an inseparable ة, (Sb.) A land containing, (S,) or abounding with, (Mgh, Msh, K,) سَبَاع [or animals of prey]. (S, Mgh, Msh, K.)

سَبْعٌ A verse consisting of seven feet. (TA.) — A camel having, in the middle part of his back, between the withers and the rump, seven vertebrae redundant [app. meaning in size]. (TA.) — [See also مَمْلُوكٌ.]

مَسْبُوعٌ A rope consisting of seven strands. (M, voce مَمْلُوكٌ.) — With ة, A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) whose offspring has been eaten by the سَبْع [or beast, or bird, of prey]. (S, TA.)

مَسْبِيعٌ The place of a سَبْع [or beast, or bird, of prey]. (TA.)

سَبْعٌ

1. سَبَعٌ, (Msh, K, &c.,) aor. ٤ (MA, Msh) and ٤, (MA,) inf. n. سَبُوعٌ, (Msh, K, &c.,) It (a garment [&c.]) was complete, full, ample, or without deficiency: (MA, Msh:) it (a thing, Lth, Msh, of any kind, JK, Msh, such as a garment, TA, a coat of mail, JK, Msh, TA, and the like, TA, and hair, JK, Msh, K,) from above or below, (Msh,) or reaching to, or towards, the ground. (Lth, K.) [Hence,] ذُو سَبُوعٍ [The ample, or long, &c.,] was the name

of a coat of mail belonging to the Prophet. (TA.) — [Hence also] سَبَعْتُ فَصْرِي الفرسى The فصري [app. here meaning the rib next the flank] of the horse was of full length. (TA.) — And سَبَعُ الْبَطْرِ † The rain approached the earth, and extended. (TA.) — And سَبَعْتُ النِّعْمَةَ (S, Msh, K,) inf. n. as above, (S, Msh,) † The benefit, or boon, was, or became, ample. (S, Msh, K, TA.) One says, سَبَعْتُ اللّٰهَ عَلَى سُبُوغِ النِّعْمَةِ Praise be to God for the ampleness of the benefit, or boon. (TA.) — And سَبَعٌ لِبَدِّهِ † He tended towards, and reached, his town, or country; (AA, K;) inf. n. as above. (TA.)

2. سَبَعْتُ, inf. n. تَسْبِيعٌ, She (a camel, Aq, JK, S, or a pregnant female, K) cast her young one, or fetus, (Aq, JK, S, K,) in an incomplete state, (TA,) or when its hair had grown, (Aq, S, K,) or when its fur had grown; (JK;) accord. to the T, (TA,) i. q. أُجْبِضْتُ: (JK, TA:) or, accord. to AA, سَبَعْتُ الْإِبِلَ بِأَوْلَادِهَا the camels cast their young abortively; and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also سَبَعْتُ:] the epithet applied to her is مَسْبِيعٌ, without ة. (Aq, K, TA.)

4. اسْبَعُهُ He made it complete, full, ample, or without deficiency; (Msh;) he made it wide; namely, his garment [&c.]: and he made it long; namely, [his garment, and the like, and] his hair, (TA.) — [Hence,] اسْبَعُ اللّٰهَ عَلَيْهِ النِّعْمَةَ (S, Msh, K*) † God made the benefit, or boon, complete, full, or ample, to him. (S, Msh, K, TA.) And اسْبَعُ لَهُ فِي النَّفَقَةِ † He expended upon him what was completely sufficient for his wants; bestowed upon him amply. (TA.) — And اسْبَعُ الْوُضُوءَ (K,) inf. n. اسْبَاعٌ, (S,) † He performed completely the [ablution termed] وضوء, (S, K, TA,) making it to reach to the proper places thereof, and giving fully to every member its due. (K, TA.) — And اسْبَعُ هَيْبَةً He put on a wide, or an ample, [or a long,] coat of mail. (KL.)

سَبْعٌ: see مَسْبِيعٌ.

سَبِغَةٌ † Plentifulness, and pleasantness or easiness, and softness or delicacy, of life. (K, TA.) One says, إِنَّمَا لَمْ يَسْبِغَةَ مِنَ الْعَيْشِ † Verily they are in a state of plentifulness, &c., of life. (TA.)

سَابِغٌ, applied to a thing (JK, S) of any kind, (JK,) Complete, full, ample, or without deficiency: (S, TA:) [and] long. (JK.) You say, دَرَجٌ سَابِغَةٌ A coat of mail that is wide, or ample, (S, K, TA,) and long: (K, TA:) or such that one drags it upon the ground, or [that falls] against one's ankles, by reason of length and ampleness: pl. سَوَابِغٌ. (TA.) And ذَنْبٌ سَابِغٌ A complete, a full, or an ample, tail. (S.) And دَلْوٌ سَابِغَةٌ † A long دَلْوٌ [or leathern bucket]. (TA.) And نَاقَةٌ سَابِغَةٌ الصَّرْعِ † A she-camel full, or without lack or defect, in the udder: (Lth, and so in the K accord. to the TA:) or سَابِغَةُ الصَّلُوعِ without lack or defect, and long, in the ribs. (So

in copies of the K.) And عَجِيْرَةٌ سَابِغَةٌ and أَلِيَّةٌ سَابِغَةٌ (Mṣb, K) signify in like manner, (K,) [or] † *A long buttock.* (Mṣb, TA.) And رَجُلٌ سَابِغٌ † *A man large in the buttocks.* (TA.) And فَحْلٌ سَابِغٌ † *A stallion long in the veretrum:* (S, K, TA:) the contr. thereof is termed كَمِيْشٌ. (S, TA.) And قَتَّةٌ سَابِغَةٌ † *A foul, or an ugly, gum.* (Lth, K, TA.) — And مَطْرَةٌ سَابِغَةٌ † *A copious rain.* (K, TA.) — And نَعْمَةٌ سَابِغَةٌ † *A complete, a full, or an ample, benefit, or boon.* (K, TA.) — See also تَسْبِغَةٌ.

أَسْبَغُ *More [and most] complete, full, ample, or free from deficiency [in breadth and in length]:* occurring in this sense in a trad., relating to a coat of mail. (TA.)

تَسْبِغٌ: see what next follows.

تَسْبِغَةٌ (JK, S, K) and تَسْبِغٌ and تَسْبِغٌ (JK, K,) the first of which is the most chaste, (TA.) *I. q. مَغْفَرٌ [q. v.]:* (JK:) or a portion of the mail of the coat of mail, that is conjoined to the helmet, and protects the neck: (JK, S, K:) for the helmet becomes lengthened (تَسْبِغٌ) thereby; and but for it, there would be between it and the opening at the neck of the coat of mail an intervening space: (S:) or the mail composing the رُقْرُقُ of the helmet, at the bottom thereof, with which the man protects his neck, and which is also called the مَغْفَرُ: or, accord. to “the Book of the Coat of Mail and the Helmet,” by AO, the رُقْرُقُ of the helmet is other than its تَسْبِغَةٌ; for he says that, of helmets, there is that which has a رُقْرُقُ, [consisting of] rings [or mail] encompassing the bottom thereof, so as to surround the back and other parts of the neck, and the two cheeks, and to reach to the مَخْجَرَانِ [q. v.] of the two eyes; and he afterwards says, but when it [the helmet] is not of plate, or expanded metal, but is [a head-covering] of mail, it is called مَغْفَرٌ and غَفَارَةٌ and تَسْبِغَةٌ: (TA:) [the pl. is تَسْبِغٌ:] and the helmet [that has a تَسْبِغَةٌ attached to it, accord. to those who mean by this term the mail attached to the bottom thereof,] is called سَابِغٌ: (JK:) or, accord. to Ag, one says لَهَا تَسْبِغٌ (S,) or لَهَا سَابِغٌ. (K, TA: in the CK [erroneously] تَسْبِغٌ.)

سَبِغٌ (S, A, L, TA.) in the O and K, مَسْبِغٌ, like عُنُقٌ, which seems to be a mistranscription, copied by the author of the K, accord. to his usual practice, from the O, (TA.) *A man having upon him a coat of mail such as is termed سَابِغَةٌ.* (S, A, O, L, K.)

سَبِغٌ is expl. by Kr as meaning *The young that is cast by its mother after the soul has been blown into it.* (TA. [But see its verb, 2.])

مَسْبِغٌ: see 2.

مَسْبِغٌ *A she-camel that usually casts her young abortively: but a term not well known.* (IDrd, TA.)

سبق

1. سَبَقَهُ (S, O, Mṣb, K, &c.) aor. = (O, Mṣb, K) and = (O, K,) but the former is of higher authority, or more usual, (O, TA,) inf. n. سَبَقٌ, (S, Mṣb,) *He preceded him; he was, or became, got, went, or came, before him, or ahead of him; he outwent, or outstripped, him; he had, got, or took, precedence of him; syn. تَقَدَّمَ; (K, TA;) in running, and in everything.* (TA.) Some read, in the Kṣur [xxi. 27], لَا يَسْبِقُونَهُ بِالْقَوْلِ, thus, with damm, meaning *They say not [anything] without his having taught them:* (O, TA:) or *they say not anything until He has said it:* originally, لَا يَسْبِقُونَ قَوْلَهُ قَوْلَهُ [their saying does not precede his saying]: this reading is from the phrase سَابَقْتَهُ فَسَبَقْتَهُ, [expl. below,] aor. of the latter أَسْبَغَهُ. (Bd.) See 3. — سَبَقَ الْفَرَسُ فِي سَبَقِ الْفَرَسِ † *The horse outstripped, or came in first, among those started together for a wager, or in the race-ground.* (O, K.) Hence the trad. of 'Alee, رَسُولُ اللَّهِ صَلَّى أَبُو بَكْرٍ وَتَلَّثَ عُمَرُ † [The Apostle of God came in first in the race, and Aboo-Bekr came in next, and 'Omar came in third]. (O, TA.) [And سَبَقٌ used in like manner with the objective complement understood means *He preceded, &c., as above; and hence, he was, or became, first, foremost, or beforehand; he had, or got, the priority, or precedence. And He was, or became, one of the first or foremost:* see سَابِقٌ. See also السَّبِقُ قَصَبُ السَّبِقِ in art. قَصَبُ — سَبَقَ النَّاسَ إِلَى الْأَمْرِ [He preceded the other people; was, or became, before them; or had, got, or took, precedence of them; in betaking, or applying, himself to the affair]. (S, K.) And in like manner one says, لَهُ سَبَقٌ فِي † *He belongs priority, or precedence, in this affair; like سَابِقَةٌ; syn. قُدِّمَةٌ.* (A, TA.) — [Hence,] سَبَقَ وَهَمَهُ إِلَى شَيْءٍ فَغَلَطَ فِيهِ † *He preconceived a thing, and therefore made a mistake, or erred, respecting it.* (Mṣb, in explanation of سَبَقَ إِلَيْهِ الشَّيْءُ.) [And سَبَقَ إِلَيْهِ الشَّيْءُ means in like manner † *He preconceived the thing: or his mind adverted hastily, before reflection, or without premeditation, to the thing; from what next follows.*] — سَبَقَ إِلَيْهِمْ † *He went, or passed, hastily, or quickly, to them.* (TA.) — [And hence,] سَبَقَ إِلَيْهِ مِثِّي قَوْلٌ † *A saying proceeded hastily, before reflection, or without premeditation, to him from me; syn. قَرِطٌ: (S in art. قَرِطٌ) and سَبَقَ مِنْهُ كَلَامٌ † *speech proceeded hastily, &c., from him; syn. قَرِطٌ: (Mṣb in that art.):* [but this phrase also means, more agreeably with the primary signification of the verb, † *speech proceeded previously from him:* see the Kṣur x. 20, &c.;] and in like manner the former phrase.] See also 8. And سَبَقَهُ الْقَيْءُ (S, Mṣb, K, all in art. ذَرَعٌ,) i. e. فِي خُرُوجِهِ إِلَى فِيهِ (ذَرَعٌ,) † *The vomit came forth to his mouth before he was aware.* (TA in that art.) [And سَبَقَ الْقَلَمُ † *The pen anticipated, skipping over something, in transcribing.*] — One says also, سَبَقَتْ عَلَيْهِ,*

meaning: *I overcame him.* (TA.) And سَبَقَ عَلَى قَوْمِهِ † *He overcame his people in generosity.* (TA.) And سَبَقَهُ فِي الْكُورِ † *He exceeded him in generosity.* (TA.)

2. سَبَقَ (inf. n. تَسْبِيقٌ, Mgh,) *He took, or received, the سَبَقُ [i. e. stake, or wager, laid at a race or a shooting-match, to be taken by the successful competitor]:* (IAḡr, O, K:) or سَبَقْتَهُ *I took, or received, the سَبَقُ, from him.* (Az, Mgh, Mṣb.) — And *He gave the سَبَقُ:* (IAḡr, O, K:) or سَبَقْتُهُ *I gave him the سَبَقُ.* (Az, Mgh, Mṣb.) Thus it has two contr. significations. (IAḡr, Az, Mgh, O, Mṣb, K.) Hence, in the trad. of Rukāneh the wrestler, مَا تَسْبِقْتَنِي, i. e. *What wilt thou give me [if I overcome]?* and he said, *The third of my sheep, or goats.* (Mgh.) And سَبَقَ أَمْرٌ بِأَجْرَاءِ الْخَيْلِ وَسَبَقَهَا ثَلَاثَةٌ أَعْذَتِي مِنْ ثَلَاثِ نَخْلَاتٍ, meaning [He ordered the making of the horses to run, and] gave them as a سَبَقُ [three racemes of dates from three palm-trees]: or it may mean, *he took, or received, as their سَبَقُ:* or it [i. e. سَبَقَهَا] may be without tesheed, [as a subst. with its affixed pronoun,] meaning the property assigned [as their سَبَقُ]. (L, TA.) — One says also, سَبَقْتُ بَيْنَ الْخَيْلِ [app. meaning *I gave a سَبَقُ among the horses]:* (O:) or سَبَقْتُ الْخَيْلَ, and سَابَقْتُ بِبَيْنِهَا, meaning *I sent forth the horses with their riders upon them, to see which of them would outstrip.* (TA.) — And سَبَقَتِ الشَّاةُ, inf. n. as above, *The ewe, or she-goat, cast her young one, or fetus, in an incomplete state:* (Ibn-'Abbād, O, K:) but سَبِغَتْ, with غ, is better known. (Ibn-'Abbād, O.) — سَبَقْتُ الطَّائِرَ † *I put the سَبَاقَانِ [or pair of jesses] upon the legs of the bird, and [so] shackled it.* (TA.)

3. سَابَقْتَهُ, inf. n. مَسَابَقَةٌ and سَبَاقٌ, [I strove, or contended, with him to precede him; to be, or become, get, go, or come, before him, or ahead of him; to outgo, or outstrip, him; to have, get, or take, precedence of him; in running (i. e. I raced, or ran a race, with him); and in everything.] (Mṣb, TA.) You say, سَابَقْتَهُ فَسَبَقْتَهُ [I strove, or contended, with him to precede him, &c., and I surpassed him, or overcame him, in doing so]: (S:) the aor. of the latter verb in this case is أَسْبَغَهُ, (Bd in xxi. 27,) and the inf. n. is سَبِغٌ. (S.) — See also 6. — And see 2.

4. اسْبَقِ الْقَوْمَ إِلَى الْأَمْرِ [perhaps a mistranscription for اسْتَبِقِ] *The people, or party, hastened to the thing, or affair; or employed the fulness of their power, or force, to hasten to it; syn. بَادَرُوا.* (TA.)

6. تَسَابَقًا and تَسَابَقٌ signify the same: (K, TA:) thus the saying [in the Kṣur xii. 25] تَسَابَقُوا means تَسَابَقًا إِلَيْهِ, i. e. *And they strove, or contended, each with the other, to precede, or get before, to the door.* (TA.) [And

both are trans. by means of **إلى**: you say, **استبقوا إلى** and **تسبقوا إلى** *[They strove, or contended, together, to precede, or be first, in attaining to such a thing: and so استبقوا: see the Kur lvii. 21, where مَغْفِرَةٌ إِلَى مَغْفِرَةٍ is expl. by Bd as meaning سَارِعُوا مُسَارِعَةَ الْمُسَابِقِينَ فِي مَغْفِرَةٍ i. e. Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness].* (Msb.) And you say, **استبقنا في العدو**, meaning **تسبقنا** [i. e. *We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running: and in like manner each of these verbs is used in relation to any object of contention for precedence.*] (S.) — And **تسبقوا** and **استبقوا** † *They competed, or contended, together in shooting.* (TA.) † **ذَهَبْنَا نَسْتَبِقُ**, in the Kur [xii. 17], means † *We went to compete, or contend, together in shooting: (S, Bd:) or in running.* (Bd.) — And † the latter of these verbs, as well as the former, signifies also *They laid bets, wagers, or stakes, one with another.* (TA.)

8. **بَادِرٌ إِلَيْهِ** i. q. **استبق إليه** and **استبقه**. Thus **فَاسْتَبِقُوا السَّيْرَاتِ**, in the Kur [ii. 143 and v. 53], means *Therefore hasten ye to good acts, &c.; or employ the fulness of your power, or force, in hastening thereto; syn. بَادِرُوا إِلَيْهَا.* (O.) See also 4. — You say also, **استبق إليه الأمر**, (K in art. بدر) or **سبق**, (M in that art.) *The thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and beforehand [or before he expected it]; syn. بَدَرَهُ, and بَدَرُ إِلَيْهِ.* (M and K in that art.) — **فَاسْتَبِقُوا الصِّرَاطَ**, in the Kur xxxvi. 66, in which **الصِّرَاطَ** is in the accus. case because of **إلى** suppressed before it, or by making **الاستباق** to imply the meaning of **الابتدأ**, (Bd.) means *And they would hasten, make haste, or strive to get first or beforehand, to the road that they were wont to travel: (Bd, Jel:) or † they would go along the road and leave it behind them, (Bd,* O, K, TA,) so that they would wander from the right way.* (O, K, TA.) — See also 6, throughout.

سبق A competitor of another in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence: [pl. **أَسْبَاقُ**; and the sing. is also used as a pl.:] you say, **هُم سَبِقِي** and **أَسْبَاقِي**: (L:) and **هُمَا سَبِقَانِ** *They are two that compete &c.* (El-Moheet, O, K.)

سبق A stake, or wager, that is laid between the persons concerned in a race, (T, S, O, Mgh,* Msb,* K,) and in a shooting-match; in the former case taken by [the owner of] the one that outstrips; (T, TA;) and **سبق** signifies the same: (K:) pl. of the former **أَسْبَاقُ**. (O, K.) It is said in a trad., **لَا سَبَقَ إِلَّا فِي خَفِّ أَوْ حَافِرٍ أَوْ نَصْلِ**, meaning *There shall be no stake, or wager, except in the case of the racing of camels, or of horses or mules or asses, or in the case of [the arrow-head or lance-head, i. e.] shooting or casting [the lance]: for all these affairs are preparations for*

engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (O, TA.) — Also † The lesson of a boy, that is learned each day in the school; also called **إِمَامَرٌ**. (TA in art. امر.)

سبقة: see the next preceding paragraph.

سَبَاقٌ an inf. n. of 3 [q. v.]. (Msb, TA.) — [As a simple subst., A race, or contest in running. — And The preceding part of a discourse &c. You say **سَبَاقُ الْكَلَامِ وَسَبَاقُهُ** *The preceding and following parts of the discourse; the context, before and after.*] — **قِيدَانِ سَبَاقِ الْبَايِزِيِّ** [or pair of shackles, i. e. jesses,] of the hawk or falcon, of leathern thongs or straps, or of other material. (S, O, K.)

سَبَاقٌ: see **سَبَاقٌ**.

هُوَ سَبَاقٌ غَايَاتٍ † *He is one who [often] obtains the winning canes (قَصَبَاتِ السَّبَقِ [see art. قصب]).* (O, K, TA.)

سَابِقٌ [act. part. n. of 1, *Preceding, &c.*: and sometimes it means *one of the first or foremost*: as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the **سَابِقِ** of horses: and sometimes it is like him who obtains the winning-cane (**قَصَبَةُ السَّبَقِ** [see art. قصب]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (Msb.) It is applied to a horse *That outstrips*; as also **سَبِيقٌ**: (T, Msb, TA:*) and the pl. [masc., i. e. pl. of the former,] applied to horses is **سَوَابِقُ** and [fem., i. e. pl. of **سَابِقَةٌ**,] **سَوَابِقُ** [or] **سَوَابِقُ** may be pl. of **سَابِقٌ** regarded as a subst. like **كَاهِلٌ** and **غَوَارِبٌ** of which the pls. are **كَوَاهِلٌ** and **غَوَارِبٌ**. (Ham p. 46.) — By the **سَابِقَاتِ** mentioned in the Kur lxxix. 4 are meant *The angels that precede the devils with the revelation [that they convey] to the prophets: (TA:) or the angels that precede the jinn, or genii, in listening to the revelation: (T, K, TA:) or the angels that precede with the souls of the believers to Paradise (Bd, Jel) and with the souls of the unbelievers to Hell: (Bd:) or the horses [that precede in battle]: (Zj, TA:) or the souls of the believers, that go forth with ease: or the stars [that precede other stars].* (TA. [See more in the Expositions of Bd and others.]) — [The pl.] **سَبِيقٌ**, applied to palm-trees, means † *That produce their fruit early.* (TA.)

سَابِقَةٌ [fem. of **سَابِقٌ**, q. v.: and also a subst. formed from the latter by the affix **ة**, signifying *Priority, or precedence.*] One says, **لَهُ سَابِقَةٌ فِي هَذَا الْأَمْرِ** † *[To him belongs priority, or precedence, in this affair.]* when he has preceded the [other] people [in betaking, or applying, himself] to the affair: (S, K, TA:) like as you say, **لَهُ سَبِيقٌ** [mentioned above: see 1]. (TA.) — [Also, as used by physicians, *A predisposition to disease.*]

سَابِقِيَّةٌ [The state, or condition, of preceding]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

أَسْبَقُ [More, and most, preceding or prevenient; more, and most outgoing or outstripping; &c.]. **مِنَ الْأَجَلِ** and **أَسْبَقُ مِنَ الْأَجَلِ** are provs. [meaning *More prevenient than the period of death and than the thoughts.*] (Meyd.)

مُسْبِقٌ A horse much, or often, outstripped. (Msb.)

مُسْبِقِيَّةٌ [The state, or condition, of being preceded]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

سبك

1. **سَبَكٌ**, (S, Mgh, Msb, K,) aor. **سَبَكَ**, (S, K,) so says El-Farábee, and so in the Jm, and in the handwriting of Aboo-Sahl El-Harawee, (TA,) or **سَبَكَ**, (Msb,) thus in the handwriting of Az, (TA,) inf. n. **سَبَكٌ**, (S, Mgh, Msb,) *He melted, (S, Mgh, Msb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) gold, (Mgh, Msb, TA,) or silver, (S, Mgh, TA,) &c.; (S, TA;) and † سَبَكَ signifies the same, (K,) inf. n. تَسْبِيكٌ; (TA;) this inf. n. and سَبَكَ both signifying the melting of gold and silver, and pouring it forth into a مَسْبِكَةٌ [or mould] of iron, like the half of a cane divided lengthwise. (Lth, TA.) — Hence, سَبَكٌ is metaphorically used in the sense of تَجَرِبَةٌ. (Har pp. 140 and 211.) One says, **فَلَانَ سَبَكَةَ التَّجَارِبِ** † [Such a one, tryings tried, or have tried, him]. (TA.) And **كَلَامٌ لَا يَثْبُتُ عَلَى السَّبَكِ** is another tropical phrase [app. meaning † *Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing.*] (TA.)*

2: see the preceding paragraph.

7. **سَبَكٌ** said of **تَبْرٌ** [i. e. native, or unwrought, gold or silver or the like], *It melted.* (TA.)

سَبَكٌ, applied to **تَبْرٌ** [i. e. native, or unwrought gold or silver or the like], *Melted and cleared of its dross, and poured forth into a mould*, i. q. **مُسْبِقٌ**. (TA.)

سَبِيكَةٌ [a subst. formed from the epithet سَبَكٌ by the affix **ة**, *An ingot, i. e. a piece* (Lth, Mgh, Msb, K) of gold, (Lth, Mgh, Msb, TA,) or of silver, (Lth, S, Mgh, TA,) &c., (Mgh,) [i. e.,] sometimes, of any metal; (Msb,) *of an oblong form, (Mgh, Msb,) that has been melted, (Lth, S, Mgh, Msb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) [i. e.,] into a مَسْبِكَةٌ of iron like the half of a cane divided lengthwise: (Lth, TA:) pl. سَبَائِكٌ. (Lth, S, Msb.) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, **أَيُّ سَبِيكَةٍ هَذِهِ** [What an ingot is this?]. (A, TA.) — The pl. is also applied to **رِقَاقٌ** [i. e. † *Thin, flat, bread*]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (كَانَهُ سَبَكٌ مِنْهُ), and cleared from the bran. (TA.)*

Book I.]

[سَبَاكٌ] *A molder and purifier and caster, or one who makes سَبَاكٌ, of gold, or silver, or the like.* — Hence, [هو سَبَاكٌ لِلْكَلَامِ a tropical phrase [app. meaning † He is a trier, or tester, or a purifier, of speech, or language: see 1]. (TA.)

سَبَاكٌ: see art. سَبَك.

مَسْبِكَةٌ *A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver (Lth, TA) and the like (TA) are poured: (Lth, TA:) pl. مَسَابِكٌ. (TA.)*

سَبَاكٌ: see سَبَك.

سَبَك

Q. 4. سَبَكَ i. q. سَبَّكَ in its several significations: (K:) i. e. (TA) — *He stretched himself: (TA:) he lay upon his side, and stretched himself: (AA, S, TA:) [&c.] — He (a youth, or young man,) became tall: (Lh:) and اسبكت She (a girl) became of erect and justly-proportioned stature. (S, K.) An ex. occurs in a verse of Imra-el-Kays, cited voce مَجُولٌ. (S.) — It (a plant) became tall and full-grown: (TA:) and it (anything) became extended, and long, or tall. (Lh.) — He went at random, or heedlessly; without consideration, or certain aim. (Lh.) — It (a river) flowed. (TA.) — اسبكت عينه His eye shed tears. (Lh.) But ISd says that this is not known in classical Arabic. (TA.)*

مَسْبُكٌ [act. part. n. of the verb above]. — *A youth, or young man, of just proportion, and full grown. (Aboo-Ziyád El-Kilábee, S, K.) — Hair that hangs down; lank; not crisp: (S, K:) or of just length: or full-grown, and standing out. (TA.) — And Anything extended, and long, or tall. (Lh.)*

سَبَل

جَعَلَهُ فِي سَبِيلِ اللَّهِ means سَبَلَهُ, inf. n. سَبَلَ, means *He assigned it, or the profit, or revenue, or usufruct, thereof, to be employed in the way, meaning cause, of God, or of religion; or in the doing of anything, or all, that God has commanded, or of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious, or charitable, uses or purposes;* (K, TA;) as though [meaning] *he made it a trodden way [whereby to advance] to [the favour of] God. (TA.) You say, سَبَلَ ضَيْعَتَهُ, using the verb in this sense [i. e. He assigned the profit, or revenue, or usufruct, of his estate to be employed in the cause of God, or of religion]; (S;) to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others. (TA voce سَبِيلٌ.) And اسبَل الثَّمَرَةَ He assigned the profit to be employed in the ways of good works (Mgh, Msb) and the various kinds of pious deeds: (Msb:) or he made the profit to be allowable, or free, to those for whose benefit the property itself was made unalienable in perpetuity. (TA. [See an ex. in the first paragraph of art. حَبَس, relating to some palm-trees which 'Omar desired to give in*

charity.]) — سَبَلَ, [either سَبَلَ or, سَبَلَ both app. allowable, (see the part. ns., below,)] *He (a man) was, or became, long in the سَبَلَ [q. v.]; as though he had a long سَبَلَ given to him. (TA.) — See also 4.*

4. اسبَلت الطَّرِيقَ *The road had many passengers following, or succeeding, one another, or going repeatedly to and fro, upon it. (M, K.)* — اسبَل إزاره, (S, M, K,) inf. n. اسبَالٌ, (TA.) *He let loose, let down, or lowered, his waist-wrapper; (S, M, K;) and so اسبَلت the veil, or curtain, (Msb) or he let down, let fall, or made to hang down, the veil, or curtain: (Mgh:) the former act is forbidden in a trad. (TA.) And اسبَلت ذِيهَا [She made her shirt to hang down; or to hang down low, so that she dragged it on the ground]; said of a woman. (M.) And اسبَل ثوبه He dragged his garment [on the ground]; (O;) and اسبَله signifies the same, (O, TA,) inf. n. اسبِلٌ. (TA.) And اسبَل ذنبه He made his tail to hang down; he hung down his tail; said of a horse. (M.) — [Hence,] اسبَل الماء † He (a man) poured forth the water. (Msb.) And اسبَل دُمُوعَهُ (M, K, TA) † He shed, or let fall, his tears. (K, TA.) — The verb is also similarly used intransitively. (TA.) You say, of a part of the beard, اسبَل عَلَى الصُّدْرِ [It fell, or hung down, upon the breast]. (Az, O, TA.) — And اسبَل المطر † The rain let fall a shower, and became dense; as though it let down a curtain: (A, TA: [but accord. to this explanation, the verb is app. trans. ; and the phrase, elliptical:]) or the rain fell continuously, or in consecutive showers, and in large drops: and in like manner, اسبَلت الدَّمْعَ the tears. (S, K.) — And اسبَلت السماءُ (AZ, S, M, K) † The sky let fall its rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or [simply] the sky rained. (K.) And اسبَلت أرواقَ العينِ † The sides of the eye shed tears. (O, K,* TA, all in art. رَوْق.) — And اسبَل عَلَيْهِ † He poured forth his speech against him abundantly, [or in torrents,] (A, K,* TA,) like as rain pours. (A, TA.) — اسبَل الزُّرْعَ The seed-produce put forth its سَبَل [or ears]; (S;) and so اسبَل; (S, Mgh, Msb;) or put forth its سَبَلَ, (Msb in explanation of the former,) which is syn. with اسبَل, (S, M, Msb, K,) or its سَبَلَة: (K in explanation of the former:) [Mtr says,] † اسبَلت I have not found. (Mgh.)*

Q. Q. 1. سَبَلَ: see 4, last sentence: — and art. سَبَل.

Q. Q. 2. اسبَل: see 4, last sentence.

سَبَلٌ *A thing that one has let loose, let down, let fall, or made to hang down, and to drag [on the ground]; like as اسبَل signifies "a thing that one has spread" &c.: whence the trad., مَنْ جَرَّ مِنْ سَبَلِهِ مِنَ الْحَيْلَاءِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ [He who drags what he has made to hang down of his garment from pride, or self-conceit, God will not look towards him on the day of resurrection]: (O:) or سَبَلٌ means garments made to hang down [so as to drag]; and is pl. of سَبَلَةٌ; [or*

rather a coll. gen. n. of which سَبَلَةٌ is the n. un. ;] whence جَرَّ سَبَلَتَهُ, (TA,) which means [He dragged his garment; though said to mean,] his garments. (K, TA.) — Also † Rain: (S, M, K:) or rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or flowing rain: and likewise flowing blood. (Ham p. 359.) — [Hence, app., as indicating swiftness,] سَبَلٌ is the name of † A certain mare, (S, K,) an excellent mare, said by As to have been the mother of أَعُوخُ, and to have belonged to [the tribe of] Ghanee. (S, TA.) — And سَبَلٌ [or سَبَلٌ as a fem. proper name] is a name for † A ewe, or she-goat: and such is called to be milked by saying سَبَلٌ سَبَلٌ. (Ibn-'Abbád, TA.) — Also i. q. سَبَلٌ, (S, M, Msb, K,) which signifies The ears of corn. (MA: [and in like manner both are expl. in the KL, but as singulars, app. because used as gen. ns. :]) n. un. of the former with سَبَلَةٌ, and so of سَبَلٌ the latter: and the pl. of سَبَلٌ, which is of the measure قَتَعَلٌ, is سَبَالٌ: (Msb:) or this is pl. of سَبَلَةٌ, (S,) as also سَبَالَاتٌ: (Kür xii. 43 and 46:) or سَبَلَةٌ [in the CK (erroneously) سَبَلَةٌ] signifies an ear of corn [so I render زَرْعَةٌ (in the CK زَرْعَةٌ)] that is bending, or inclining, as also سَبَلَةٌ [mentioned in one of my two copies of the S as syn. with سَبَلَةٌ but not in the other copy] and سَبَلَةٌ (M, K) and سَبَلَةٌ; (K:) or, accord. to Lth, سَبَلَةٌ signifies an ear (سَبَلَةٌ) of millet (ذُرَّة), and of rice, and the like, when bending, or inclining: (O, TA:) and some say that سَبَلٌ signifies spreading, or expanding, ann of the سَبَلٌ [or ears of corn]; (M, TA;) or the extremities thereof; (TA;) and the pl. is سَبُولٌ; (M;) or سَبُولٌ is syn. with سَبَلٌ, in the dial. of بنو هميان [?]. (TA.) † سَبَلَةٌ is also the name of A certain sign of the Zodiac [i. e. Virgo]: (S in the present art., and K in art. سَبَل:) [or Spica Virginis;] a star in Virgo; thus called by astrologers; also called السَّيَاكُ الْأَعَزَلُ. (Kzw. [See art. سَبَك.]) سَبَلٌ is A well-known plant, [spikenard, which is called in the present day السَّبَلُ الْهِنْدِيُّ] brought from India. (O. [See also art. سَبَل.]) — Also sing. of اسبَالٌ, which signifies † The uppermost parts of a bucket, (O,) or the lips thereof: (S:) or سَبَلَةٌ is the sing. of اسبَالٌ in these senses; and signifies † the head of a vessel [like as it signifies the "ear," which is the "head," of a culm of wheat &c.]. (TA.) You say, مَلَأَهَا إِلَى اسبَالِهَا † He filled it (i. e. the wine-cup, الكَأْسُ, M, TA, or the bucket, الدَّبْوُ, O) to its edges, (M, K, TA,) and to its lips. (K.) And a poet says, (S,) namely Bā'ith Ibn-Şureym El-Yeshkuree, (TA.)

إِذْ أَرْسَلُونِي مَاتِعًا بَدَلًا نَبِيرٌ *
فَمَلَأْتَهَا عَلْقًا إِلَى اسبَالِهَا *

[When they sent me drawing with their buckets, and I filled them with blood to their brims]: he says, they sent me seeking to execute their blood-revenges, and I slew many: العَلْقُ meaning

"blood." (S, TA. [See also Ham p. 268, where some different readings are mentioned; and it is said that the اسبال may mean the knots that are connected with the cross-pieces of wood of the bucket.])—And † *A number of spears, few or many.* (K. [Perhaps because their heads are likened to the heads of corn.])—Also *The nose:* (K:) pl. سبال: so in the Moḥeṭ. (TA.) One says, *أزغَرَ اللهُ سَبْلَهُ* [May God make his nose to cleave to the earth, or dust: or † abase, or humble, him]. (TA.)—And *Garments made of the hards, or hurds, of flax of the coarsest of qualities: and so سَبْلَةٌ* [if one of these words be not a mistranscription for the other]. (TA.)—And *A certain disease in the eye, [thus رِيح السبل is expl. in the M,] resembling a film, as though it were the web of a spider, with red veins: (S:) or a film of the eye, from the swelling, or inflation, of its external veins upon the surface of the ملتحمه, (K,) which is one of the layers of the eye, (TA,) [namely, the tunica albuginea, or white of the eye, so called in the present day,] and the appearance of a web, or thing woven, between the two, [i. e. between those veins and the white tunic,] like smoke: (K:) or a film covering the eye; as though from إسبال meaning the "letting down" of a veil, or curtain. (Mgh.)—Also *A reviling, or vilifying.* (K.) One says, *سَبَلْتُ بَيْنِي وَبَيْنَهُ سَبْلًا* Between me and him is a reviling, or vilifying: so in the Moḥeṭ. (TA.)*

سبل [is app. a possessive epithet, meaning *Having length and flaccidity.*] سَبْلَةٌ *means [A scrotum] that is long (M, K, TA) and flaccid. (TA.)*

سَبْلَةٌ † *A ra's of wide extent.* (IAḡr, O, K.)

سَبْلَةٌ: see سَبَل, in five places. — Also † *The شارب [or mustache]: (S:) or the دائرة [or small protuberance termed حُرْمَةٌ, q. v.] in the middle of the upper lip: or the hair that is upon [app. meaning of] the شارب; (M, K;) whence the saying, طَالَتْ سَبْلَتَكَ فَصَبَّهَا [thy hair of the mustache has become long, th. refers clip it]; and it is tropical: (TA:) or the extremity of that hair: (M, K:) or the two mustaches together: (M, K:) or what is upon the chin, to the extremity of the beard: or the fore part of the beard: (M, K:) or what hangs down, of, or from, the fore part of the beard: (Zj, in his "Khalk el-Insán:") or, accord. to Az, it signifies, with the Arabs, the fore part of the beard, and what hangs down thereof, or therefrom, upon the breast: or, accord. to IDrd, some of them apply it to the extremity of the beard; and some, to the hair of the mustache that hangs down on the beard: in a trad., in which it is said that he [Moḥammad] was full in the سَبْلَةَ, Az says that it means the hairs beneath the lower jaw: accord. to AZ, it is what appears, of the fore part of the beard, after [or exclusive of] the hair of the side of each cheek and the عُنُون [here app. meaning the portion of the beard next the front of the throat], and what is concealed [thereof]: (TA:) or, accord. to Th, the beard altogether: (M:) the pl. is سَبَال, (S,*

K,) [to which s is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and سَبَالَتٌ, occurring in the saying, *إِنَّهُ لَذُو سَبَالَتٍ*, mentioned by Lh, in which the term سَبْلَةٌ is made to apply to every separate portion [so that the meaning is, *Verily he has a سَبْلَةٌ*]. (M.) One says, of enemies, *هُمُ صَبَبُ سَبْلَةٍ*. (M.) One says, of enemies, *هُمُ صَبَبُ سَبْلَةٍ* [They are red, or reddish, in respect of the mustaches, &c.: see art. صَبَب]. (TA.) And of a man who has come threatening, one says, *جَاءَ فُلَانٌ وَقَدْ نَشَرَ سَبْلَتَهُ* [Such a one came having spread out his mustache, &c.]. (K, TA.) And in a trad. respecting Dhu-th-Thudeiyeh, [see art. نَدَى], it is said, *عَلَيْهِ شَعِيرَاتٌ مِثْلُ سَبَالَةِ السُّورِ* [app. meaning † *Having upon him small hairs like the whiskers of the cat.*] TA.—سَبْلَةُ البعير means † *The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast; (T, M;) called also the تَرِيْمَةُ: (T:) or the fur that flows down upon that part of the camel. (M, K.) [In the CK, مَنَحْرُهُ is erroneously put for مَنَحْرُهُ.] You say *تَبَّ فِي سَبْلَةِ النَّاقَةِ*, meaning † *He stabbed, or stuck, the she-camel in the part above mentioned: (M in art. تَبَّ: [in the K, in the present art., كَتَبَ is erroneously put, in this phrase, in the place of تَبَّ:] Az heard an Arab of the desert say لَتَمَّ فِي سَبْلَةِ بَعِيرِهِ*, [which means the same as تَبَّ,] and he supposes the سَبْلَةَ to be hairs in the part above mentioned. (TA.) You say also, *بَعِيرٌ حَسَنُ السَّبْلَةِ*, meaning † *[A camel goodly in respect of] the thinness of his skin (جلده): so in the O and K: but accord. to the T, of his cheek (خده); and this is probably the right explanation. (TA.)**

سَبْلَانِي: see سَبَلِي.

سَبِيلٌ *A way, road, or path; (S, M, Mḡb, K;) and what is open, or conspicuous, thereof; (M, K;) and Er-Rághib adds, wherein is easiness: (TA:) and سَبِيلَةٌ signifies the same: (Ibn-'Abbád, K:) the former is masc. and fem.; (S, M, Mḡb, K;) like زَقَاتٌ; (Mḡb;) made fem. by the people of El-Hijáz, and masc. by Temeem; (Akh, S voce زَقَاتٌ) but mostly fem.; (IAth, TA;) in the Kur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. سَبَائِل, (M, K,) or, accord. to ISk, it has this pl. when masc., and سَبَائِل, like عُنُون when fem., (Mḡb, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] سَبَائِل. (TA.) In the saying, *وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ*, [And upon God it rests to show the right way (see art. قَصْد)], (M, K,) in the Kur [xvi. 9]; (M,) it is used as a gen. n., because it is added, *وَمِنْهَا جَانُّ السَّبِيلِ*. (M, K.)—*ابْنُ السَّبِيلِ* means † *The son of the road; (M, K;) he whom the road has brought, or [as it were] brought forth; (IB;) the wayfarer, or traveller: (Mgh, Mḡb;) or he who travels much or often: (TA:) or the traveller who is far from his place of abode: (Er-Rághib:) as used in the verse of the Kur, (M, Mḡb, Mḡb,) ix. 60, (M,) it means the person to whom the way**

has become cut short [so that he is unable to continue his journey]; (M, K;) to which has been added, who desires to return to his country, or town, and finds not what will suffice him: (TA:) or the traveller who is cut off from his property: (Mgh, Mḡb;) or the person who desires to go to a country, or town, other than his own, for a necessary affair: or, accord. to Ibn-'Arafah, the guest who has become disabled from proceeding in his journey, his means having failed him: to such should be given as much as will suffice him to his home. (TA.)—وَتَقَطَّعُونَ السَّبِيلَ, in the Kur [xxix. 28], means † *[And ye cut off] the way of offspring [by your unnatural practices]: or and ye oppose yourselves to men in the roads [or road] for the purpose of that which is excessively, or enormously, foul or abominable. (TA.)—سَبِيلُ اللَّهِ* means † *The way, or cause, of God, or of religion; or the way whereby one seeks approach to God, or advancement in his favour.*] It is said in the Kur [ii. 191], *وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ*, meaning † *And expend ye in warring against unbelievers and the like, and in every good work commanded by God; (M, K;) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, K.) And in the same, iii. 163, الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ*, meaning [Who have been slain in the cause of God, or of his religion, i. e.,] for the sake of the religion of God. (Jel.) And you say, *جَعَلَ فِي سَبِيلِ اللَّهِ* † *[He made his estate to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion]. (S.)—سَبِيلٌ* also signifies † *A means of access; a connexion, or a tie: so in the saying, in the Kur [xxv. 29], يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا سَبِيلًا*, [O would that I had obtained, with the Apostle, a means of access to Paradise]: (S, Mḡb, TA:) thus it has been explained: (TA:) or the meaning is, [O would that I had taken, with the Apostle,] a way to safety: or one way, the way of truth. (Bd.)—[Also, in the present day, applied to A public drinking-fountain.]

سَبِيلٌ and سَبِيلَةٌ: see سَبَل, in three places.

سَبِيلَةٌ: see سَبَل, first sentence.

سَابِلٌ *Travelling upon a road: pl. سَوَابِل and [coll. gen. n.] سَابِلَةٌ: (TA:) this last signifies travellers, (S, M,) or a company of people, (Mgh, K,) following, or succeeding, one another, or going repeatedly to and fro, (S, M, Mgh, K,) upon the roads, (S, Mgh,) or upon the road, (M, K,) for the accomplishment of their wants: it is made fem. as denoting a جماعة. (Mgh.)—Also, سَابِلَةٌ, (TA in art. شَعْر,) or سَابِلَةٌ, (M, K, TA,) *A travelled road; (M, K, TA;) a beaten road. (TA in art. شَعْر.)—سَابِلٌ* † *Rain falling continuously, or in successive showers, and in large drops, and copiously. (TA.)**

سَابِلَةٌ: see the next preceding paragraph, in two places.

سَبَلٌ and سَبْلَةٌ: see سَبَل, in five places: and see also art. سَبَل.

سَبِيلُ the name of *A certain fountain in Paradise*: determinate; [without tenween;] but occurring at the end of a verse of the *Kur* [lxvi. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art. سلسيل.

أَسْبَلُ † A man long in the سَبَلَة [q. v., here said in the TA to mean the beard, but this is questionable], as also † سَبْلَانِي and † مَسْبِلٌ and † مَسْبِلٌ and † مَسْبِلٌ. (M, K, TA.) — And the fem., سَبْلَاءُ, † A woman having hair in the place of the mustache. (TA.) — And † An eye having long lashes. (M, K.)

مَسْبِلٌ: see the next preceding paragraph.

مَسْبِلٌ A man lengthening his garment, and making it to hang down to the ground. (IAar, TA.) [And in like manner,] applied to a woman, [though without ة,] *Who has made her skirt to hang down* [app. to the ground]. (M.) — See also أَسْبَلٌ. — And المَسْبِلُ signifies † *The penis*: (M, K, TA:) because of its pendulousness. (TA.) — And † *The [lizard called] قَصَبٌ*. (K.) — And the fifth of the arrows used in the game called المَسْبِرُ: (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called المَصْفَحُ, (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. المَسَابِلُ. (TA.) — And مَسْبِلٌ is one of the names of *Dhu-l-Hijjah*; (M, K,*) of the time of 'Ad. (M.)

مَسْبِلٌ: see أَسْبَلٌ. — Also *An ugly old man*: (K:) app. because of the length of his beard. (TA.)

مَسْبِلٌ: see أَسْبَلٌ.

سبى

1. سَبَى العَدُوَّ, (S, M, Mshb, K,) and وَغَيْرَهُ, (M,) aor. (Mshb, TA,) inf. n. سَبَى (S, M, Mshb, K) and سَبَاً, (S, M, K,) or † the latter is a simple subst., as also † سَبَاً or سَبَى, (Mshb,) *He made captive, captived, or took prisoner, [the enemy, and other than an enemy;]* (S, K;) as also † سَبَاً. (S, Mshb, K.) — [Hence,] تَسَبَّى قَلْبَهُ † [She captivates the heart of the man], said of a woman. (S.) — And سَبَيْتُ قَلْبَهُ and † اسْتَبَيْتُهُ † I captivated his heart. (M.) And اسْتَبَيْتُ قَلْبَهُ, said of a girl, or young woman, i. q. سَبَيْتُهُ [i. e. † She captivated the heart of the youth, or young man.] (TA.) — One says also, إِنَّ اللَّيْلَ اسْتَبَيْتُ لَهْ, لا أُسْبِي لَهْ and طَوِيلٌ وَلَا أُسْبِي لَهْ, the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mejzoom form, (TA,) i. e. [Verily the night is long, and] may I not be made as the captive [to it]. (M, TA.) — سَبَى الخَمْرَ, (S, M, K,) aor. as above, (M,) inf. n. سَبَى and سَبَاً, (T, M, K,) though J says only the latter, (K,) *He conveyed wine from one town, or country,*

to another; (S, K;) or *he brought wine from one land to another;* as also † اسْتَبَاهَا: (M:) [and] so سَبَاهَا, with hemz: (Mshb:) or سَبَّاهُ, with hemz, means "I bought" (S, M) wine, to drink it. (S. [See art. سَبَاً.]) — سَبَاهُ اللهَ, (ISk, S, M, K,) aor. as above, (S,) inf. n. سَبَى, (S, M,) *God estranged him;* (ISk, S, M, K;) *removed him far away;* (S, K;) and *curse him:* (M:) or it is like the saying لَعَنَهُ اللهُ (S:) [or may God estrange him; &c.]: one says, مَا لَهُ سَبَاهُ اللهُ [What ails him? May God estrange him; &c.]. (TA.) — سَبَى البَيَاءَ, (M, K,) aor. as above, (M,) inf. n. سَبَى, (TA,) *He dug until he reached the water.* (M, K.)

5. تَسَبَّى لَهْ † *He manifested, or showed, love, or affection, to him; and became inclined to him.* (TA.)

6. تَسَابَوْا *They made one another captive.* (Az, K.)

8: see 1, in four places.

سَبَى i. q. مَسْبِيٌّ [i. e. *Made captive*]; (M;) or سَبَى signifies مَا يُسْبَى [i. e. *what is made captive*]; but I rather think that the right explanation is مَنْ يُسْبَى i. e. *the person who is made captive*; agreeably with what follows: pl. سَبَى: (M, K:) one says قَوْمٌ سَبَى [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to As, one says not otherwise than thus in speaking of a company, or party, of men: (Mshb, TA:) [but] سَبَى is [also] applied to a single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ة, (M,) as meaning *made captive*: (K:) or سَبَى is applied to a boy, or young man, or male slave, as also † مَسْبِيٌّ; and سَبَى to a girl, or young woman, or female slave, as also † مَسْبِيَّةٌ; (Mshb;) or to a woman, in this sense: (S:) and the pl. of سَبَى, (M, K,) or of سَبِيَّةٌ, (Mshb,) سَبَايَا (M, Mshb, K,) applied to women. (M.) — Also *Women*, (IAar, M, K,) universally; (IAar, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

سَبَاً: see سَبَى. — Also *A tribe of El-Yemen*; regarded as a حَى, perfectly decl.; and regarded as a قَبِيْلَةٌ, [and therefore a fem. proper name,] imperfectly decl. [and written سَبَاً]: (M, TA:) or, as is said in the Mshb, it is the name of a town, or province, in *El-Yemen*; masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, ذَهَبُوا أَيْدِي سَبَاً and أَيَادِي سَبَاً, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. *They went away scattered, or dispersed*: (S, M, K:) J says, (TA,) they are two nouns made one, like مَعْدَى كَرَبٌ, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make

the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA. [See also art. سَبَاً.]) — In a verse of 'Alkameh Ibn-'Abadeh, the phrase سَبَاً الكَتَانِ is used for سَبَابِ الكَتَانِ. (M in art. سَب: see سَبَى.)

سَبَاً or سَبَى: see 1, first sentence.

سَبَاً: see سَبَى.

سَبَاً: see 1, first sentence.

سَبَى: see سَبَى, in two places. — Also, (K,) or سَبَى, (M,) *A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place;* (M;) and † سَبَاً and † سَبَاً signify the same. (K.) — سَبَى الحَيَّةِ *The slough of the serpent;* (M, * K;) as also سَبَىهَا. (K in art. سَبَاً. [Accord. to different copies of the K in the present art., سَبَى or سَبَى or سَبَى, all of which are wrong.]) — سَبَى [or سَبَى] *A pearl, or large pearl, brought out by the diver (K, TA,) from the sea.* (TA.) — Also, [or سَبَى], *Wine brought from one town, or country, to another:* (S, M, K:) if bought to be drunk, it is termed سَبَى, with ة: (S, M:) or, perhaps, the former may be an instance of the alleviation of ة. (M. [See also سَبَى in art. سَبَاً.])

سَبَاً *The مَشِيْمَةٌ [or membrane enclosing the fetus in the womb], which comes forth with the young:* (S, K:) or *a thin pellicle over the nose of the fetus, which dies if it be not removed from it at the birth:* (K:) or *the water that comes forth upon the head of the fetus,* (T, M,) [i. e.] *at the birth:* (T:) pl. سَوَابِي [or سَوَابٍ]. (S.) — Hence, as being likened thereto, because of its fineness, (M,) † *The dust of the burrows, or holes, of the jerboa;* (K;) or *fine dust which the jerboa extracts from its burrow, or hole:* said by Abu-l-'Abbás to be [one] of the burrows, or holes, of the jerboa; but this saying of his has been rebutted. (M.) — Hence also, (M,) † *Increase or offspring [of camels or the like];* (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord. to the K "and") *camels for breeding: and numerous cattle:* (M, K:) or also *sheep, or goats, having numerous offspring:* (T, S, K;) and it is also applied to denote a large number [app. of animals &c.]. (TA.) One says, لَالٌ فُلَانٌ سَبَاً, meaning † [To such a one belong] numerous cattle. (TA.)

سَبَاً *A streak of blood;* (AO, S, M, K;) as also † سَبَاً: (M, TA:) pl. سَبَابِي. (AO, S, M, K.) — And *An extended thread or string of [goats'] hair.* (TA.) — And [the pl.] سَبَابِي signifies *The conspicuous tracks of a road.* (TA.)

سَبَى: see the next preceding paragraph.

سَبَى: see سَبَى, in three places.

ست

1. سَتَّه, [aor. 2, accord to rule, and inf. n. app. سَتَّه, q. v.,] He attributed or imputed to him, or charged him with, or accused him of, a fault, or defect, or the like; as also سَدَّه; syn. عَابَه. (TA. [The sense in which عَابَه is there used is indicated by the context.])

سَتَّه a dial. var. of اَسْتَّه: see the latter word in art. سته, in two places.

سَتَّه Foul, or evil, speech or language. (IAqr, K.) — And also, [like سَدَّه,] A fault, or defect, or the like; syn. عَيْب. (K.)

سَتَّه: see سَتَّه, of which it is the fem. — سَتَّه said to a woman means, (K, TA,) accord. to the explanation of IAmb, (TA,) يَا سَتَّه جِهَاتِي [O thou who occupiest the six places in relation to me; or, who art above me, below me, before me, behind me, on my right, and on my left]: (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAqr, TA;) and is correctly سَيِّدَتِي [my lady, or my mistress]: (K:) it may be regarded as a contraction of سَيِّدَتِي, accord. to Esh-Shiháb El-Kásimée: (TA:) and Es-seyyid 'Eesà Eş-Şafawee says that it should not be restricted to the class of expressions used as vocatives. (MF, TA.)

سِتَّة (Lth, T, S, M) and سِتَّة (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) [signifying Six,] are originally سِدْسَة (Lth, T, M) and سِدْس; (Lth, T, S, M, K;) the latter س is changed into ت, and the د is incorporated into it; (Lth, T, S, M, K;) for the dim. of سِتَّة is سِتَّةَة [and that of سِت is سِتْسَة], and the pl. is عِنْدِي سِتَّة رِجَالٍ وَنِسْوَةٍ. (Lth, T, S.) You say, عِنْدِي سِتَّة رِجَالٍ وَنِسْوَةٍ [I have with me, or at my abode, six men and women], i. e., three men and three women: and you may say, عِنْدِي سِتَّة رِجَالٍ وَنِسْوَةٍ, meaning, six men, and also women: and in like manner you do in the case of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., عِنْدِي خَمْسَةٌ رِجَالٍ وَنِسْوَةٍ. (ISK, S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which سِتَّة is imperfectly decl., see ثَلَاثَةٌ and تِسْعَةٌ.] سِتَّة عَشْرَ [indecl. in every case, meaning Sixteen,] is pronounced by some of the Arabs سِتَّة عَشْرَة: and [the fem.] سِتَّة عَشْرَة, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced سِتَّ عَشْرَة in the dial. of Nejd. (S in art. عشر.) — سِتَّة مِائَةٌ [meaning Six hundred] should be written thus, without separating the two words; because سِت is originally سِدْس, and the union of the two words is to compensate for the incorporation of

the د into the ت. (El-Hareree, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.)

سِتُون [Sixty,] one of the tenfold numbers, (M, TA,) namely, that between خَمْسُونَ and سَبْعُونَ, (TA,) is derived from سِت. (M, TA.) — [Also Sixtieth.]

سِتَّة [Sixth]. You say, جَاءَ فَلَانٌ سَادِيًا and سَادِيًا and سَاتًا [Such a one came sixth]; سَادِيًا being formed from سِدْس; and سَاتًا, from سِتَّة and سِت: in سَادِيًا, the [latter] س [of سَادِيًا] is changed into ي; for certain letters in other cases are sometimes so changed; as in أَمَا and أَيْمًا and تَقَضَّى and تَقَضَّى, and تَسَرَّى and تَسَرَّى, and تَلَعَّى and تَلَعَّى. (ISK, S.)

سِتَّة: see arts. است and سته: it is properly mentioned in the latter art., being originally سَتَّه. (S, TA.)

ستو

1. سَتَّر, aor. 2 (S, M) and سَتَّر, (M,) inf. n. سَتْر (S, M) and سَتْر, (M,) He, or it, veiled, concealed, or hid, a thing; (M;) covered it: (S:) and سَتَّر signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, "sub velo, obtenso eo [sic], ne quis vir intueretur eam, custodivit puellam: et clam asservavit habuitque eam:" as on the authority of the KL: in which I find nothing of the kind but سَتَّرَ expl. by the words در پرده داشتن (to have or hold, within a curtain.) — † He protected another. (The Lexicons passim.) — سَتَّرَتْ, inf. n. سَتْرَة, † She (a woman) was, or became, سَتْرَة, (A,) i. e., modest, or bashful. (M.) — And سَتَّر, inf. n. سَتْر, † He was, or became, intelligent. (M.)

2: see the preceding paragraph.

3. سَتَّرَهُ الْعَدَاوَةَ, inf. n. مَسَاتَرَةٌ, † [He concealed enmity with him]. (A.) [See also the act. part. n., below.]

5 and 7: see the next paragraph.

8. سَتَّرَ and سَتَّرَ (S, M, K) and سَتَّرَ (IAqr, M) It became veiled, concealed, or hidden; or it veiled, concealed, or hid, itself: (M:) it became covered; or it covered itself. (S, K.) — [Hence,] † فَلَانٌ لَا يَسْتَرُ مِنَ اللَّهِ بِسِتْرٍ [Such a one does not protect himself from the displeasure of God by piety; i. e.,] such a one does not fear God. (A, TA.)

سَتَّرَ and سَتَّرَ [which latter see also below] and سَتَّرَ (S, M, K) and سَتَّرَ (K) and سَتَّرَ and سَتَّرَ (TA) and سَتَّرَ (M, K,) which last is only known to occur in one instance, in a trad., (M, TA,) and سَتَّرَ (M, K,) Anything by which a person or thing is veiled, concealed, hidden, or covered; a veil; a curtain; a screen; a cover; a covering; a covert: (S, M, K:) [and the first and second, anything by which one is protected, or sheltered:] the pl. of سَتَّرَ is سَتَّرَاتُ and

سَتَّرَاتُ (S, M, K) [the latter a pl. of pauc.] and سَتَّرَ (M, TA;) which last is also pl. of سَتَّرَ, (K,) like as كُتِبَ is of كِتَاب; (TA;) and the pl. of سَتَّرَ is سَتَّرَاتُ. (S, K.) — [Hence the phrase] هَتَكَ اللَّهُ سِتْرَهُ [lit., God rent open, or may God rend open, his veil, or covering; meaning,] † God manifested, or made known, or may God manifest, or make known, his vices, or faults: (A:) [or God disgraced, or dishonoured, him, or exposed him to disgrace, or dishonour, or may God disgrace or dishonour him &c.] And † مَدَّ اللَّيْلُ أَسْتَارَهُ [Night spread its curtains]. (A.) And أَمَدُ إِلَى اللَّهِ يَدِي تَحْتَ سِتْرِ اللَّيْلِ † [I stretch forth my hands in supplication to God beneath the veil of night]. (A.) — سَتَّرَ also signifies † Fear. (K.) [Because by it one protects himself from the displeasure of God. See 8.] And † Modesty, or bashfulness. (K.) One says, † مَا لِفُلَانٍ سِتْرٌ وَلَا حِجْرٌ † Such a one has not modesty nor intelligence. (TA.) — And Intelligence; syn. عَقْل. (M.) In the K it is explained by عَمِلَ; but this appears to be a mistranscription, for عَقْل. (TA.)

سَتَّرَ A shield. (M, K.)

سَتْرَة: see سَتَّر. — Its predominant application is to A thing which a person praying sets up before him; [sticking it in the ground, or laying it down if the ground be hard, in order that no living being or image may be the object next before him;] such as a whip, and a staff having a pointed iron at its lower extremity. (Mgh.) [See عَتْرَة: and see my "Modern Egyptians," 5th ed., p. 72.] — Also A parapet, or surrounding wall, of a flat house-top. (Mgh.) — And i. q. ظَلَّة [q. v.]. (Mgh.)

سَتْرَة: see سَتَّر.

سَتْرَة: see سَتَّر, in two places.

سَتَّرَ: see سَتَّر, in three places.

سَتَّرَ (S, M, K) and سَتَّرَ (S, A, K,) applied to a man, (S, A, &c.,) and سَتْرَة (S, M, A, K) and سَتْرَة and سَتْرَة (M,) applied to a girl (S) or female, (M, &c.,) [properly Veiled, concealed, or covered. — And hence,] † Modest; bashful; (M;) chaste: (S, K:) pl. of سَتْرَة, as masc., سَتَّرَاتُ; (M;) and of سَتَّرَ, [مَسَاتِيرُ and مَسَاتِيرُ] (A;) and, app. of سَتْرَة [as fem.] and سَتْرَة also, سَتَّرَاتُ; and the pl. of سَتْرَة is سَتَّرَاتُ only, accord. to a rule laid down by Sb. (M.) — سَتَّرَ applied to God is of the measure فَعِيل in the sense of the measure فَاعِل, meaning † Veiling, or protecting; a veiler, or protector. (TA.)

سَتَّرَة: see سَتَّر, in two places. — Also The piece of skin that is upon the nail. (K.)

سَتَّرَ One who veils, or conceals, [much, or often; or who does so] well. (KL.) [Hence,] † اللَّهُ سَتَّرَ الْعْيُوبَ † God is He who is wont to veil

vices, or faults]. (A.) — And The keeper of the curtain [that hangs over, and closes, the door of a chamber]. (MA.)

إِسْتَارَ: sed سَتْرٌ. — Also Four: (S, M, A, K:) said by Abou-Ba'ced and Az to be arabicized, from the Pers. چَهَارَ: pl. اَسَاتِيرُ and اَسَاتِرُ. (TA.) It is applied to men: (S, M:) and you also say, اَكَلْتُ اِسْتَارًا مِنَ الخُبْزِ meaning I have eaten four cakes of bread. (TA.) — And The fourth of a party of people. (TA.) — And The weight of four mihkals (مَثَابِلُ) and a half: (S, K: [see رَطْلُ:]) likewise arabicized: (Az:) [app. from the Greek σαρπη:] pl. اَسَاتِيرُ. (S.)

إِسْتَارَةٌ: } see سَتْرٌ.
مَسْتَرٌ: }

حِجَابًا مَسْتَوْرًا: see سَتِيرٌ, in two places. — حِجَابًا مَسْتَوْرًا, in the Kur xvii. 47, means A veil covered by another veil; implying the thickness of the veil: (S:) or مَسْتَوْرٌ is here of the measure مَفْعُولٌ in the sense of the measure فَاعِلٌ, like مَاتِيًا in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying preventing, or hindering, or obstructing; and says that it is of the measure مَفْعُولٌ because the veil itself is hidden from man. (M.)

جَارِيَةٌ مَسْتَوْرَةٌ A girl kept behind, or within, the curtain. (S.)

هُوَ مَدَاحٌ مُسَاتِرٌ [He is a wheedler, or cajoler, who conceals enmity]. (A.)

سِتْق

سِتْقٌ (S, Mgh, K) and سَتْقٌ (S, K,) [said to be] the only instances of the kind except سَبُوحٌ and فَرُوحٌ, all of which are with damm and with fet-h, (S,) [but see سَبُوحٌ,] as also سَتْقٌ (K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, Such as is termed زَيْفٌ (S, K) and نَهْرَجٌ (S) or نَهْرَجٌ (K) [i. e. bad, &c.]; worthless; (TA;) coated with silver: (K:) accord. to El-Karkhee, such as consists for the most part of brass or of copper: and it is said in the "Risaleh Yoosufeeyeh" that the سَتْقَةٌ it is unlawful to take, as being فُلُوسٌ [which means certain small coins of copper; whence it seems that سَتْقَةٌ has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سَتُّو (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.)

سَتْقَةٌ: } see the preceding paragraph.
سَتْقٌ: }

مُسْتَقَّةٌ (S, O, K) and مُسْتَقَّةٌ (O, K,) the latter allowed by Ibn-Abbád, (O,) A fur-garment, (فُرَّةٌ, K,) or one of what are termed فُرَاءٌ (S, O,) with long sleeves: (S, O, K:) accord. to A'Obeyd, (S, O,) arabicized, from the Pers. مُسْتَه: [or app.,

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in the sense above expl., from the Pers. مُسْتَه; and in the sense following, from the former Pers. word:] pl. مَسَاتِقُ. (S, O.) — Also An instrument with which the صَنْج [q. v.] and the like are beaten. (K.)

سته

1. سَتَّهُ (S, K,) aor. سَتَّ, (K,) inf. n. سَتِّه (S,) He struck his اِسْتِ; (S, K;) i. e. a man's. (S.) [See اِسْتِ below.] — And, (K,) inf. n. as above, (TA,) He followed him from behind, (K, TA,) not quitting him; because following his اِسْتِ. (TA.)

4. اِسْتَه He (a man) was, or became, large in the buttocks. (TA.)

اِسْتِ and سَتَّهُ: see اِسْتِ below.

سَتَّهُ: see اِسْتِ below, in two places.

سَتَّهُ: see اِسْتِ below, in two places. — Also Largeness of the اِسْتِ. (S, K.)

سَتَّهُ; and its fem., with ة: see اِسْتَه, in two places: and see what next follows.

اِسْتِ Of, or relating to, the اِسْتِ; and in the same sense, if you will, you may say اِسْتِي; and سَتَّهُ also, with kesr to the ت, like as they said حَوْرَجٌ. (S.)

سَتَّهُ: see اِسْتَه, in three places.

سَتِّه dim. of اِسْتِ, from the original of the latter, i. e. سَتَّهُ. (TA.)

سَتَّاهِ: see اِسْتَه, in two places.

سَتِّه: see what next follows.

سَتِّه, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, سَتِّه; (TA;) One who always walks, or goes, at the rear of a people, or party, (IB, K, TA,) remaining behind them, and looking to their goods. (IB, TA.)

اِسْتِ (S, Mgh, K, written with the conjunctive hemzeh, Mgh in art. اِسْتِ) and سَتَّهُ (S, Mgh, K) and سَتَّهُ (K) and سَتَّهُ (CK) [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,] signify the same, (S, *Mgh, *K,) i. e. The podex, buttock or buttocks, posteriors, rump, or croup; and sometimes the anus; (S;) سَتَّهُ being the original form, as is shown by the pl., (S, Mgh,) which is اِسْتَاهُ; (S, Mgh, K;) like اِسْتِ and اِسْتِ: it may not be [سَتَّهُ and سَتَّهُ] like جَدْعٌ and قُفْلٌ, of which the pls. are also of the measure اَفْعَالٌ, because, when you restore the ة which is the final radical, and reject the medial radical [which is ت], you say سَه, with fet-h, (S, Mgh, *) which has both of the meanings expl. above, as also سَه, (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]: (TA:) and some say

سَتَّ (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَّهُ], (S,) i. e., without ة at the end and without hemzeh [or ة] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., العَيْنُ وَكَأَنَّ السَّهَ, or, as some relate it, السَّتَّ, (S, Mgh, TA,) [The eye is the tie of the anus,] meaning that when one [closes the eye and] sleeps, the tie of the سَه becomes loosed, and the excrement and wind issue. (TA.) And اَبُو اِسْتَاهُ means He who has large posteriors. (Az, TA.) اِسْتِ فَلَانٌ is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning لَصَقَ العَارِ بِاِسْتِ فَلَانٍ [May disgrace cleave to the اِسْتِ of such a one]. (Mgh.) And يَا اَبْنَ اِسْتَاهُ [O son of her اِسْتِ], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's اِحْمَاضٌ [see 2 in art. حِمِضٌ] of the former's mother; (Z, TA;) and is said to mean اَبْنُ اِسْتَاهُ: (TA:) and the Arabs called the sons of the female slave اِبْنُ اِسْتَاهُ. (Sh, TA.) And one says to a man who is deemed abject and weak, اِسْتِ اُمِّكَ اَضِيقٌ [lit. Thy mother's اِسْتِ is too contracted], and اِسْتِكَ اَضِيقٌ مِنْ اَنْ تَفْعَلَ كَذَا وَكَذَا [Thine اِسْتِ is too contracted, meaning + thine ability is too small, for thy doing such and such things]: (TA: [see also Freytag's Arab. Prov., i. 607:]) and اَتَمْرَ اَضِيقٌ اِسْتَاهَا مِنْ اَنْ تَفْعَلُوهُ [in like manner] is an allusion to inability [meaning + Ye are unable to do it]. (K.) The saying of a poet,

• وَأَنْتَ مَكَانَكَ مِنْ وَاثِلٍ •
• مَكَانُ الفُرَادِ مِنْ اِسْتِ الجَمَلِ •

‡ [And thou, thy place in the tribe of Wáil is like the place of the tick in the rump of the camel,] is tropical; for they do not [properly] say اِسْتِ الجَمَلِ, but اِسْتِ الجَمَلِ. (S.) One says also to a man who is deemed low, or base, اِسْتِ السُّفْلَى, (TA,) and اِسْتِ السُّفْلَى, meaning + Thou art among others in the condition of the اِسْتِ of mankind: (S, TA:) and of low, or base, men, one says, هُوَلَاءُ اِسْتَاهُ; and of such as are excellent, هُوَلَاءُ اِسْتَاهُ, and الوَجُوهُ. (TA.) And one says, لَقِيتُ مِنْهُ اِسْتِ الكَلْبَةِ, (A, K,) a prov., (TA,) meaning + I experienced from him, or it, what I disliked, or hated. (A, K, TA.) [See also Freytag's Arab. Prov., ii. 445.] And اَعْلَمُ: اِسْتِ البَائِسِ اَعْرَفُ: see art. بَيْنٌ. And مَا لَكَ اِسْتِ مَعَ اِسْتِكَ + Thou hast no one [with thee] to assist thee: (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تَرَكْتَهُ بِاِسْتِ, (Sgh, TA,) meaning + I left him destitute, poor, (K, TA,) possessing nothing: (TA:) or تَرَكْتَهُ بِاِسْتِ المَتْنِ + I left him on the hard ground, alone. (Meyd.) And مَا لَكَ فِي هَذَا وَلَا فَمْرٌ + Thou hast not in this thing, or affair, root nor branch: Jerceer says,

• فَمَا لَكَ اِسْتِ فِي العَلَاءِ وَلَا فَمْرٌ •

[And ye have not any root in eminence, nor branch]. (TA.) And كَانَ ذَلِكَ عَلَى أَسْتِ الدَّخْرِ ; That was in the beginning of time : (A, K, TA:) or in the olden time; (AO, S, TA;) as also عَلَى إِبْنِ الدَّخْرِ. (AO, TA.) See also art. است. [And see other exs. in Freytag's Arab. Prov. i. 355 and 378 (a variation of a prov. mentioned in the preceding page) and 607 and 622 and 729-730.]

أَسْتَهُ, applied to a man, (ISK, S, Mgh,) Large in the است, (ISK, S, Mgh, K,) or عَجَزَ ; (S;) as also سَتَاهِي, (ISK, S, Mgh, K,) and سَتَهْرَ : (S:) and so, applied to a woman, سَتَاهُ [fem. of the first], and سَتَهْرَ, in which the م is augmentative, (ISK, S,) and سَتَهْبَةٌ : (TA:) pl. [of the first] سَتَه, like كَتَبَ, and سَتَهَانٌ : (K:) and سَتَهْتَهُ, applied to a man, signifies large in the buttocks. (TA.)— And, as also سَتَاهِي and سَتَهْ and سَتَهْرَ, A secker, or desirer, of the است ; (K;) or one addicted thereto; (TA;) i. q. لُوطِي [one addicted to the crime of the people of Lot]. (TK.)

سَتَهِي : see سَتَهِي, with which it is syn.

سَتَهْتَهُ : see [its syn.] سَتَهْتَهُ.

ستهر

سْتَهْرَ Large in the posteriors : (K:) accord. to the S, syn. with سَتَهْتَهُ ; [see this latter, in art. سته, in three places;] and the م is augmentative: (TA:) some explain it as syn. with است : the author of the K [a mistake for the S], in art. سته, as meaning large in the است. (MF, TA.)

ستي

1. سَتِي, (K,) aor. سَتِي, said of a camel, (TA.) He hastened, made haste, or went quickly; (K, TA;) as also سَدِي : mentioned by Az. (TA.)

2: see 4, in two places.

3: سَتَاهُ, (K,) inf. n. سَتَاهُ, (TA,) He played with him the [game called] شَفْلَقَةٌ [expl. in art. شفلق in the K as consisting in one's striking with the hand, or with the fore part of the foot, the hinder part, or backside, of a man, from behind him, and so throwing him down prostrate: whence it seems that the verb is perhaps irregularly derived from the سَتَهُ, q. v.]. (K.)

4. استى التوب (S, K) and سَتَاهُ (M, TA) are syn. with استاده (S, K) and سَدَاهُ, (M, TA,) [i. e. He set, or disposed, the warp of the garment, or piece of cloth,] said of a weaver; contr. of ألحمه; except that سَتِي means he did so for himself and for another, whereas سَدِي means he did so for another, سَدِي meaning he did so for himself. (TA.)

12 [accord. to the S and K]. استاتت, inf. n. استاتت, said of a she-camel, She became relaxed by reason of lust : (S, K:) thus mentioned here by J and in the K; but its proper place, as is evident, is art. التى, in which it has been explained. (TA: see 10 in art. التى.)

سَتِي is syn. with سَدِي, (S, M, K,) relating to a garment, or piece of cloth; (S, M;) as also سَتِي; (K;) both signify [The warp thereof;] the contr. of ألحمه; like سَدِي and سَدِي : (M:) and سَتَاهُ is [the n. un. of the former, or] syn. with سَدَاهُ, relating to a garment, or piece of cloth: (AZ, S:) [whence,] one says to him who neither harms nor profits, مَا أَنْتَ لُحْمَةٌ وَلَا سَتَاهُ [lit. Thou art neither a wool nor a warp: see also a similar saying voce نهر]: (TA: [see also سَدِي:]) and سَتِي signifies also سَدِي or سَدِي (accord. to different copies of the K) [lit. a garment, or piece of cloth, having its warp set or disposed; perhaps meaning having a good, or strong, warp; in art. اسد written, as from the L, سَدِي, for which I find no other authority]; so expl. by AHeyth: but accord. to others, it is what the weavers term سَتِي, as mentioned above, i. e. the warp. (TA. [See also سَتِي in art. است, and سَدِي in art. اسد and in art. سدو and سدى.]) — Also i. q. معروف [as meaning A favour, benefit, benefaction, or the like]; (K;) in this sense also a dial. var. of سَدِي. (TA.) — Also a dial. var. of سَدِي signifying Dates while continuing green and small; syn. بلح. (TA.)

سَتَاهُ : see the next preceding paragraph, in two places.

سَتِي : see سَتِي, above, in two places.

سجح

1. سَجَحَ, aor. سَجَحَ, inf. n. سَجْحٌ, (so accord. to the L, and the text of the K followed in the TA,) or سَجَحَ, (so accord. to the CK and my MS. copy of the K,) and سَجَاحَةٌ, [which last suggests that سَجَحَ also may be used in the sense here following,] said of a cheek, It was even, and soft, and long, in moderation, with little flesh, (M, TA,) and wide: (TA:) or was smooth, and long, with little flesh, and wide. (L. [See سَجْحٌ, below.]) — سَجْحٌ, inf. n. سَجَاحَةٌ, is said of a man's natural disposition, [meaning It was, or became, gentle, or easy: (see سَجْحٌ, voce سَجْحٌ, below:)] and one says, فِي عَقْلِهِ رَجَاحَةٌ وَفِي خُلُقِهِ سَجْحٌ [In his intellect is gravity, and in his natural disposition is gentleness, or easiness]. (A.) — سَجَعَتِ i. q. سَجَعَتِ الحِمَامَةُ [i. e. The pigeon cooed; or reiterated its voice or cry; &c.]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.) — سَجَحَ لَهُ بِكَلَامٍ He expressed a meaning to him obliquely, indirectly, obscurely, or allusively, by speech; as also سَجَحَ : (Az, K:) so in the "Nawádir." (Az, TA.)

2: see what next precedes.

4. سَجَاحٌ signifies The pardoning, or forgiving, with goodness. (S, O, K.) One says, قَعَدْتُ سَجَاحَ وَجْهِهِ [I sat over against, or fronting, his face]. (Fr, O.)

to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [Thou hast become possessed of power, then pardon, or forgive, with goodness; or] thou hast attained thine object, then act with goodness; (A, TA;) and thou hast obtained power, then pardon, or forgive, in an easy and a good manner: (TA:) it was said by the Prophet to Ibn-El-Akwa', and by 'Aisheh to 'Alee on the "Day of the Camel." (O.) And one says also, إِذَا سَأَلْتِ فَأَسْجِجِ When thou askest, or beggest, then make thy words, or expressions, easy, and be gentle. (S.)

7. اِنْسَجَحَ i. q. اِنْسَجَحَ [app. syn. with اِنْسَجَحَ, or perhaps a mistranscription for this last word, meaning He was liberal, or generous, to me with such a thing; or he complied with my desire in such a thing]. (K.)

سَجْحٌ : see سَجْحٌ, in five places.

سَجْحٌ Beauty, and justness of proportion, (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.) [See also 1, first sentence.]

سَجْحٌ Soft, or gentle, and even, or easy; as also سَجْحٌ. (K.) You say مِثْلَةَ سَجْحٍ An easy (S, A) and a direct, or right, (A,) gait, or manner of going. (S, A.) And مَتَى فَلَانَ مِثْلًا مَتَى فَلَانَ مِثْلًا and سَجْحًا and سَجْحًا, and مِثْلَةَ سَجْحًا, Such a one walked, or went, with an easy gait or manner of going: (L:) or with an equable gait, without inclining the body from side to side in pride. (T.) And خُلُقٌ سَجِجٌ A gentle, or an easy, natural disposition. (L.) And رَجُلٌ سَجْحٌ A man easy and good in natural disposition: (Har p. 314:) and سَجِجٌ الخُلُقِ [which means the same]. (A.) — Also The middle of a road, (S, A, K,) or its main part, or beaten track; (A, K;) and so سَجْحٌ : (S, A, K:) because of its evenness. (TA.) One says, خَلَّ لَهُ عَنْ سَجْحٍ [Leave thou for him the middle of the road]. (S, accord. to different copies.) And مَنْ طَلَبَ بِالْحَقِّ وَمَتَى فِي سَجْحِهِ [He who seeks, demands, or sues for, that which is a right, or due, and goes in the beaten track thereof, God will conduct him to the attainment of his object]. (A, TA.) — And Measure, size, or proportion; (S, K;) as also سَجْحٌ, (S,) and سَجْحَةٌ : (S, A, K:) so in the saying, بَتِي الْقَوْمِ بَعْدَ سَجْحِ سَجْحٍ وَاجِدٌ (S, K*) and سَجْحٌ (S) and سَجْحَةٌ (S, A) [The people, or party, constructed their tents, or houses, of one uniform measure &c.].

سَجْحَةٌ : see سَجْحَةٌ.

سَجَاحٌ The air. (O, K.) [Perhaps a mistranscription for سَجَاحٌ.]

سَجَاحٌ i. q. سَجَاحٌ : (Fr, O, K:*) so in the saying, قَعَدْتُ سَجَاحَ وَجْهِهِ [I sat over against, or fronting, his face]. (Fr, O.)

سجح: see **سَجَح**, in four places.

سجحة: see **سَجَح**, in two places. — Also **سَجْحَة**: Natural disposition; (S, A, K;) and so **سَجْحَة** (K, in the TA) and **مَسْجُوحَة** and **مَسْجُوح**, (K,) the last an inf. n., though having no verb. (Abu-l-Hasan, TA.) You say, **هُوَ كَرِيمُ السَّجْحَةِ** *He is generous in respect of the natural disposition.* (A.) And **رَكِبَ فَلَانٌ سَجْحَةَ رَأْسِهِ** *Such a one followed his own opinion.* (AZ, TA.)

أَسْجَحُ Beautiful, and of just proportion; (T, S, L, K;) applied to the make, (T,) or to the face, (S,) or to a man: (L:) or a face equable in form. (A.) And **رَجُلٌ أَسْجَحُ الخَدَيْنِ** (A, L, TA) *A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks:* (TA:) or *smooth, and long, with little flesh, and wide, in the cheeks.* (L.) — Also **أَسْجَحُ** A camel thin in the lip. (Ham p. 283.) — And the fem., **سَجْحَاءُ**, A she-camel perfect, or complete, (L, K,) in length, or tallness, and in largeness: (L:) and a she-camel long in the back. (K.)

سجوح: see **سَجْحَة**. — Also **سَجْحَة**: *جِهَةٌ [The place, or point, towards which a person, or thing goes, tends, or is directed]. (O, K.)*

سجوحه: see **سَجْحَة**.

سجد

1. **سَجَدَ**, (S, A, Mṣb, K, &c.,) [aor. ʔ,] inf. n. **سُجُودٌ**, (Mṣb,) *He was, or became, lowly, humble, or submissive;* syn. **خَضَعَ**, (S, A, K, TA,) or **تَطَامَنَ**, and **ذَلَّ**: (Mṣb:) or *he bent himself down towards the ground:* (Aboo-Bekr, TA: [and such is often meant by **خَضَعَ** and by **تَطَامَنَ**:] [or it has both of these significations combined; i. e. *he was, or became, lowly, humble, or submissive, bending himself down;* for] the primary signification of **السُّجُودُ** is **تَذَلُّلٌ** together with **تَطَامُنٌ** [or **تَطَامَنٌ**]. (Bd in ii. 32.) And **سَجَدَ** *He lowered his head, and bent himself;* (AA, S, Mgh, K;) said of a man; (AA, S, Mgh;) and put his forehead on the ground: (Mgh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also **سَجَدَ**; (A, Mgh, Mṣb;) meaning *he lowered his head,* (S, A, Mgh, Mṣb,) *to be ridden,* (S, Mgh,) or *to his rider,* (A,) or *on the occasion of his being ridden, or mounted.* (Mṣb.) — The **سُجُودُ** of prayer is from **سَجَدَ** in the first of the senses expl. above; (S;) and means *The [prostrating oneself;] putting the forehead on the ground:* (S, Mgh:) **سَجَدَ**, (ISd, Mṣb, TA,) aor. and inf. n. as above, (ISd, TA,) signifies *he put his forehead on the ground:* (ISd, Mṣb, TA:) but **سُجُودٌ** to God denotes a particular manner [of doing this; i. e. *the prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands.*] (Mṣb.) — It is said of Kisrā, in a trad., **كَانَ يَسْجُدُ لِلطَّالِعِ**, i. e. *He used to lower him-*

self, or bend himself down, to the arrow passing beyond the butt, going over it; which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.) — And [as salutation is often accompanied with a bending of the body,] **سُجُودٌ** also signifies *† The act of saluting.* (L, TA.) [You say, **سَجَدَ لَهُ** *† He saluted him.* And also *† He paid respect, or honour, to him; or magnified him; see Ham p. 294.*] — You say also, **سَجَدَتِ النَّخْلَةُ**; *The palm-tree bent, or inclined,* (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And **السَّفِينَةُ تَسْجُدُ لِلرَّيْحِ** *† The ship bends, or inclines, by the influence of the wind.* (A, TA.) — **وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ**, in the Kur [lv. 5], means, accord. to Fr, *† [And the herbs and the trees] turn towards the sun and incline with it until the afternoon-shade becomes broken:* (TA:) or *the herbs and the trees humbly submit to his will.* (Bd, Jel.) The **سُجُودُ** of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) — Also *He stood erect:* (Lth, Mṣb, K:) so in the dial. of Teiyi. (Mṣb.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between **الانْتِصَابُ** and **الْخُضُوعُ**. (MF.) — **سَجَدَتْ رِجْلُهُ**, aor. ʔ, *† His leg became inflated, or swollen.* (K, TA.)

4. **اسْجَدَ**: see 1, second sentence. — Also, (K,) inf. n. **إِسْجَادٌ**, (S,) *† He looked continually and tranquilly:* (TA:) or *he looked continually, (S, K,) and lowered the eyelids in a languid, or languishing, manner,* (S, [the inf. n. being there expl. by **إِدَامَةُ النَّظَرِ وَإِمْرَاضُ الْأَجْفَانِ**] or *lowering the eyelids* [&c.], (K, *TK,) with a look indicative of [amorousness, and feigned coyness or opposition, or] confidence in one's love, and consequent presumptuousness: (TA:) or *he had a languid, or languishing, eye.* (L.) — And **اسْجَدَتْ عَيْنُهَا** *† She lowered her eye.* (A, TA.)

سَجْدَةٌ A single act of **سُجُودٌ** [as meaning prostrating oneself in prayer or the like: pl. **سَجَدَاتٌ**]: so in the phrase **سَجَدْتُ سَجْدَةً** [I performed a prostration of myself]: (Mṣb:) and **قَرَأْتُ سُورَةَ السَّجْدَةِ** [I recited, or read, the chapter of the prostration; which is the thirty-second chapter of the Kur-án]. (S, *Mṣb.)

سَجْدَةٌ a subst. from **سَجَدَ**; (S;) *A species, or sort, [or kind,] of سُجُودٌ* [as meaning prostration of oneself in prayer or the like]: so in the phrase **سَجَدْتُ سَجْدَةً طَوِيلَةً** [I performed a long kind of prostration of myself]. (Mṣb.)

رَجُلٌ سَجَادٌ [A man who prostrates himself much, or frequently, in prayer or the like]. (A, TA.)

سَجْدَةٌ A [small mat, such as is termed] **خُمْرَةٌ**, (S, Mgh, L, TA,) [of an oblong shape, and a small oblong carpet,] upon which one prostrates himself [and stands and sits in prayer]; (L, TA;) also called **سَجْدَةٌ**, (A, TA,) and **مَسْجِدَةٌ**. (A, L, TA.) You say, **بَسَطَ سَجْدَتَهُ** &c. [He spread his prayer-mat, or prayer-carpet]. (A.) — And *The mark of سُجُودٌ [or prostration in prayer] upon the forehead [when dust adheres to it].* (S, A, Mgh.)

سَجْدَةٌ: see the next preceding paragraph.

سَاجِدٌ act. part. n. of **سَجَدَ**: (L:) [Being lowly, humble, or submissive: bending himself down towards the ground: &c.: and hence, prostrating himself in prayer; putting his forehead on the ground: &c.:] pl. **سَاجِدُونَ** (S, A, L) and **سُجُودٌ**. (L.) — **وَادْخُلُوا أَبْوَابَ السَّجْدَا**, in the Kur [ii. 55 and vii. 161], means *And enter ye the gate bending down your heads:* (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) — And **سُجِدُوا لِلَّهِ**, in the Kur xvi. 50, means *† Humbling themselves to God, with subserviency.* (TA.) — You say also **سَوَاجِدٌ**, and **شَجَرٌ سَاجِدٌ** and **سَوَاجِدٌ**, [this last word being pl. of **سَاجِدَةٌ**,] *† A tree, and trees, bending, or inclining:* (A:) and **نَخْلٌ سَاجِدٌ** *† palm-trees bending, or inclining:* (AHn:) and **نَخْلَةٌ سَاجِدَةٌ** *† a palm-tree bent by its fruit.* (K.) [But it is said that] **عَلْبٌ سَوَاجِدٌ**, occurring in a verse of Lebeed, means *† Firmly-rooted [tall] palm-trees.* (IAḡr.) — And **فُلَانٌ سَاجِدٌ** *† Such a one is abject, low, humble, or submissive.* (A, TA.) — And **عَيْنٌ سَاجِدَةٌ** *† A languid, or languishing, eye.* (A, K.)

أَسْجَدُ *† Having his leg inflated, or swollen:* (K, TA:) applied to a man. (TA.)

دِرَاهِمُ الْأَسْجَادِ, (O, K,) or **الْإِسْجَادِ**, (S, O, K,) thus some relate it, with kesr to the ء, (O, K,) in the saying of El-Aswad Ibn-Ya'fur.

• **مِنْ خُمْرِي نَطَبِ أَعْنٍ مُنَطَقِي**
• **وَأَنَّى بِهَا لِدِرَاهِمِ الْأَسْجَادِ**

[Of the wine of one with earrings, having a nasal twang, girded with a waist-belt, i. e., of a foreigner: he brought it for what are termed dirhems whereon were effigies to which people performed the act of سُجُودٌ: (S, O, K:) it is said that upon them was the effigy of Kisrā, and he who beheld them lowered his head to them and showed humility [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or **الْإِسْجَادِ** means *the tax called جَزِيَةٌ*: (O, K:) so says AO, (O,) or A'Obeyd: (TA:) or *the Jews and the Christians*: (O, K:) some say the former and some say the latter: (O:) and it is read with kesr to the ء, and expl. as meaning *the Jews*, (O, K,) by IAḡr. (O.) [Whatever be the signification of the last word, the verse plainly means, "of wine of a foreigner, sold by him for foreign money."]

مَسْجِدٌ The forehead, (S, K,) where is the

mark made by the سجد [or prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of مساجد which signifies The parts of a man that are the places of سجد; (Lth, Mgh, Mṣb, L;) المساجد meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L:) or the forehead, the hands, and the knees: (Mgh:) or the seven آراب; (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. آراب:) such, accord. to some, is its meaning in the Kur lxxii. 18. (L.) — See also the next paragraph, in two places.

مسجد [Any place in which one performs the act of سجد, or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory;] a house in which one performs the act of سجد; (IB;) a house of prayer; (Mgh, Mṣb;) any place in which one performs acts of worship or devotion: (Zj;) a word of well-known meaning; (K;) sing. of مساجد; (S, Mgh, K;) and also pronounced مسجد: (S, K;) this latter word signifies, accord. to IAsr, the محراب [here meaning oratory, or place of private prayer,] of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of سجد: (Lth, L:) or the place of the forehead [on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the مفعول of every verb of the class of فعل having its aor. of the measure يفعل is with fet-h to the medial radical letter, whether it be a subst. or an inf. n., (S, K,) without any difference, so that you say, هَذَا مَخْلَعٌ, and دَخَلَ مَخْلَعًا, (S;) except some words (S, K) among substs., (S,) as مسجد and مَنْسِقٌ (S, K) and مَشْرُقٌ (S) and مَطْبَعٌ (S, K) and مَرْقُوقٌ (S, K) and مَرْقُوقٌ (S, K) and مَرْقُوقٌ (S, K) and مَرْقُوقٌ (S, K) from مَرْقُوقٌ, aor. يَرْقُقُ, (S,) and مَرْقُوقٌ (S, K) from مَرْقُوقٌ, aor. يَرْقُقُ, (S;) these being with kesr (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: مَرْقُوقٌ and مَرْقُوقٌ have been transmitted; and we have heard الْمَسْجِدُ and الْمَسْجِدُ, and الْمَطْبَعُ and الْمَطْبَعُ: and he further says, (S,) fet-h is allowable, (S, K,) in all of these, (S,) even if we have not heard it: but when the verb is of the class of فعل having its aor. of the measure يفعل, the n. of place [or time] is with kesr, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, نَزَلَ مَنْزِلًا, meaning نَزُولًا, and هَذَا مَنْزِلَةٌ, meaning دَارُهُ. (S, K.) — [Hence مسجد جامع A congregational mosque; i. e. a mosque in which a congregation assembles to perform the Friday-prayers.] المسجد الحرام [The sacred mosque of Mekkeh]. (Mṣb in art. حورم.) المسجد الأقصى [The furthest mosque [which is in Jerusalem]. (Mṣb in art. قصو.)] The mosque of the خيف [q. v.] in Miné. (S &c. in art. خيف.) And المسجدان

The two mosques; that of Mekkeh and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. ثرو. (S.)

سجدة: see سجادة.

سجر

1. سَجْرَةٌ, (S, A, Mṣb, K,) aor. ٤, (Mṣb,) inf. n. سَجِرَ (Mṣb, TA) and سَجَر; (TA;) and سَجْرَةٌ, inf. نَسَجِرَ; (TA;) He filled it; (S, A, Mṣb, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also سَكَّرَهُ; (TA;) with water. (S.) You say, سَجَّرَ السَّيْلَ الْآبَارَ [The torrent filled the wells]. (A.) And سَجَّرَتِ الْبِحَارُ The seas became filled by the rain. (S.) In the Kur [lxxxi. 6], وَإِذَا الْبِحَارُ سَجَّرَتْ, some read thus; and others, سَجَّرَتْ; (Zj;) and Th explains it, and so Zj the former reading, as signifying, And when the seas shall be filled: but ISd says that there is no way of understanding this unless it mean filled with fire: or it means and when the seas shall overflow: or shall meet together and become one sea: (TA:) or سَجَّرَتْ signifies shall flow forth, one into another, and thus become one sea, (Zj, Bd,) and so be filled: (Bd:) and there are other explanations of the above-mentioned words of the Kur, which see below. — سَجَّرَ الْمَاءَ فِي حَلْقِهِ He poured the water into his throat. (K.) سَجَّرَ التَّنُورَ, (S, A, Mṣb, K,) aor. ٤, inf. n. سَجَر; (S;) and سَجَّرَهُ; (Bd in lxxxi. 6;) or the latter has an intensive signification; (Mgh;) He heated the oven; (S, A, K;) kindled fire in it: (Mṣb:) or filled it with firewood, to heat it: (Mgh Bd:) or he heated it fully with fuel. (TA.) The words of the Kur quoted above, وَإِذَا الْبِحَارُ سَجَّرَتْ, are said to signify And when the seas shall be set on fire: (El-Hasan El-Basree:) or shall become without water, (Kātādeh,) or shall be dried up, by the kindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by "sea" is meant hell. (Kaṣb.) You say also, سَجَّرَ الْوَقُودَ بِالْمَسْجِرَةِ [He stirred the fuel with the مسجرة]. (A.) سَجَّرَتِ النَّاقَةُ, (S, A, K,) aor. ٤, (S,) inf. n. سَجَر (S, A, K) and سَجْرٌ; (S, K;) and سَجَّرَتْ, inf. n. نَسَجِرَ; (A;) † The she-camel prolonged her yearning cry (حنين, S, A, K) after her young one, (As, A,) and filled her mouth with it. (A.) — سَجَّرَهُ, inf. n. سَجِرَ; [and سَجَّرَهُ, and سَجَّرَهُ; (see the pass. part. ns., below;)] He made it [namely hair or the like] to hang down. (TA. [See also سَجَّرَهَا]) — سَجَّرَهُ; (A, K;) and سَجَّرَهُ, (A,) inf. n. نَسَجِرَ; (TA;) and سَجَّرَهُ; (IJ, A, K;) He put a سَجْرٌ upon, or around, his (a dog's) neck: (A:) or he bound him (a dog) with a سَجْرٌ. (K.)

2. سَجَّرَ الْمَاءَ, inf. n. نَسَجِرَ, He opened a way to the water; made it to flow forth, (Abou-Sa'eed, K,) whithersoever he would. (Abou-Sa'eed.) — See also 1, throughout.

3. سَاجِرَةٌ, (A,) inf. n. مُسَاجِرَةٌ, (A, K,) † He acted or associated with him as a friend, or as a true friend; (A, K, TA;) mixed, or held intercourse, with him: from سَجَّرَتِ النَّاقَةُ. (A.)

7. انسجر It (a vessel) became full. (TA.) — [It (hair) hung down. (See the part. n., voice مَسْجُور.)] — انسجرت الإبل The camels followed one another in a continuous series, or uninterruptedly, in their march, or progress: (S, K:) [but in some copies of the K, for انسجر في السير, is put أنسجر:] or they advanced and hastened; as also انشجر. (TA.)

Q. Q. 1. سَوَّجَرَهُ: see 1, last two sentences.

سَجْرٌ (T, S, M, K, &c.) and سَجْرَةٌ (T, M, K) Turbidity, or dinginess: this is the primary signification: and hence, (TA,) † an intermixture of redness in the white of the eye: (S, K:) or redness in the white of the eye: (T:) or redness inclining to whiteness: or redness inclining to blueness: or redness in the black of the eye: or an intermixture, or a tinge, of redness in the black of the eye: or a slight redness mixing with the blackness: or an inclining of the black to redness: or a slight whiteness in the black of the eye: or a dinginess in the interior of the eye, arising from neglecting, or leaving off, the use of collyrium. (TA.)

سَجْرَةٌ: see سَجَرٌ. — Also [A fall of] rain-water which fills what are called بُحَايِرٌ [pl. of بُحَيْرٌ, q. v.]: pl. سَجْرٌ. (S.)

سَجْرٌ A full well. (TA.)

سَجْرٌ Fuel with which an oven (تنور) is heated; (S, A, Mgh, K;) as also مَسْجِرٌ (K) and مَسْجِرَةٌ. (TA.) [See also مَسْجِرَةٌ below.]

سَجِيرٌ † A man's friend, or true or sincere friend: pl. سَجِيرَةٌ; (S, A, K:) from سَجَّرَتِ النَّاقَةُ; because each of two friends yearns towards the other. (A.) — And hence, † A sword. (Ham p. 265.)

سَاجِرٌ A torrent that fills everything. (TA.) — A place upon which a torrent comes and which it fills: (S, A, K:) a possessive epithet, or of the measure فاعل in the sense of the measure مفعول. (TA.) — See also مَسْجُورٌ.

سَاجِرٌ A wooden thing, or piece of wood, (S, K,) that is put, (S,) or hung, (K,) upon the neck of a dog: (S, K:) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the neck of a dog: (A, TA:) [pl. سَاجِرٌ or سَاجِرٌ.] One says, فِي أَعْنَاقِهِمْ سَاجِرٌ † Upon their necks are iron collars. (A.)

أَسْجَرٌ, applied to a pool of water left by a torrent (غدير), † Having mud unmixed with sand; or having good mud: (S, K:) or † of which the water inclines to a red colour; which is the case when its rain-water is recent, before it has become clear: (TA:) and † rain-water intermixed with turbidity and redness. (A.) — † A man having what is termed سَجْرٌ or سَجْرَةٌ in the eye or eyes: fem. سَجْرَةٌ. (TA.) — هَيْبٌ سَجْرَةٌ

‡ An eye of which the white is intermixed with redness: (S, A, K:) an eye in which is what is termed سجر [q. v.]. (TA.) — قطرة سجواء † A turbid drop: (A, TA:) and in like manner نطفة. (TA.)

سجور: see سجر: and also what here follows.

سجيرة: see سجر. — Also [and app. مسجيرة] A piece of wood, or stick, with which the fuel in an oven (تنور) is stirred. (A, L, TA.)

سجور Filled: (AZ:) applied to the sea in this sense: (S:) or the sea [itself]: (K:) [in the TA, by the omission of اللب after البحر, it is made to signify "a sea of which the water is more than it is itself;" a meaning which, as there remarked, is not found in other lexicons:] and سجرور بالنار filled with fire: (Alee:) and سجرور عين مسجورة, and مسجورة, a full eye or source; syn. مفعجة. (A, TA.) — Milk of which the water is more than it is itself. (Fr, S, K.) — Made to flow forth. (TA.) — Empty. (AZ, Aboo-Alee.) Thus it bears two contr. significations. (TA.) — Kindled. (K.) — Still, or quiet; (K:) as also ساجر: (TA:) or still, or quiet, and full at the same time. (A'Obeyd, TA.) —

سجور Pearls strung and hanging down: (A'Obeyd, S, K:) or that have fallen and become scattered from their string: and سجرورة is said to signify a pearl of much brilliancy. (TA.) — سجرور, (TA,) and مسجرور, and مسوجور, (K,) and مسجرور, (S, K,) Hair made to hang down; (K:) hanging down. (S, K.) — كلب مسجور, (AZ, A,) and مسجرور, (A,) and مسوجور, (S, A,) A dog having a ساجر (q. v.) upon his neck. (AZ, S, A.)

سجور: see مسجور, in three places. — Also, Dried up; of which the water has sunk into the ground. (TA.)

سوجور: see مسجور, in two places.

مسجور: see مسجور.

سجس

1. سجس, (S, A, K,) aor. -, (K,) inf. n. سجس, (TA,) It (water) became altered, changed in odour, or stinking; syn. تغير: (IAar, A'Obeyd, S, A, K:) it became turbid, thick, or muddy: (ISk, A, K:) or it became corrupted, and stirred up. (TA.)

2. سجسه, inf. n. تسجيس, He made it (namely, water,) turbid, thick, or muddy. (K, TA.)

سجس: see the next paragraph, in five places.

ماء سجس Water that is altered, changed in odour, or stinking; syn. متغير: turbid, thick, or muddy: as also سجس, (K, TA,) and سجس: (TA:) or corrupted, and stirred up; as also مسجس: or the last signifies made turbid, thick,

or muddy, and stirred up: the [only] form mentioned in the S is سجس: but Aboo-Sahh says that سجس is the form learned by him in reading under Aboo-Usameh in the Musannaf; and as to سجس, it is only an inf. n. (TA, from a note in the handwriting of Aboo-Zekereeya.) — Hence the saying, (TA,) لا آتيك سجيس الليلي I will not come to thee to the end of nights: (TA:) or ever; (S, K:) as also سجيس الليلي (TA,) and سجيس الاوجس, (S, K,) and سجيس الاوجس, (K,) and سجيس الدهر, (S, K:) or while time lasts; as also سجيس الدهر, and سجيس الاوجس: (A:) it is from سجس meaning "turbid," because water thus termed is the last that remains: سجيس is a corroborative; and سجس الليل signifies "the last part of the night:" (TA:) or سجيس الليلي means while the nights glide along continuously. (Ham p. 243.)

ساجسي A ram having much wool: fem. with ة: (A:) or a ram having white wool, good for tugging, or covering, and of excellent breed. (K, TA.) And Certain sheep [i. e. a breed of sheep] belonging to the Benoo-Teghlib, (K, TA,) in El-Jezeerah. (TA.)

سجيس: see مسجيس.

سجع

1. سجع, aor. -, inf. n. سجع, He pursued an even, uniform course; he pursued an even course, following one order: this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, لى or الى being perhaps understood; as in the following phrase:] سجع ذلك المسجع He pursued, or aimed at, that object of pursuit or aim; (K, TA;) occurring in a trad. (TA.) — And It was even and uniform, one part thereof being like another. (TA.) — [Hence,] سجعت الحمامة, (IDrd, S, Mqb, K,) aor. -, (Mqb, K,) inf. n. سجع, (Mbr, TA,) and quasi-inf. n. سجع, (TA,) The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly: (Mbr, in the "Kamil;" and TA:) or cooed: or reiterated its voice or cry: syn. رددت: (S, Mqb:) and صوتت: (Mqb:) or هددت: (IDrd, K.) It is said in a prov., لا صوتها صوتها [I will not come to thee as long as the pigeon cooes;] meaning I will never come to thee. (Lh.) — You say also, سجعت سجع, (S, TA,) inf. n. سجع, (TA,) The she-camel prolonged her yearning cry in one uniform manner. (S, TA.) — And سجعت القوس † The bow prolonged its twang in one uniform manner, monotonously. (TA.) — And hence by way of comparison to the سجع of the pigeon, سجع كلامه † He (a man) made his speech, or language, [to be rhyming prose, i. e.,] to have فواصل like the rhymes of verse, without its being measured. (Mqb.) And سجع [alone], (S, K,) aor. -, (K,) inf. n. سجع; (S, TA;) and سجع, inf. n. تسجع;

(S, TA;) † He (a man, S) spoke, or uttered, [or composed,] (S, K, TA,) rhyming speech or language, (S,) [i. e., rhyming prose, i. e.,] speech, or language, having فواصل (K, TA) like the فواصل of verse, without measure: as is said in a description of Sijistan, وَمَرْمَا * وَلَصْبَا بَطَل * مَاؤَهَا وَشَل * دَقَل * اِنْ كَثُرَ الْجَيْشُ بِهَا جَاعُوا * وَاِنْ قَلُّوا ضَاعُوا [Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سجع بالشيء, meaning † He uttered the thing in the manner above described. (TA.) [See also سجع, below.]

2: see the preceding paragraph.

سجع; [originally inf. n. of سجع, q. v.]; (S, Mqb, K, &c.) or, as some say, سجع, but the former is that which commonly obtains, the latter being said to be a subst. like ذبح meaning "what is slaughtered," unknown, however, in the lexicons, and probably one of the instances of the elicitions of the foreigners, (MF, TA,) the object of him who says that it is سجع being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سجع said of the pigeon; [see سجعت الحمامة]; (TA;) and سجعوة; (S, K, TA;) † Rhyming speech or language; (S, K, TA;) [i. e. rhyming prose; i. e.] speech, or language, having فواصل like the rhymes of verse, without being measured; so called as being likened to the سجع of the pigeon; (Mqb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA:) or a consecution [of clauses] of speech or language, with one روى [which is the principal, or only, rhyme-letter]: (Jm, K:) 'or it consists in the agreement of the endings of words [or clauses], in a certain order, like the agreement of the rhymes (قواف) [of verses]: (Mbr, in the "Kamil;" TA:) each clause ends with a quiescent letter; and consists of at least two words: (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also سجع كلامه (S) and سجعوة, meaning the same as سجع: (TA:) the pl. of سجع is اسجاع (S, K) and, accord. to IJ, سجع, but ISd says, I know not whether he have related this from another or coined it, (TA,) and اساجيع, (S,) or this last is pl. of سجعوة (K) [and is also a pl. pl., i. e. pl. of اسجاع, like اسزاهر is pl. of زاهر which is pl. of زهر, and many similar instances might be added, such instances being numerous app. because اسجاع is properly a measure of a pl. of paucity]. The سجع المطرف is That [rhyming prose] in which the two words [that end two corresponding clauses] agree in the letter of the سجع but not in measure; as الامر والامر: and السجع المتوازي is that in which the measure is observed in the two words as well as the letter of the

سَجَّعَ; as الْقَمْرُ and الْقَمْرُ. (KT.) It is said in a trad., that Mohammad forbade سَجَّعَ in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سَجَّعَ, and the Kur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سَجَّعَ is a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سَجَّعَ is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in حُكْبَ and رَسَائِلَ. (TA.) He is also related to have said, إِيَّاكُمْ وَسَجَّعَ الْكُفَّانَ [Avoid ye the rhyming prose of the diviners, or soothsayers]. (TA.) One says also, بَيْنَهُمْ أُسْجُوعَةٌ [Between them is a discourse, or colloquy, oral or written, in rhyming prose]. (S.)

سَجَّعَ: see سَجَّعَتِ الْحَمَامَةُ — and see سَجَّعَ.

سَجَّعَ }
سَجَّعَ } see سَجَّعَ.
سَجَّعَ }

سَجَّعَ Pursuing [an even, uniform, course, or] a direct, or right, course, (AZ, S, K, TA,) in going, or journeying, (AZ, S, TA,) [and] † in speech, &c. (K, TA.) Dhu-r-Rummeh says,

• قَطَعْتُ بِهَا أَرْضًا تَرَى وَجْهَ رَجُلٍهَا
• إِذَا مَا عَلَوْهَا مُكْفَأً غَيْرَ سَاجِعٍ

i. e. [I traversed, or have traversed, with her a land in which thou wouldst see the face of every one of the company of travellers riding over it, when they get upon it,] جَائِرًا غَيْرَ قَاصِدٍ [turning aside from the right course, (or rather turned aside, unless, which is not improbable, the right reading be مُكْفَأً,) not direct], (AZ, S, TA,) or not direct towards one point: (TA:) but in the O we find, as on the authority of AZ, غَيْرَ سَاجِعٍ [which is evidently a mistranscription; the right reading being غَيْرَ جَائِرٍ عَنِ الْقَصْدِ, or the like]. (TA.) — [Hence,] A face justly proportioned; [symmetrical;] well, or beautifully, formed. (K.) — [Hence also,] سَجَّعَةٌ سَاجِعَةٌ, and سَجَّعٌ (K,) without ة, (TA,) [A pigeon continuing its cry uninterruptedly in one uniform way or manner; or calling, and prolonging its voice or cry, modulating it sweetly: or cooing: (see 1:) or] reiterating its voice or cry: pl. [of the former or of both] سَجَّعٌ and [of the former] سَوَاجِعٌ. (K.) — And نَاقَةٌ سَاجِعَةٌ A she-camel prolonging her yearning cry in one uniform manner: (TA:) or quavering, and prolonging her voice, [in the copies of the K مُطْرِبَةٌ, but correctly مُطْرِبَةٌ,] in her yearning cry: (K:) or tall; (AA, K;) but Az says, I have not heard this on any authority

beside that of AA. (TA.) — [And hence,] سَاجِعٌ also signifies † [A rhyming-prose, or rhyming-prosaist;] one who speaks, or utters, [or composes,] سَجَّعَ: and in like manner, [سَجَّعٌ (mentioned by Golius, and by Freytag as on the authority of the K, in no copy of which do I find it,) meaning one who speaks, or utters, or composes, سَجَّعَ much: and] سَجَّعَةٌ [meaning one who does so very much: the three epithets being similar to رَاجِزٌ and رَجَازٌ and رَجَازَةٌ]. (K, TA.)

أُسْجُوعَةٌ: see سَجَّعَ, in three places.

مَسْجَعٌ A place, or an object, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] of pursuit or aim; syn. مَقْصِدٌ. (K.)

مَسْجَعٌ }
مَسْجَعٌ } see سَجَّعَ.

سَجَفَ

1. سَجَفَتِ الْبَيْتَ: see 2. — سَجَفَتْ, aor. ʔ, inf. n. سَجَفَ, She (a woman) was, or became, slender in the waist: and lank in the belly. (TK.) [See also سَجَفَ, below.]

2. سَجَفَ الْبَيْتَ, (K,) inf. n. تَسْجِيفٌ, (TA,) He let down the curtain (السَّجْفَ) upon [the entrance of] the tent, or chamber; as also سَجَفَهُ, and اسْجَفَهُ: (K, TA:) accord. to the T, تَسْجِيفٌ signifies the letting down of the سَجْفَانِ [or two separate halves, that hang side by side, of a curtain]: accord. to the M, the letting down of the curtain. (TA. [See also what next follows.]

4. اسْجَفَ السُّتْرَ He let down the curtain. (S, K, TA.) — [Hence,] اسْجَفَ اللَّيْلَ † i. q. أُسْدَفَ, (S, K, TA,) i. e. The night became dark. (TA.) — See also 2.

سَجْفٌ: see the next paragraph.

سَجْفٌ and سَجْفٌ [of which the former is the more common] A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects; (S, K;) as also سَجْفٌ, and سَجْفَةٌ: (TA:) or a pair of curtains having an opening between them: (IDrd, K:) or each half of a pair of curtains, (Lth, K, TA,) divided in the midst, (Lth, TA,) by which any door, or entrance, is veiled; (Lth, K, TA;) as also سَجْفٌ: (K, TA:) this last is not a pl. of سَجْفٌ: (TA:) thus السَّجْفَانِ signifies the two separate halves [that hang side by side, so as to meet together,] of the curtain of a tent, (Lth, S, TA,) in the fore part thereof: (S:) so in a verse of En-Nábigah Edh-Dhubyánee cited in the second paragraph of art. رفع: (S, TA:) the pl. of سَجْفٌ and سَجْفٌ is سَجْفٌ and أُسْجُوفٌ; and the pl. of سَجْفٌ is سَجْفٌ. (TA.) [Hence] one says, أَرْخَى اللَّيْلَ † The night let down its curtains. (TA.) — سَجْفٌ also signifies The part that is behind a door or an entrance. (O, TA.)

سَجْفٌ Slenderness of the waist: and lankness of the belly. (K.) One says فِي خَصْرِهِ سَجْفٌ In his waist is slenderness: and فِي بَطْنِهِ سَجْفٌ In his belly is lankness. (TA.) [See also سَجِفَتْ, in the first paragraph.]

سَجْفَةٌ A period (سَاعَةٌ) of the night; (K;) like سُدْفَةٌ. (TA.)

سَجَافٌ: see سَجَفَ, in three places. — Hence, The thing [i. e. edging, such as a fringe, &c., (thus applied in the present day,)] that is affixed to the borders of a garment, or piece of cloth. (TA.)

سَجَافَةٌ: see سَجَفَ. — Hence the saying of Umm-Seleme to 'Aisheh, وَجِبَتْ سَجَافَتُهُ i. e. وَجَهُ سَجَافَتِهِ † [i. e. أُغْذِتْ وَجْهَهَا and هَتَكَتْ بَيْتَهُ (as in the JM in art. وَجْه in explanation of وَجِبَتْ سَدَاقَتُهُ) Thou hast rent open his veil, or covering; both of these explanations meaning the same, as is said in the O and K in art. سَدَفَ]: but it is also related otherwise, i. e. وَجِبَتْ سَدَاقَتُهُ, which has the same meaning. (TA. [See art. سَدَفَ.]

بَيْتٌ مُسَجَّفٌ [A tent, or chamber,] having a pair of curtains (سَجْفَانِ) upon its entrance, or door. (As, TA.) El-Farezdaq applies this masc. sing. epithet to a pl. n., saying الْحِجَالُ الْمُسَجَّفَةُ. (TA.)

سَجَلَ

1. سَجَلَ الْمَاءَ, (S, K,) inf. n. سَجَلٌ, (TA,) He poured out, or forth, the water, (S, K, JM, TA,) continuously. (JM, TA.) — Hence, سَجَلَ الْقُرْآنَ He read, or recited, the Kur-án continuously. (JM. [See also سَجَلَ.] — See also 2: — and 4.

2. سَجَلَ, inf. n. تَسْجِيلٌ, (S, Mṣb, K,) said of a judge, (S,) or kádee, (Mṣb,) He wrote a سَجَلٌ [q. v.]: (S, K:) or he decided judicially, and recorded his sentence in the سَجَلِ: (Mṣb:) and Mṣr says that † سَجَلٌ may be syn. with تَسْجِيلٌ, signifying the writing of سَجَلَاتٍ [pl. of سَجَلٌ], though not found by him in the lexicons: (Har p. 473:) [but I have found it, for Sgh says,] the سَجَلِ of the kádee and his تَسْجِيلِ are one [in meaning]. (O.) You say, بِهِ سَجَلَ He decided it judicially, [and recorded it in the سَجَلِ]; or he decreed it decisively; so expl. by the Shereef: or, as in the 'Ináyeḥ, he established it and recorded it [in the سَجَلِ]. (TA.) And سَجَلَ الْقَاضِي سَجَلَ لِفُلَانٍ بِمَالِهِ The kádee secured to such a one his property [by a judicial decision recorded in the سَجَلِ]. (TA.) And سَجَلَ عَلَيْهِ الْقَاضِي [The kádee decided judicially against him, and recorded his sentence in the سَجَلِ]. (Mgh.) — And سَجَلَ عَلَيْهِ بِكَذَا † He rendered him notorious by reason of such a thing, and stigmatized him with it. (Z, TA.) — And سَجَلَ بِهِ He threw it from above; as also سَجَلَ, inf. n. سَجَلٌ. (K.) — And سَجَلَ, inf. n. as above, He (a man, TA) became affected with carnal appetite. (K.)

3. ساجله (K,) inf. n. مُسَاجَلَةٌ (S, IB, TA,) [and app. سَجَالٌ also, (see سَجَلٌ)] *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; (S, IB, K;) doing like as he did; (S, IB;) originally in the drawing of water; (S, IB;) each of them bringing forth in his سَجَل [or bucket] the like of what the other brought forth [or endeavouring to do so]; the one, of them, that desisted being overcome: (IB:) and also, † in running: or in watering. (S.)* Hence, *فَلَانٌ يُسَاجِلُ فَلَانًا* † *Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome. (IB.)* El-Fadl Ibn-'Abbás Ibn-'Othbeh Ibn-Abee-Lahab says,

• مَن يُسَاجِلُنِي يُسَاجِلُ مَا جِدَا
• يَمَلَأُ الدَّلْوُ إِلَى عَقْدِ الكَرْبِ

[*He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attached to the middle of its cross-bars*]: and hence the saying, *الحَرْبُ سِجَالٌ*. (S. [See سَجَلٌ.]])

4. اسجله *He gave him a bucketful (سَجَلًا) or two bucketfuls (سَجَلَيْنِ): (K:) or, as some say, † he gave him much. (TA.)* — And *اسجل الحوض* *He filled the watering-trough, or tank; (S, K;) as also † سَجَلَهُ. (JM.)* — *أُسْجِلَتِ البهيمة* *The beast was sent forth, or set loose or free, with its mother. (TA.)* It is said in a trad., *لَا تُسْجِلُوا أَنْعَامَكُمْ*, meaning *Set not loose your cattle in men's fields of seed-produce. (TA.)* — And you say, *اسجل الناس* *He left, or left alone, the people. (K.)* — And *اسجل لهم الأمر* † *He made the affair free, or allowable, to them. (K.)* — And *أُسْجِلَتِ الكلام* † *I made the speech, or language, to be unrestricted. (S.)* — *اسجل* *He (a man, TA) abounded in goodness, (K, TA,) and beneficence, and gifts to men. (TA.)* — *أُسْجِلَتِ للرجل*, inf. n. *إِسْجَالٌ*, *I wrote a writing for the man. (Msb.)* — See also 2.

6. تساجلوا *They vied, competed, or contended for superiority, one with another; emulated, or rivalled, one another; or imitated one another; [originally, in the drawing of water: and hence, † in other things: (see 3:)] (S, TA:) and هُما يتساجلان* *They two vie, &c., each with the other. (K.)*

7. انسجل *It (water) poured out, or forth; or became poured out, or forth; (S, K;) [app., continuously: see 1.]*

سَجَلٌ *A full bucket: so accord. to Az and El-Farábee and others: (MS:) or a bucket containing water, whether little or much: such as is empty is not called سَجَلٌ nor ذَنْوَبٌ (S:) or a great bucket: (Msb: [see also سَجِيلٌ:]) or a great bucket that is full (K, TA) of water: (TA:) and a bucketful; the quantity that fills a bucket: (K:) it is of the masc. gender [though دَلْوٌ (the most common word for "a bucket") is generally fem.]: (S, K:) pl. سَجَالٌ. (S.) — And [hence,] † *A share, or portion; (Msb;) like دَلَاةٌ [which**

likewise originally signifies "a bucket"]. (S in art. دَلْوٌ. [See also سَجِيلٌ.]]) And hence is derived the saying, *الحَرْبُ سِجَالٌ*, [as though meaning † *War is an affair of shares, or portions;*] i. e. *the victory in war is shared by turns among the people [engaged therein]: (Msb:) [but it is implied in the S that it is from المُسَاجَلَةُ, and that سَجَالٌ is here an inf. n. like مُسَاجَلَةٌ, agreeably with analogy; and if so, the saying may be rendered war is a contention for superiority: (see 3:)] or the saying *بَيْنَهُمُ سِجَالٌ* means † [*War between them consists of portions, in such a manner that] a سَجَل [or portion] thereof is against these, and another is against these: (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.)**

You say also, *أَعْطَاهُ سَجَلَهُ مِنْ كَذَا* † *He gave him his share, or portion, of such a thing; like as one says, ذَنْوَبُهُ. (Har p. 19.)* The phrase *سَجَلٌ لَبْرٍ مِنَ المجد* *سَجَلٌ سَجِيلٌ* in the saying *لَبْرٍ مِنَ المجد سَجَلٌ سَجِيلٌ* (K, TA) has an intensive signification; (K, TA;) [the saying app. meaning † *They have, of glory, a large share.*] — Hence likewise, metaphorically applied to signify † *A gift: one says *جَوَادٌ عَظِيمُ السَّجَالِ* † [A bountiful man who is large in gift]. (Har ibid. [The first word in this saying is there written جَوَادٌ.] One says also, *لَهُ بِرٌ فَاتَّضَى السَّجَالُ* † [*He has overflowing goodness or beneficence*]. (TA.) — Also † *A bountiful man. (Abu-l-'Omeythil, K.)* — And † *A great udder: pl. سِجَالٌ and سُجُولٌ. (K.)* — See also سِجَلٌ, in two places.*

سِجَلٌ: see the next paragraph.

سِجَلٌ *A writing; or paper, or piece of skin, written upon; (K, TA;) as also سَجَلٌ (TA) and † سَجَلٌ (K, TA) [and † سَجَلٌ, as appears from what follows]: or a طُومَارٌ [meaning a roll, or scroll, or the like,] for writing upon or written upon: (Bd in xxi. 104:) and a written statement of a contract and the like; (K, TA;) i. e. (TA) i. q. *صَدَّقٌ* (S, TA: [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سِجَلٌ]) *the record of a hádee, or judge, in which his sentence is written; (Msb;) a judicial record: (Mgh: [see also مَحْضَرٌ:] pl. سِجَلَاتٌ. (Msb, K.)* *كَطَبَتِ السَّجَلُ لِلْكِتَابِ*, in the *Kur* xxi. 104, means *Like the folding of the طُومَار [expl. above] for the purpose of writing [thereon]: or for what is to be written: (Bd:) or upon what is written; (Bd, Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السَّجَلُ here has the third of the meanings here following: (Bd, Jel:) or the second thereof. (Bd.)* — And *A writer, or scribe: (K:) and so some explain it in the verse above cited. (TA.)* — And *السَّجَلُ* *A certain scribe of the Prophet. (K.)* — And *A certain angel, (K,) who folds the written statements of [men's] works. (Bd ubi supr.)* — And, without*

the article, *A man*, in the Abyssinian language. (K.) In the verse cited above, I 'Ab read *السَّجَلُ*, and explained it as meaning *A certain man*: but it is also said to mean *a certain angel*: and another reading is *السَّجَلِ*, a 'dial. var. mentioned above. (TA.)

السَّجَالُ a name for *The ewe*. (Ibn-'Abbád, O.) — And *سِجَالٌ سِجَالٌ* [i. e. *سِجَالٌ سِجَالٌ*, so in my MS. copy of the K, but in the CK *سِجَالٌ سِجَالٌ*] is *A call to the ewe to be milked. (Ibn-'Abbád, O, K.)*

سَحُولٌ *A she-goat abounding in milk: thus correctly, as in the O: in the copies of the K, in the place of عَنَزٌ is put عَيْنٌ [making the meaning to be a spring abounding in water or an eye abounding in tears]. (TA.)*

سَجِيلٌ, applied to a bucket (دَلْوٌ), *Large, or big; as also with ة: (K:) or † سَجِيلَةٌ [alone, i. e. as a subst., rendered such by the affix ة,] signifies a large, or big, bucket. (S.)* — And, applied to an udder (ضَرع), *Long: (S:) or pendent and wide; as also † أُسْجِلٌ: (K:) or this latter, applied to an udder, but only of a sheep or goat, wide, flaccid, and tossing about; striking the animal's hind legs, from behind. (Ish, TA.)* — And, with ة, applied to a testicle (خَصِيَّةٌ), *Flaccid and wide in the scrotum. (K.)* — See also سَجَلٌ. — Also *Hard, and strong. (K.)* — And *A share, or portion: (K:) IAgar says, it is of the measure فَعِيلٌ from سَجَلٌ meaning "a full bucket" [and likewise "a share, or portion"]; but, he adds, it does not please me. (TA.)*

سَجَائَةٌ, in a testicle, *Flaccidity and wideness in the scrotum. (K.)*

سَجِيلَةٌ: see سَجِيلٌ.

سَجِيلٌ *Stones like lumps of dry, or tough, clay: arabicized from سَنَكٌ وَكَلٌ (K, TA;) which are Pers. words, meaning "stone and clay;" the conjunction falling out in the arabicizing: (TA:) or baked clay: (Jel in xi. 84 and xv. 74 and cv. 4:) or stones (S, K) of clay (S) baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]: (S, K:) so in the *Kur*; as is indicated therein, in li. 33 and 34: (S:) or *سَجِيلٌ* in the *Kur* means *سَجِيلٌ*, i. e. *of what had been written [or decreed] for them, that they should be punished therein; and سَجِيلٌ means the same as سَجِينٌ, mentioned and expl. in the *Kur* lxxxiii. 8 and 9: (K:) AO says that *سَجِيلٌ* means *many and hard*; and that *سَجِينٌ* is syn. with *سَجِيلٌ* in this sense: (TA:) it is also said to be from سَجِينٌ meaning *Hell*; the ن being changed into ل: (Bd in xi. 84:) also, to be from أُسْجِلَتْهُ meaning "I sent forth him or it:" or from أُسْجِلْتُهُ meaning "I gave;" and to be from السَّجَلُ. (TA.) — Also i. q. *دَائِرَةٌ*; and so سَجِينٌ [q. v.]. (L in art. سَجِن.)**

سَجَنَجَلٌ *A mirror: (S, K:) or a Chinese mirror: (MA:) [said to be] a Greek word (رُومِيٌّ),*

(S, K,) arabicized: (S:) and some say **سَجَل**. (Az, TA.) [Pl., accord. to Freytag, **سَجَل**.] — And † Pieces such as are termed **سَبَائِك**, of silk; (K,* TA;) as being likened to the mirror. (TA.) — And Gold. (K.) — And Saffron. (K.)

سَجَل: see **سَجَل**. **سَجَلَةٌ**, [the fem.,] applied to a she-camel, (S, K,) means † Long in the udder: (S:) or big in the udder: pl. **سَجَل**. (K.) — And, applied to a woman, † Big in the posteriors: (K:) pl. as above. (TA.)

مُسَجَّل Allowed, or made allowable, to every one; (S, K;) not denied to any one. (S.) — Moḥammad Ibn-El-Hanafeeyeh said, in explaining the words of the Qur [lv. 60], **هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ** [Shall the recompense of doing good be other than doing good?], **هِيَ مُسَجَّلَةٌ لِلْبِرِّ وَالْفَاجِرِ**, meaning † It is unrestricted in its relation to the righteous and the unrighteous: a righteous person is not made to be conditionally intended thereby, exclusively of an unrighteous. (Aṣ, S, TA.) — And one says, **فَعَلْنَا وَالدُّهْرَ مُسَجَّلًا** [We did it when fortune was unrestricted], i. e., when no one feared any one. (K.)

سجر

1. **سَجَرَ الدَّمْعَ**, (S, K, JM,) aor. **سَجَر**, (JM,) inf. n. **سَجُورٌ** and **سَجَارٌ**; (S, K;) and **سَجِرٌ**; (S, JM;) The tears flowed: (JM:) or poured forth; (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.) — And **سَجَرَ عَنِ الْأَمْرِ** † He held back from the thing, or affair, delaying to do it; (A, K, TA;) and shrank from it. (A, TA.) — **سَجَمَتِ الْعَيْنُ** **سَجُورًا** and **سَجَرًا**, (S, K,*) aor. **سَجَمَ** and inf. n. **سَجْمٌ** and **سَجْمَانٌ**, The eye shed its tears in drops: or shed its tears, little or much: (K:) or poured forth its tears. (TA.) And in like manner, **سَجَمَتِ السَّحَابَةُ الْمَاءَ** † The cloud poured forth the water, (K, TA,) little or much: (K:) and **سَجَمَتِ السَّحَابَةُ** † The cloud rained continually; as also **سَجَمَتِ**: (IAṣr, TA:) and **سَجَمَتِ السَّمَاءُ** The sky poured forth [rain]; as also **سَجَمَتِ**. (S.) And **سَجَمَهُ** [He poured it forth, app. meaning either دَمَعَهُ or الْمَاءَ]; and [so] **سَجَمَهُ**; and [app. in an intensive sense] **سَجَمَهُ**, inf. n. **سَجْمٌ** and **سَجْمَانٌ**. (K: omitted in the TA.)

2: see the last sentence above.

4: see 1, last two sentences.

7: see 1, first sentence. — **انْسَجَرَ الْكَلَامُ** † The language was, or became, rightly, or regularly, ordered, arranged, or disposed. (TA.)

سَجْرٌ and **سَجْمٌ** and **سَجْمَانٌ** (TA) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning Tears flowing, or pouring forth: or the first may be more correctly rendered tears shed in drops, or simply shed, or poured forth].

سَجْرٌ Tears: (K:) or flowing tears. (TA.) — And Water: (so in copies of the K:) i. e. The

water of the sky: (TA:) or water that is apparent, or manifest. (CK.) — Also The leaves of the [tree called] **خَلَّاف** [q. v.]; (K;) to which broad and long arrow-heads are likened. (TA.)

سَجْمَانٌ inf. n. used as an epithet: see **سَجْمَانٌ**. (TA.)

عَيْنٌ سَجُورٌ [An eye shedding many tears]. (S, TA.) — And **سَحَابٌ سَجُورٌ** † [Clouds pouring forth much rain; like **سَجَارٌ**]. (TA.) — And **نَاقَةٌ سَجُورٌ** † A she-camel yielding much milk: (A, TA:) or that parts her hind legs on being milked, and raises her head: (K, TA: [in the CK, **سَطَعَتْ** is erroneously put for **سَطَعَتْ**]:) as also **مَسْجَارٌ**. (K.) — **رَجُلٌ سَجُورٌ عَنِ الْكِبَارِ** † A man who shrinks from generous actions. (TA.)

سَجُورٌ: see **سَجْرٌ**. [As it is originally an inf. n., used as an epithet,] you say also **أَعْيُنٌ سَجُورٌ** Eyes shedding tears in drops, or simply shedding tears, or pouring forth tears; i. q. **سَوَاجِرٌ** [pl. of **سَاجِرَةٌ** fem. of **سَاجِرٌ**, of which last, accord. to Freytag, **سَجْرٌ** is a pl.]. (TA.)

سَحَابٌ سَجَارٌ † Clouds pouring forth much rain. (TA. [See also **سَجُورٌ**].)

سَاجِرٌ; and its fem., with **ة**: see **سَجُورٌ**.

سَاجِرٌ A certain dye. (K.)

أَسْجَرٌ A camel that does not utter the grumbling cry termed **رَغَاءٌ**: (S, TA:) or that does not bray clearly: (TA:) i. q. **أَزِيمٌ**. (K.)

مَسْجَارٌ: see **سَجُورٌ**.

أَرْضٌ مَسْجُورَةٌ † Land watered by rain. (S, TA.)

سجن

1. **سَجَنَهُ**, (S, Mṣb, K,) aor. **سَجَنَ**, inf. n. **سَجْنٌ**, (S, Mṣb,) He imprisoned him. (S, Mṣb, K.) — [Hence,] it is said in a trad., **مَا شَيْءٌ أَحَقُّ بِطُولٍ**, [There is not anything more deserving of long restraint than a tongue]. (L.) — And **سَجَنَ الْهَرَمَ** † He secreted anxiety; did not reveal it. (L, K.) A poet says,

• وَلَا تَسْجِنَنَّ الْهَرَمَ إِنْ لَسَجِنِهِ •
• عَنَاءٌ وَحِيلَةٌ الْمَهَارَى التَّوَجِيحَا •

† [And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh]. (L.)

2. **سَجَنَهُ**, inf. n. **تَسْجِينٌ**, i. q. **شَقَّقَهُ** [He cut it, or divided it, lengthwise; clave it; split it; &c.]. (K.) — And **سَجَنَ النَّخْلَ** He made the palm-trees to be such as are termed **سَلْتِينَ** [or **سَجِينٌ**; i. e. he dug at their feet trenches to conduct the water to them when it did not reach to them]. (K.)

سَجْنٌ A prison; (S, L, Mṣb, K;) as also **سَجِينٌ**: (L:) pl. of the former **سُجُنٌ**. (Mgh, Mṣb.)

سَجِينٌ is syn. with **مَسْجُونٌ** [Imprisoned]; pl. **سَجِينَاتٌ** and **سَجِينِي**: and is applied to a female likewise, as also **سَجِينَةٌ**; pl. **سَجِينَاتٌ** and **سَجِينَانٌ**. (K.)

سَجَانٌ The keeper of a prison. (K.)

سَجِينٌ: see **سَجْنٌ**. — [In the Kur lxxxiii. 7.] A certain place in which is the record [of the deeds] of the wicked; (S, L, K;) or, as I'Ab says, in which are their registers: AO says, it is of the measure **فَعِيلٌ** from **السَّجْنُ**, like **الْفَيْسُ** from **الْفَيْسُ**: (S, L:) or a certain valley in Hell: or a certain stone, [or rock,] (L, K,) beneath, (L,) or in, (K,) the seventh earth: (L, K:) [these explanations are given by those who hold that **مَا سَجِينٌ** in the next verse is for **مَا كَتَابٌ سَجِينٌ**:] or it there means a register comprising the deeds of the wicked, (Bd, Jel,*) of the jinn, or genii, and of mankind, (Bd,) or of the devils and the unbelievers: (Jel:) or **مَا سَجِينٌ** in the next verse is for **مَا كَتَابٌ سَجِينٌ**, and the meaning is the place, (Bd, Jel,) which is beneath the seventh earth, the abode of Iblees and his forces: (Jel:) IAth says, it occurs in a trad. with the article **ال**; and without that article it is a proper name for the fire [of Hell], and hence the mention of it in the Qur lxxxiii. 7. (L.) [See also **سَجِينٌ**.] — Also Anything hard: (L:) and hard, vehement, or severe; (S, L, K;) applied to a beating. (S, L.) — And Continuing, lasting, or everlasting; syn. **دَائِمٌ**; (L, K;) as also **سَجِينٌ**: so accord. to El-Muarriz. (L. [See, again, **سَجِينٌ**.]) — And i. q. **عَلَانِيَةٌ**: (L, K:) so in the saying, **عَمِلَ ذَلِكَ سَجِينًا** [He did that openly, or publicly]. (L.) — Also Palm-trees (**نَخْلٌ**) such as are termed **سَلْتِينَ** (Aṣ, L, K) in the dial. of the people of El-Bahreyn; (Aṣ, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say **سَجِينٌ** in the place of **سَلْتِينَ**, which is not Arabic: (L:) the palm-trees thus termed are such as have trenches dug at their feet to conduct the water to them when it has not reached to them. (L, and K in art. **سَلْتَنٌ**.)

سَاجُونٌ Iron such as is termed **أَنِيثٌ** [i. e. female, meaning soft]. (L.)

[**مَسْجُونَةٌ**, accord. to Freytag, The act of imprisoning: but it seems rather to be a word of the class of **مَسْجُونَةٌ** and **مَسْجُونَةٌ** &c., and to signify a cause of imprisonment.]

سَجِينٌ: see **سَجْنٌ**.

سجو

1. **سَجَا**, (S, Mṣb, K, &c.,) aor. **سَجُوَ**, (S, Mṣb,) inf. n. **سَجْوٌ** (S, K, TA) and **سَجْوٌ**, (TA,) said of the night, (Fr, IAṣr, Mṣb, TA,) &c., (TA.) It was, or became, silent, quiet, or still: (Fr, IAṣr, S, K, TA:) and dark: (Fr, TA:) or its darkness became extended: (IAṣr, TA:) or it covered, or concealed, by its darkness. (Mṣb, TA.) **وَاللَّيْلِ** **سَجَا**, in the Qur [xciii. 2], means And the night when it becomes still, silent, or quiet:

(IAqr, Zj, S, Jel:) or when it covers with its darkness: (Jel:) or when its people become silent: or when its darkness becomes still: from سَجَا inf. n. سَجُو, The sea became calm. (Bd.) And one says, سَجَتِ الرِّيحُ The wind became still. (TA.) — سَجَتِ النَّاقَةُ The she-camel prolonged her حنين [or cry of yearning towards her young one]. (K.) — See also 2.

2. سَجَى He covered anything; as also سَجَى, and سَجَى. (IAqr, TA.) You say, سَجَى الميت, (S, Mgh, Mshb,) inf. n. سَجِيَّة, (S, Mgh, K,) He covered the dead person (Mgh, Mshb, K) with a garment, or piece of cloth, (Mgh, Mshb,) and the like. (Mshb.)

3. سَجَاهُ (K,) inf. n. سَجَاةُ, (TA,) He touched it. (K.) One says, أَتَانَا بِطَعَامٍ فَمَا سَجَيْنَاهُ i. e. [He brought us food, and] we did not touch it. (AZ, TA.) — And i. q. عَالَجَهُ [meaning He worked, or laboured, upon it, or at it; &c.]. (K.) One says, هَلْ تُسَاجِي ضَيْعَةً i. e. هَلْ تُعَالِجُهَا [meaning Dost thou work, or labour, upon a landed estate? or, probably, dost thou cultivate a landed estate by the work, or labour, of others?]. (Aboo-Málik, TA.)

4: see 2. — سَجَتِ النَّاقَةُ The she-camel had much milk. (Sgh, K.)

[سَجِيٌّ A sincere companion and friend. (Golius, from Meyd.)]

سَجِيَّةٌ A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. خُلُقٌ, and طَبِيعَةٌ, (S,) or غَرِيْزَةٌ: (Mshb:) or a faculty, or quality, firmly rooted in the mind, not easy of removal: (MF:) pl. سَجَايَا. (Mshb.)

سَجْوَاءٌ نَاقَةٌ A she-camel still, or quiet, when being milked. (M, K.) — And سَجْوَاءٌ whose fur is unruffled: and شَاةٌ سَجْوَاءٌ a sheep whose wool is unruffled. (TA.) — And رِيْحٌ سَجْوَاءٌ A gentle wind. (TA.) — And امْرَأَةٌ سَجْوَاءٌ الطَّرْفُ the eye: (S, K,) i. e. سَاجِيَّةٌ, (K,) meaning A woman languid, or languishing, in the eye. (TA.)

سَاجٌ Still, silent, or quiet: thus applied to the sea [as meaning calm, or unruffled]. (S, K.) And لَيْلَةٌ سَاجِيَّةٌ A calm night, in which the wind is still, and such as is not dark: (T, TA:) or a night in which the cold has become allayed, and in which the wind and the clouds have become still, and which is not dark. (M, TA.) And سَاجٌ طَرْفٌ A still, or motionless, eye: (S, K:) [or] عَيْنٌ سَاجِيَّةٌ, accord. to IAqr, means an eye that has a languid, or languishing, look; which is an accessory to beauty in women. (TA.) See also the next preceding paragraph.

سج

1. سَجَّ, (S, A, TA,) aor. سَجَّ, (S, TA,) inf. n. سَجٌّ, (S, K, &c.) He poured out, or forth, (S, A, K,) water, (S, A,) &c.: (S:) or, accord. to IDrd, سَجَّ signifies the pouring out, or forth, in consecutive quantities: or, accord. to the Mshb, [but this art. is not in my copy of that work,]

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the pouring forth much, or abundantly; and the like is said in the Jámi' of Kz. (TA.) You say also, سَجَّتِ السَّمَاءُ مَطَرًا [The sky poured forth its rain]. (A, TA.) See also an ex. of the inf. n. voce سَجَّ, below. — [Hence,] one says, سَجَّتْهُ قَصِيْدَةً فَسَجَّ عَلَيَّ [I asked him to recite an ode, and he poured it forth to me; lit., upon me], inf. n. as above. (A.) — [Hence likewise,] سَجَّ signifies also † The act of flogging. (K, TA.) One says, سَجَّهَ مَائَةَ سَوْطٍ, (S, TA,) aor. and inf. n. as above, (TA,) † He inflicted upon him a hundred stripes of a whip. (S, TA.) — And † The act of beating, striking, or smiting. (K.) — And † The act of thrusting or piercing [with a spear or the like]. (TA.) — سَجَّ, (S, A,) aor. سَجَّ, (S,) so says Fei, or, accord. to some, agreeably with analogy, (TA,) inf. n. سَجَّ, (S, K,) and سَجَّوْعٌ, (K,) or the former is the inf. n. of the trans. verb, and the latter is that of the intrans., (MF,) It flowed from above; (S, K;) [i. e. it flowed down;] said of water, (S,) and of rain, and of tears; (S, A;) as also سَجَّ and سَجَّوْعٌ: (K:) or سَجَّ signifies, or signifies also, it poured out, or forth, vehemently: (TA:) and سَجَّوْعٌ, it flowed; said of water, (S, TA,) and of a thing. (TA.) — [Hence,] سَجَّتِ النَّاقَةُ, (S, A, TA,) and البَقْرَةُ, (TA,) aor. سَجَّ, (S, TA,) or, accord. to Lh and Z, سَجَّ, (TA,) inf. n. سَجَّ, (K,) or سَجَّوْعٌ, (S, A,) or both, (TA,) and سَجَّوْعَةٌ, (S, Ibn-Et-Teiyánee, TA,) † The sheep or goat, and the animal of the ox-kind, became fat: (AZ, AHn, S, TA:) or became fat to the utmost degree: (K:) or became fat so as to flow with grease: (A:) or became fat, but not to the utmost degree. (TA.)

5: see 1, in the latter half of the paragraph.

7. انْسَجَّ عَرَقًا It (a camel's arm-pit) poured with sweat. (TA.)

R. Q. 2. تَسَجَّ: see 1, latter half, in two places.

سَجَّ Rain pouring abundantly and extensively: (K in art. سَجَّ:) and سَجَّوْعٌ (S, K) and سَجَّوْعٌ (K) rain pouring vehemently, (S, K, TA,) paring the surface of the earth: (TA:) and سَجَّوْعٌ, applied to rain that falls in large drops, pouring much, or abundantly; and also applied to a thundering cloud, (حَنَانَةٌ, i. e. سَحَابَةٌ, [or, accord. to the S and A, to any cloud, سَحَابَةٌ,]) pouring forth much rain: (Ham p. 391: [in which it is said that in the latter case it may be proper; and in the former case, tropical:]) and عَيْنٌ سَجَّوْعَةٌ, so in a copy of the K, [and thus in my MS. copy of it,] in other copies سَجَّوْعَةٌ, but the former is the right, (TA,) an eye pouring forth tears abundantly, or much: (K, TA:) and طَعْنَةٌ مَسْجُوعَةٌ (S, TA) [a spear-wound, or the like,] flowing [with blood]. (TA.) — [Hence,] حَلَفَ سَجَّ † A smearing in which oaths pour forth consecutively. (L.) — Also † i. q. قَسِبَ [i. e. Dry, or tough, dates, that

crumble in the mouth and have hard stones]: (K:) Az relates his having heard the Bahránees thus term a certain kind of قَسِبَ: (TA:) or † scattered dates: (A:) or † dry, or tough, dates, (K, TA,) not sprinkled with water [in order that they may stick together, for thus they do for this purpose, or they sprinkle the palm-leaf-receptacle of the dates for this purpose], (TA,) scattered (K, TA) upon the ground, not collected in a receptacle, and not packed; (TA;) as also سَجَّوْعٌ, (IDrd, K,) which is of the dial. of El-Yemen. (IDrd.)

سَجَّ: see what next precedes.

سَجَّوْعٌ The air. (Fr, T, O, K.) [See also سَجَّوْعٌ, which is perhaps a mistranscription.]

سَجَّوْعٌ: see سَجَّوْعٌ.

سَجَّوْعَةٌ a fem. epithet, an instance of فَعْلَاءَةٌ having no أَفْعَلٌ, [i. e. not having سَجَّوْعٌ for the masc. form], occurring in a trad., in which it is said, (TA,) يَمِينُ اللَّهِ سَجَّوْعٌ لَا يَغِيْضُهَا شَيْءٌ: اللَّيْلُ وَالنَّهَارُ (A, TA) i. e. † The right hand of God is continually pouring with gifts, nothing will render it deficient, night and day: or, as some relate it, the phrase is يَمِينُ اللَّهِ مَلَأَى سَجَّوْعًا [the right hand of God is full, with pouring forth]; the last word being with tenween, as an inf. n.: it is thus likened to the abundant source that is not diminished by drawing from it, nor by descending into it and filling the bucket. (TA.) — You say also غَارَةٌ سَجَّوْعَةٌ (A, TA) † [An incursion into the territory of an enemy] that pours calamity upon people with sudden impetuosity. — (TA.) — [Golius explains سَجَّوْعَةٌ, on the authority of Meyd, as signifying † A hot wind: it is probably a mistranscription for سَجَّوْعَةٌ.]

سَجَّوْعَةٌ: see سَجَّوْعٌ.

سَجَّوْعٌ: see سَجَّوْعٌ. — Also, applied to land (أَرْضٌ), † Wide, or spacious: but IDrd says, I know not the truth of this. (TA.) — Also, and سَجَّوْعَةٌ, A court, or a spacious portion in which is no building or that is vacant, of a house, (S, K, TA,) and of a place of alighting, or of a settlement, or of a collection of houses or tents: the former expl. by IAqr as meaning a man's quarter, or tract, in which he alights. (TA.)

سَجَّوْعَةٌ: see what next precedes.

سَجَّوْعٌ; and its fem., with ة: see سَجَّوْعٌ — and see also the fem. in what here follows.

سَجَّوْعَةٌ (A, K,) after the manner of a possessive noun, (TA,) and سَجَّوْعَةٌ, (K,) the latter occurring in a trad., or, as some relate it, سَجَّوْعَةٌ, which means the same, (TA,) † A sheep, or goat, that is fat: (S, TA: but in the former, only a pl., as applied to sheep or goats, is mentioned; namely, the first of the pls. below:) or that flows with grease by reason of its fatness: (A:) or full of fat: (TA:) or fat in the utmost degree: (K:) [or fat, but not in the utmost degree; for] one says مَبْرُؤٌ; then مَبْرُؤٌ, when it has become a little

سح - سح

fat; then سَحُون; then سَمِين; then سَاح; and then مَطْرَطِر, which means fat in the utmost degree: (Aboo-Ma'add El-Kilabee, TA:) pl. سَاحِج, (Th, S, L,) thus in the handwriting of J, and mentioned by Aboo-Mis-hal, (TA,) or سَاحِج (IKff, K) and سَاحِج, which is extr. [in form]. (K.) And سَاحِجٌ + Fat flesh-meat; as though, by reason of its fatness, it poured forth grease. (Aq, S, TA.)

سَاحِجٌ + فَرَسٌ مَسِجٌ A swift horse; (Kz, K, TA;) as though it poured forth running; (S, Kz, TA;) likened to rain in swiftness. (TA.)

سَاحِجٌ : طَعْنَةٌ مَسِجَةٌ : see سَح.

سحب

1. سَحَبَهُ, (S, A, Mgh, K,) aor. سَحَبَ, (Mgh, K,) inf. n. سَحْبٌ, (Mgh, TA,) He dragged it, or drew it along, (S, A, Mgh, K,) namely, his ذَيْل [or skirt], (S,) or a thing, such as a garment &c., (TA,) upon the ground. (Mgh, K, TA.) One says of a woman, تَسَحَبُ ذَيْلَهَا [She drags, or draws along, her skirt upon the ground]. (TA.) And سَحَبَتِ الرِّيحُ التُّرَابَ [The wind drew along the dust upon the ground]. (TA.) — [Hence,] سَحَبَتِ الرِّيحُ أَدْيَابَهَا [The winds dragged their skirts upon the ground; i. e., blew so as to efface the traces upon the ground]. (A: in the TA, الرِّيحُ.) And اسْحَبْ ذَيْلَكَ عَلَى مَا كَانَ مِثِّي [Drag thy skirt over that which has proceeded from me; i. e. efface what has proceeded from me, as when a person dragging his skirt effaces the traces upon the sand or dust over which he walks]. (A, TA.) And مَا اسْتَبَقَى رَجُلٌ وَدِ صَاحِبِهِ [A man has not preserved, or kept alive, the love, or affection, of his companion with anything that is in its effect like his dragging the skirt over his vices, or faults]. (A, TA.) — [Hence likewise, as will be shown by what next follows,] سَحَبَ, aor. سَحَبَ, (K, TA,) inf. n. as above, (S, TA,) means also I He ate and drank vehemently. (S, K, TA.)

4. اسْحَبْتُ مِنَ الطَّعَامِ وَالشَّرَابِ I took, or ate and drank, much of the food and beverage; as also تَسَحَّبْتُ: because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.)

5: see 4. — تَسَحَّبَ عَلَيْهِ + He acted, or behaved, towards him with boldness, or presumptuousness; or did so confiding in his love, or affection: (Az, S, MA, TA:) or with coquettishness, and feigned opposition. (Az, MA, TA.) — تَسَحَّبَتْ فِي حَقِّهِ, occurring in a trad. of Sa'eed and [a woman named] Arwà, means + She took his right, or rightful property, by force, and annexed it to her own, and to her land. (TA.)

7. اسْحَبَ It was, or became, dragged, or drawn along, (S, A, Mgh, K,) upon the ground: (Mgh, K:) said of one's skirt, (S,) or of a thing, such as a garment &c. (TA.) — [Hence,]

اسْحَبَتْ فِيهَا ذَلَالُ الرِّيحِ [The skirts of the wind were, or became, dragged upon it, i. e., upon the ground (الأرض), so as to efface the traces upon it]. (A, TA.)

سَحْبَةٌ i. q. غِشَاوَةٌ [app. as meaning particularly A covering, or film, upon the eye: expl. by Freytag, from the Deewán el-Hudhaleeyeen, as meaning oclorum caligo]. (K.) — And Remains of water in a pool left by a torrent; as also سَحَابَةٌ: (K, TA:) dim. of the former سَحْبِيَّةٌ. (TA.)

رَجُلٌ سَحْبَانٌ A man who takes, or carries, or sweeps, away everything by which he passes. (K.) — [Golius explains سَحْبَانٌ, as on the authority of Meyd, as meaning A portion of water remaining in a skin or other thing: but I think that this is a mistranscription for سَحْبَةٌ.]

سَحَابٌ [termed in the S and K pl. of سَحَابَةٌ, as also سَحَابٌ and سَحَابٌ], is, accord. to Aq, [correctly,] a coll. gen. n., used alike as masc. and fem. and sing. and pl.; (MF, TA;) and سَحَابَةٌ is its n. un.; (MF, Mgh, TA;) and سَحَابٌ is pl. of سَحَابٌ or of سَحَابَةٌ; (L, Mgh, MF, TA;) it may be pl. of either of these; (L, MF, TA;) and سَحَابٌ is pl. of سَحَابَةٌ absolutely, and of سَحَابٌ when used as fem.: (MF, TA;) it signifies Clouds [or a collection of clouds]; (S, K, KL, TA, &c.) and [clouds] from which the rain comes: (TA:) so called because drawn along in the air; (Mgh, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their fringes. (TA in art. حَبُو.) One says, مَطْرَطِرٌ سَحَابَةٌ [The cloud rained upon them]. (A.) — [Hence,] أَقْبَتُ عِنْدَهُ سَحَابَةٌ نَهَارِي I remained at his abode the whole of my day: originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And مَا زِلْتُ أَفْعَلُهُ سَحَابَةٌ يَوْمِي I ceased not to do it the whole of my day. (K, TA.) — مَا سَحَبَ [properly The water of the clouds] is a term for + wine. (TA in art. جَفَن.) — السَّحَابُ is a name of + The Prophet's turban; (Mgh, TA:) it was thus called as being likened to the سَحَاب of the rain because of its being drawn along in the air. (TA.) — Also the name of A sword of Dirar Ibn-El-Khaṭṭāb. (K.)

سَحَابَةٌ n. un. of سَحَابٌ [q. v.]. (Aq, Mgh, &c.) سَحَابَةٌ: see سَحْبَةٌ.

سَحْبِيَّةٌ dim. of سَحْبَةٌ, q. v. (TA.)

اسْحُوبُ A man who eats and drinks much, (S, A,) or vehemently: (K:) Az says that the word known to him in the former sense is اسْحُوتٌ, with ت; but that perhaps اسْحُوب is allowable. (L, TA.)

مَسْحَبٌ A place of dragging, or drawing along, of a skirt, or garment, &c., upon the ground: pl. مَسْحَابٌ: see Har p. 78.]

سحت

1. اسْحَتَهُ, [aor. سَحَتَ, inf. n. سَحْتٌ] II extirpated

it, eradicated it, exterminated it, or destroyed it utterly; as also اسْحَتَهُ: (S, K, TA:) both signify he, or it, made it to go, go away, pass away, or depart; made away with it, did away with it, made an end of it, or destroyed it; namely, a man's property: and the latter, he destroyed utterly what he (a man) possessed. (TA.) You say, سَحَتَ الحَتَانُ, inf. n. as above; and اسْحَتَهُ; He performed the circumcision so as to remove the prepuce utterly. (TA.) And سَحَتَ شَعْرَهُ He removed his hair utterly in shaving and cutting: (A:) and سَحَتَ رَأْسَهُ, inf. n. as above; and اسْحَتَهُ; He shaved his head so as to remove the hair utterly. (Lh, TA.) And سَحَتَ الشَّحْمَ عَنِ اللَّحْمِ, (aor. as above, K,) He peeled off the fat from the flesh; (S, A, K;) as also سَحَفَهُ. (S.) And سَحَتَ شَيْئًا, aor. and inf. n. as above, He peeled, or peeled off, a thing by little and little. (L, TA.) And سَحَتَ وَجْهَ الأَرْضِ He, or it, effaced the traces, or the like, upon the surface of the earth. (A, TA.) And فَسَحَتَكَ بِعَذَابٍ, in the Kur xx. 64, means Lest He destroy you [by a punishment], (Bd, Jel,) or utterly destroy you; (Bd;) and some read فَسَحَتَكَ, (S, Bd, Jel,) which means the same; (Bd, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Hijáz: (Bd:) or I lest He harass, or distress, or afflict, you [by a punishment]: (A, TA:) or I lest He pare you [from the surface of the earth thereby]. (TA.) فَسَحَتَهُمْ and اسْحَتَهُمْ both signify I We harassed, or distressed, or afflicted, them: and اسْحَتَهُمْ [and اسْحَتَهُمْ], He slaughtered them. (TA.) — See also the next paragraph, in two places.

4: see above, in six places. — اسْحَتَ, said of a man, + His property went away. (Lh, TA.) — اسْحَتَ He gained, or earned, what is termed سَحْتٌ [i. e. gain that was unlawful, &c.]; (S, A, K;) as also سَحَتَ: (K:) or he earned little. (Mgh.) You say, اسْحَتَ فِي تِجَارَتِهِ He earned such gain in his traffic; (S, A;) as also اسْحَتَ فِيهَا: (TA:) or he earned little therein; and so اسْحَتَ تِجَارَتَهُ. (Mgh.) And اسْحَتَ تِجَارَتَهُ His traffic was, or became, disapproved, abominable, or foul, and unlawful. (K.)

سَحْتٌ inf. n. of 1 [q. v.]. (L, TA.) — Also + Vehemence of eating and drinking. (TA.) — And + Punishment, castigation, or chastisement. (TA.) — سَحْتٌ, (K,) [as also سَحْتٌ, q. v.,] and صَادِقٌ i. q. لَسْتُ, (TA,) [and لَسْتُ], [i. e. + Vehement, or intense, cold: see بَحْتٌ &c.]. (K.) — See also سَحْتُوتٌ: — and مَسْحُوتٌ: — and see the paragraph here following, in two places.

سَحْتٌ (S, A, Mgh, K) and سَحْتٌ (S, Mgh, K,) the former a contraction of the latter, (Mgh,) A thing that is forbidden, prohibited, or unlawful; (S, A, K;) and (so in the A, but in the K "or") what is disapproved, abominable, or foul, of gains, (A, K, TA,) that occasions disgrace (K, TA) and bad repute; as the price of a dog, and of wine, and of a pig; (TA;) any pro-

erty that is forbidden, not lawful to be gained (Msb, TA) nor to be eaten; (Msb;) anything forbidden, or unlawful, and of bad repute: sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify a bribe that is given to a judge or the like: so called because it cuts off blessing: (TA:) in the Kur v. 46, some read **للسحت**; and some, **للسحت**; (Bd, TA;) and it has also been read as the inf. n., **للسحت**: (Bd:) the pl. is **السحتات**. (K.) — Also *Little, or small, in quantity or number; paltry, mean, or inconsiderable.* (Msb.) — **سحت** or **ماله سحت** (accord. to different copies of the K [the former the better known]) *His property may be taken and destroyed with impunity: and in like manner, دمه سحت His blood may be shed with impunity.* (K, TA.) — See also **منسحوت**.

سحت: see the next preceding paragraph.

سحتي: see what next follows.

سحتوت An old and worn-out garment or piece of cloth; as also **سحت** and **سحتي**. (K.) — [A mess of] **سويق** [or meal of parched barley, &c.,] having little grease or gravy [mixed with it]; as also **سحتيت**; (K;) the latter a dial. var. of **سحتيت** [q. v.]. (TA.) — And A desert (مغارة) of which the earth is soft. (K.)

سحتيت: see the next preceding paragraph.

سحابة: see **منسحوت**, in two places. — **سحابة** A cloud that carries away, or sweeps away, that by which it passes. (TA.)

سحابة and **عامر اسحت**, + A year, and a land, in which is no pasture. (K.)

اسحوت: } see the following paragraph.
منسحت: }

منسحوت + Property (مال) made to go away, or depart; made away with, made an end of, or destroyed; as also **منسحت**, (S, K,) as in a verse cited voce **مجلت**, (S,) and **سحت** and **سحتيت**. (K.) — + A man who eats and drinks vehemently; as also **سحت** and **سحتيت**: (TA in the present art. :) and **سحتوت** signifies [the same, or] a man who eats and drinks much. (Az, TA voce **اسحوت**, q. v.) And **منسحوت الجوف** + A man (S) who does not become satiated: (S, K:) having a capacious belly, (K, TA,) and who does not become satiated with food: (TA:) and as some say, hungry: (TA:) and one who suffers much from indigestion. (K, TA.) And **منسحوت البعدة** + A man having a greedy, or gluttonous, stomach. (A, TA.)

سج

1. **سججه**, (S, A, K, TA,) aor. =, (K, TA,) inf. n. **سجج**, (TA,) He abraded, or otherwise removed, its outer integument, or superficial part; (S, A, K, TA;) relating to one's skin: (S, A, TA:) and he scratched him; or wounded him in the outer

skin: also he rubbed it, namely, a thing, with another thing, so as to abrade, or remove, its superficial part: and it, namely, a thing, hitting another thing, abraded from it a little of its superficial part, as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] **الوجي**. (TA.) You say, **سججت جلده** I abraded, or removed, the outer integument [i. e. the cuticle] of his skin. (S.) And **سجج وجهه** [A thing hit him, and abraded the cuticle of his face]. (S.) And **سجج العود بالجبرود** He abraded the outer part of the wood, or piece of wood, or stick, with the file. (TA.) And **سجج الارض بخرقه**, referring to a camel, (S, K, TA,) He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole. (TA.) And **سججت الرياح الارض** [The winds pared the surface of the earth, removing the dust and pebbles: like **سججت**]. (A.) — Also He bit him so as to make a mark, or marks, upon him; [or so as to lacerate his skin;] used especially in relation to wild asses; and so **سججه**, [but in an intensive sense, i. e. he so bit him much, or many times, (see **متسجج**),] inf. n. **تسجج** and **متسجج** [of which latter see an ex. in the next paragraph]. (TA.) — **سجج** also signifies The combing gently upon the skin of the head: (K, TA:) [combing the hair with a gentle pressure upon the skin of the head:] one says, **سجج شعره بالبط**, inf. n. **سجج**, He combed his hair [pressing the comb] gently [upon the skin of his head]. (TA.) — And The going quickly [as though paring the surface of the earth with the feet, or making marks upon it]. (O, K.) You say, **مر يسجج** He passed along going quickly: and [so] **يسجج السير**. (O, TA.) — And A running of beasts falling short of such as is vehement. (K.) — And [hence, app.,] **سجج الايمان**, (TA,) aor. as above, (K, TA,) + He made the oaths to follow one another with little, or no, interruption. (K, TA.) — See also 7.

2. **سججه**, (S, K,) inf. n. **تسجج** and **متسجج**, [of which latter, see an ex. in what follows,] (TA,) He abraded, or otherwise removed, its outer integument, or superficial part, much, or often. (S, K.) — See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the "Jeemeeyeh" of El-'Ajjaj:

جأبا ترى بليته مسججا

[A bulky, or strong, wild ass, in the side of whose neck thou seest much biting, or lacerating of the skin, that has made marks upon it]: thus heard by AHát from the mouth of AZ, and thus recited by the former to Ag, who disallowed it, and said, **تليله** [i. e. whose neck, or cheek, thou seest to be much bitten, &c., instead of **بليته**], but abstained from objecting after AHát had adduced other exs. [of similar inf. ns.], and among them the saying in the Kur [xxxiv. 18], **ومزقناهم كل ممزق**: Az says that **مسججا** is here made an inf. n., like **تسججا**. (TA.)

5. **تسجج** It had its outer integument, or superficial part, abraded, or otherwise removed, much, or often: (S, K:) said of the skin [&c.]. (S.)

7. **انسجج** It had its outer integument, or superficial part, abraded, or otherwise removed: (S, K:) said of the skin: (S:) [and it seems from the phrase **سجج الفخذين** occurring in the O and K in art. **بذح**, that **سجج**, inf. n. **سجج**, may signify the same: but **سجج** may there be a mistranscription for **انسجج**.] One says, **انسجج جلده من شيء مر به** His skin had its cuticle abraded in consequence of a thing that passed by him. (TA.)

سجج inf. n. of **سجج**. (TA.) — And [hence, Dysentery, or the like; because attended by abrasion, or excoriation, of the colon;] a certain disease of the bowels; (PS;) an abrading disease in the belly. (TA.) You say, **به سجج** (S) i. e. In him is the disease above mentioned. (PS.)

سجج: see **سجج**.

سجج Having its outer integument, or superficial part, abraded, or otherwise removed; as also **منسجج**. (TA.)

سجج A camel that pares the surface of the ground with his foot, (S, K, TA,) so that he is not slow in becoming attenuated and abraded in the sole. (TA.) — Also + A man who makes oaths to follow one another with little, or no, interruption: (TA:) and so **منسجج** and **سجج** applied to a woman. (K, TA.) And **حلف سجج** + A swearing in which the oaths are made so to follow one another. (TA.)

[**سجج** act. part. n. of **سجج**: fem. with **ة**: pl. of the fem. **سواجج**. Hence,] **رياح سواجج** [Winds paring, or that pare, the surface of the earth, removing the dust and pebbles]. (A, TA.)

[**مسجج** A place of abrasion, &c.: pl. **مساجج**. — Hence,] one says, of an ass, (A,) i. e. a wild ass, (TA,) **عليه المساجج** Upon him are the marks, or scars, of the biting of other asses. (A, TA.)

مسجج The [instrument called] **مبراة** with which one pares, or shapes, wood. (O, K.) — [And hence, app.,] A rain that is as though it pared the surface of the earth. Accord. to Freytag, **مسجج** occurs in this sense in the Deewán of Jereer: pl. **مساجج**: but the correct word is evidently **مسجج**. — Also, and **منسجج**, (O, K, TA,) A wild ass that bites [other asses] much, or frequently: (TA:) [or each signifies, though not so expl. in the TA,] an ass [i. e. a wild ass] that runs a pace falling short of such as is vehement. (O, K.)

مسجج An ass [i. e. a wild ass] much bitten. (S, A, K.) — [See also 2.]

سَحَّجَ : see مَسَحَّجَ : — and see also سَحَّجَ .
 مَسَحَّجَ : see مَسَحَّجَ .

سحر

1. سَحَّرَهُ He, or it, hit, or hurt, his سَحْر [or lungs, &c.], (Mgh, TA,) or his سَحْرَةٌ [i. e. heart]. (TA.) — And the same, aor. سَحَّرَ, inf. n. سَحْرٌ, (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb فَعَّلَ, aor. يَفْعَلُ, inf. n. فَعْلٌ, (MF,) † He turned it, (T,) or him, (TA,) عَنْ وَجْهِهِ [from its, or his, course, or way, or manner of being]: and hence other significations here following. (T, TA. [accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the Kur xxiii. 91. (Fr.) The Arabs say to a man, مَا سَحَّرَكَ عَنْ وَجْهِهِ كَذَا وَكَذَا, † What has turned thee from such and such a course? (Yoo.) أَفَكَ and سَحَّرَ are syn. [as meaning † He was turned from his course &c.]. (TA.) — And † He turned him from hatred to love. (TA.) — Hence, (TA,) aor. and inf. n. as above, (T, S, TA,) and inf. n. also سَحَّرَ, (KL, TA,) † He enchanted, or fascinated, him, or it; (S, *K, *KL, P, S;) and so سَحَّرَهُ (MA, TA) [in an intensive or a frequentative sense, meaning he enchanted, or fascinated, him, or it, much, or (as shown by an explanation of its pass. part. n.) time after time]: and سَحَّرَ عَيْنَهُ He enchanted, or fascinated, his eye. (MA.) You say, سَحَّرَ الشَّيْءَ عَنْ وَجْهِهِ, meaning † He (an enchanter, سَاحِرٌ) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true, or real; causing the thing to be imagined different from what it really was. (T, TA. [See سَحَّرَ, below.]) And الْمَرْأَةُ تَسَحَّرُ النَّاسَ بِعَيْنِهَا † [The woman enchants, or fascinates, men by her eye]. (A.) And سَحَّرَهُ بِكَلَامِهِ † He caused him, or enticed him, to incline to him by his soft, or elegant, speech, and by the beauty of its composition. (Msb.) — † He deceived, deluded, beguiled, circumvented, or outwitted, him; (S, Mgh, K; *) as also سَحَّرَهُ, [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n. تَسَحِيرٌ. (TA. [accord. to the Mgh, the former verb in this sense seems to be derived from the same verb in the first of the senses expl. in this art.]) — And in like manner, † He diverted him [with a thing], as one diverts a child with food, that he may be contented, and not want milk; syn. عَلَّنَهُ; as also سَحَّرَهُ, inf. n. تَسَحِيرٌ. (S, TA.) One says, سَحَّرَهُ بِالطَّعَامِ وَالشَّرَابِ, and سَحَّرَهُ, † He fed him, and diverted him [from the feeling of want], with meat and drink. (TA.) — And سَحَّرَتْ الْفِضَّةَ † I gilded the silver. (Ham p. 601.) — سَحَّرَ is also syn. with فَسَادٌ [as quasi-inf. n. of أَفْسَدَ, as is indicated in the TA; thus signifying The act of corrupting, marring, spoiling, &c.: see the pass. part. n. مَسْحُورٌ. (TA.) [Hence,] one says, سَحَّرَ الْمَطَرُ الطِّينَ and التُّرَابَ, † The rain spoiled the clay, and the earth, or dust, so

that it was not fit for use. (TA.) — And one says of the adhesion of the lungs to the side by reason of thirst, يَسْحَرُ الْبَانُ الْغَيْرَ, meaning † It causes the milk of the sheep, or goats, to descend before bringing forth. (TA.) — سَحَّرَ also signifies He went, or removed, to a distance, or far away; syn. تَبَاعَدَ; (T, K;) said of a man. (T, TA.) — سَحَّرَ, aor. سَحَّرَ, † He went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. بَكَّرَ. (O, K. [See also 4.]

2. سَحَّرَ, inf. n. تَسَحِيرٌ: see 1, in four places. — Also † He fed another, or others, with the food, or meal, called the سَحْرُ: (M, Mgh, TA:) or سَحْرٌ signifies he gave to them the meal so called. (Mgh.)

4. سَحَّرَ † He was, or became, in the time called the سَحْرُ; (S, A, K;) as also سَحَّرَ. (TA.) And † He went, or journeyed, in the time so called: (S, K, TA:) or he rose to go, or journey, in that time; and so سَحَّرَ: (TA:) or this latter signifies he went forth in that time. (A. [See also 1, last sentence.]

5. سَحَّرَ الشَّوْرَ (A, Mgh, Msb) and سَحَّرَ (Az, TA) † He ate the food, or meal, [or drank the draught of milk,] called the سَحْرُ. (Az, A, Mgh, Msb, TA.) — And سَحَّرَ بِهِ † He ate it, (S, *K, *TA,) namely, food, or سَوِيْقٌ [q. v.], [or drank it, namely, milk,] at the time called the سَحْرُ. (TA.)

8. اسْتَحَرَّ: see 4, in two places. — Also † He (a cock) crowed at the time called the سَحْرُ: (S, K;) and he (a bird) sang, warbled, or uttered his voice, at that time. (TA.)

سَحْرٌ, and سَحْرٌ, (S, Mgh, Msb, K,) sometimes thus because of the faucial letter, (S,) and سَحْرٌ, (S, Msb, K,) and, accord. to El-Khaffajee, in the 'Inayeh, سَحْرٌ, but this is not mentioned by any other, and therefore requires confirmation, (TA.) The lungs, or lights: (S, A, Mgh, Msb, K;) or what adheres to the gullet and the wind-pipe, of [the contents of] the upper part of the belly: or all that hangs to the gullet, consisting of the heart and liver and lungs: (Msb, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA:*) and سَحْرٌ signifies also the liver; and the core, or black or inner part, (سَوَادٌ) and sides, or regions, of the heart: (TA:) and سَحْرٌ, the heart; (El-Jarmee, K;) as also سَحْرَةٌ: (TA:) the pl. (of سَحْرٌ, S, Msb) is سَحْرٌ, and (of سَحْرٌ, S, Msb, and of سَحْرٌ, Msb) أَشْحَارٌ. (S, Msb, K.) — Hence, اسْتَفْحَسَ سَحْرَهُ, (S, A, K,) and اسْتَفْحَسَتْ, † His lungs became inflated, or swollen, by reason of timidity and cowardice: (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says اسْتَفْحَسَ سَحْرَهُ, and that the meaning is, [as given also in the K,] he exceeded his due bounds: but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the

heart is raised to the gullet: and of the same kind is the phrase in the Kur [xxxiii. 10] وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ. (TA.) — And الْمَقْطَعَةُ الْإِسْحَارِ, and السُّحُورُ, † [She that has her lungs burst asunder], an appellation given to the أَرْثَبُ [i. e. hare, or female hare], (S, K,) or to the swift أَرْثَبُ, (TA in art. قَطَعَ,) by way of good omen, meaning that her lungs will burst asunder; like الْمَقْطَعَةُ النَّيَاطِ: (S:) and some (of those of later times, S) say الْمَقْطَعَةُ, with kesr to the ط; (S, K;) as though, by her speed and vehemence of running, she would burst asunder her lungs; (S;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who pursues her. (ISh, Sgh.) — And انْقَطَعَ مِنْهُ سَحْرِي † I despaired of him, or it. (A, K.) And أَنَا مِنْهُ غَيْرُ صَرِيرٍ سَحْرٍ † I am not in despair of him, or it. (A, B.) صَرِيرٌ سَحْرٍ is also expl. as signifying † Having his hope cut off: and † anything despaired of. (TA.) And صَرِيرٌ سَحْرٍ means † His hope was cut off. (TA.) — Also The scar of a gall on the back of a camel, (K, TA,) when it has healed, and the place thereof has become white. (TA.) — And The upper, or highest, part of a valley. (TA.) — See also سَحْرَةٌ. — And see سَحَّرَ, in two places.

سَحَّرَ: see the next preceding paragraph, in three places.

سَحَّرَ: see سَحَّرَ, first sentence. — [Also] an inf. n. of سَحَّرَهُ, meaning † The turning a thing from its proper manner of being to another manner: (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical:]) and hence, (T, TA,) † enchantment, or fascination: (T, *S, *MA, KL, P, S:) for when the enchanter (السَّاحِرُ) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the producing what is false in the form of truth: (IF, Msb:) or, in the common conventional language of the law, any event of which the cause is hidden, and which is imagined to be different from what it really is: and embellishment by falsification, and deceit: (Fakhr-ed-Deen, Msb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. أُخْذَةٌ [meaning a kind of enchantment, or fascination, which captivates the eye and the like, and by which enchantresses withhold their husbands from other women]: (S:) and anything of which the way of proceeding or operation (مَأْخِذُهُ) is subtle: (S, K:) accord. to Ibn-Abee-'Aisheh, سَحْرٌ is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see 1:)] pl. أَشْحَارٌ and سَحْرٌ. (TA.) — Also † Skillful eloquence: (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Msb.) Thus it is in the saying of Moḥammad, إِنَّ مِنَ الْبَيِّنَاتِ لَسَحْرًا

‡ [Verily there is a kind of eloquence that is enchantment]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by سحر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سحر properly so called: and it is said to be السحر الحلال [or lawful enchantment]. (Msb.) The saying of Moḥammad mentioned above was uttered on the following occasion: Keys Ibn-'Asim El-Minkaree and Ez-Zibriḳān Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting Ez-Zibriḳān; whereupon he spoke well of him: but Ez-Zibriḳān was not content with this, and said, "By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation:" and thereupon 'Amr spoke ill of him; and then said, "By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered:" then Moḥammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A'Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سحر. (TA.) — Also † Skill; science: Moḥammad said, مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ بَابًا مِنَ السَّحْرِ: [He who learneth a process of the science of the stars (meaning astrology or astronomy) learneth a process of enchantment], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is skill, and science; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) — Also † Food; aliment; nutriment: so called because its effect is subtle. (TA.) — غَيْثٌ ذُو سَحْرِ means † Superabundant rain. (TA.)

سحر: see سحر, in two places. — Also, (S, A, Mgh, Msb, K, &c.) and سحر, (TA,) and سحر, (Msb,) and سحر, and سحر, (K): The time a little before daybreak: (S, K:) or [simply] before daybreak: (Msb:) or the last part of the night: (Lth, Mgh:) or the last sixth of the night: (Mgh:) the pl. of سحر (Msb) and of سحر (TA) and of سحر, (Msb,) is أسحار: (Msb, K, TA:) the سحر is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the مَتَنَسُّ [lit. the "time of the breathing," by which is meant the "shining forth,"] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السحر الأعلى, [or the earlier

سحر], (A, Mgh,) is before daybreak; (Mgh;) or a little before daybreak: (A:) and the other, at daybreak: (A, Mgh:) like as one says "the false dawn" and "the true:" (A:) the earlier سحر is also called سحر: (S, K:) or the سحر is the same as the سحر: or it is the last third of the night, to daybreak. (TA.) Using سحر indeterminately, you make it perfectly decl., and say, أَتَيْتُهُ بِسَحْرِ [I came to him a little before daybreak], agreeably with the phrase in the Kur liv. 34; (S;) and in like manner, بِسَحْرَةٍ [in the earlier سحر]: (S, K:) you also say سحرًا, and سحرًا, (A,) and سحرًا مِنَ الْأَسْحَارِ: and زَالَ مَا زَالَ عِنْدَنَا مِنْذُ السَّحْرِ [He ceased not to be with us, or at our abode, from a little before daybreak]: and بِأَعْلَى السَّحْرِ الْأَعْلَى, and بِأَعْلَى السَّحْرَيْنِ, and فِي أَعْلَى السَّحْرَيْنِ, (TA,) and بِأَعْلَى السَّحْرَيْنِ, (A, TA,) [I met him in the earlier سحر]; but بِأَعْلَى سَحْرٍ, a phrase used by El-'Ajjāj, is erroneous: (TA:) and لَقَيْتُهُ سَحْرِي هَذِهِ اللَّيْلَةَ and لَقَيْتُهُ سَحْرِي هَذِهِ اللَّيْلَةَ [I met him in the time a little before daybreak of this last night]. (TA.) When, by سحر alone, you mean the سحر of the night immediately preceding, you say, لَقَيْتُهُ سَحْرًا يَا هَذَا [I met him a little before daybreak this last night, O thou man], (S, K,) making it imperfectly decl. because it is altered from السحر, (S,) or because it is for السحر; (TA;) and it is thus determinate by itself, (S, K,) without its being prefixed to another noun and without ال: (S:) and in the same sense you say سحرًا: (TA:) and you say, اذْهَبِي عَلَى فَرَسِكَ سَحْرًا يَا قَتِي [Go thou on thy horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سحر I find سحر]: you do not make it to terminate with ḍamm, [like قَبْلٌ and بَعْدٌ &c.] because it is an adv. n. which, in a place where it is fitting to be such, may not be used otherwise than as such: (S:) and [in like manner] you say, لَقَيْتُهُ سَحْرَةً يَا هَذَا [I met him in the earlier سحر of this last night, O thou man]. (TA.) If you make سحر the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original form, like أُخْرٌ: you say, اذْهَبِي عَلَى فَرَسِكَ سَحْرِيًّا [Go thou on thy horse a very little before daybreak: so in the TA; but here again, in two copies of the S, for سحر I find سحر]: you do not make it to terminate with ḍamm, [like قَبْلٌ &c.] because its being made of the dim. form does not bring it into the class of adv. ns. which may also be used as nouns absolutely, though it does bring it into the class of nouns which are perfectly declinable. (S, TA.) — سحر also signifies † Whiteness overspreading blackness; (K;) like صحر; except that the former is mostly used in relation to the time so called, of daybreak; and the latter, in relation to colours, as when one says حَمَارٌ أَصْحَرُ; (TA;) and سحر signifies the same; (TA;) i. q. صحر. (K.) — And † The extremity (T, A, K) of a desert, (T,) and of the earth or a land, (A,

or of anything: (K:) from the time of night so called: (A:) pl. أسحار. (T, A, K.)

سحر: see سحر.
سحر: see سحر, first sentence, in two places.
سحر: see سحر: and سحر, in five places.
سحر and سحر: see سحر; each in two places.

سحر A meal, or food, (Mgh, Msb, TA,) or [particularly] سويق [generally meaning meal of parched barley], that is eaten at the time called السحر; (S, Mgh, Msb, K, TA;) or a draught of milk that is drunk at that time. (TA.) It is repeatedly mentioned in trads. [relating to Ramaḍān, when the Muslim is required to be exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with ḍamm, [i. e. سُحُور, which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

سحور, an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تسحر], (TA,) The act of eating the meal, or food, [or drinking the draught of milk,] called السحور [q. v.]. (Msb, TA.)

سحور: see سُحُور. — Also A man having his lungs ruptured; and so سحر. (TA.) — And Having a complaint of the belly, (K, TA,) from pain of the lungs. (TA.) — And A horse large in the belly, (K,) or in the جوف [which often means the chest]. (TA.) — [And An arrow wounding the lungs: so accord. to Freytag in the "Deewān el-Hudhaleeyeen."]

سحور: see سحر, in the latter half of the paragraph.

سحرة The parts, of a sheep or goat, that the butcher plucks out (K, TA) and throws away, (TA,) consisting of the lungs, or lights, (سحر,) and the windpipe, (K, TA,) and the appendages of these. (TA.)

سحار: see سحر, in two places.

سحارة † A certain plaything of children; (A, K, TA;) having a string attached to it; (A;) which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour: (A, TA:) it is also called سحر: and whatever resembles it is called by the former appellation: so says Lth. (TA.)

ساحر † [An enchanter;] a man who practices سحر; as also سحار [in an intensive sense, or denoting habit or frequency]: pl. of the former سحارون and سحار; and of the latter, سحارون only, for it has no broken pl. (TA.) [Hence,] one says, لَهَا عَيْنٌ سَاحِرَةٌ [She has an enchanting, or a fascinating, eye], and عَيُونٌ سَوَاحِرٌ [enchanting, or fascinating, eyes]. (A, TA.) And أَرْضٌ سَاحِرَةٌ [A land of delusive mirage]. (A, TA.) — And † Knowing, skilful, or intelligent. (S, TA.)

سحر, of which the pl. occurs in the Kur xxvi. 153 and 185, means *Having سحر* or *سحر* [i. e. lungs]; (Bd, TA;) or *created with سحر* [or lungs]; (S;) i. e. a human being: (Bd:) or *diverted [from want] with food and drink*: (S,* TA:) and this seems to be implied by the explanation in the K; which is *hollow*; from Fr: (TA:) or *enchanted time after time, so that his intellect is disordered, or rendered unsound*: (A, TA:) or *enchanted much, so that his reason is overcome*: (Bd, Jel:) [سحر also مَسْحُور:] or *deceived, deluded, beguiled, circumvented, or outwitted*. (TA.)

سحر Having his lungs (سحره), or his heart (سحرته), hit, or hurt; as also سحر [q. v.]. (TA.) — [† *Enchanted, or fascinated*.] — † *Deprived of his reason or intellect; corrupted or disordered [in his intellect]*. (IAqr, Sh.) [See also مَسْحُور.] — † *Food (طعام) marred, or spoiled*, (K, TA,) *in the making thereof*. (TA.) † *Herbage marred, or spoiled*. (TA.) † *A place marred, or spoiled, by much rain, or by scantiness of herbage*. (K.) The fem., with ة, accord. to Az, signifies † *Land (أرض) marred, or spoiled, by superabundant rain, or by scantiness of herbage*: accord. to ISh, † *land in which is little milk*; i. e. [because] *without herbage*: accord. to Z, [in the A.] † *land that produces no herbage*. (TA.) — And the fem., applied to a she-goat, † *Having little milk*: (A, TA:) or *large in her udder, but having little milk*. (Ham p. 26.)

ساحر: see سحر, second sentence.

سحق

1. سَحَقَهُ (S, K, TA,) aor. سَحَقَ, (K, TA,) inf. n. سَحَقٌ, (S, TA,) *He pared it, or peeled it, off*; (S, K, TA;) namely, a thing; (TA;) and [particularly] the fat from the back (S, K) of the sheep or goat, (S, TA,) not of the she-camel, as is indicated by the context in the K, (TA,) by reason of its abundance, after which he roasted it, (S, TA,) i. e., accord. to the S, the fat, but correctly the sheep or goat: (TA:) so says ISk. (S, TA.) — And سَحَقَهُ (Lth, TA,) inf. n. as above, (Lth, K, TA,) *He removed it, or stripped it off, namely, hair from skin, so that none of it remained*. (Lth, K, TA.) — Hence, (TA,) سَحَقَتِ الْوَيْحُ السَّحَابُ † *The camels ate what they would*. (K, TA.) — And سَحَقَتِ الْوَيْحُ السَّحَابُ † *The wind removed the clouds*; (Lth, K;) as also سَحَقَتَهُ (Zj, K, TA: in the CK سَحَقَتَهُ). — سَحَقَ رَأْسَهُ (S, K,) inf. n. as above, (TA,) *He shaved his head* (S, K, TA) *so as to remove the hair utterly*. (TA.) — سَحَقَ الشَّيْءَ, and التَّخْلَةُ وَغَيْرَهَا (K,) aor. and inf. n. as above, (TA,) *He burned the thing, and the palm-tree &c.*; (K, TA;) *in the case of the palm-tree, by kindling fire at the stumps of the branches, being unable to strip them off*. (Abou-Nasr, TA.) — And سَحَقَهُ *He* (i. e. God) *caused him to be affected with سَحَقٌ, i. e. consumption, or ulceration of the lungs*. (TA.)

4. سَحَقَهُ *He sold the fat termed سَحَقَةٌ*. (K.) — See also 1.

سَحَقٌ *Fat, as a subst.: pl. سَحَقَاتٍ*. (TA.) — An Arab of the desert said, *أَتُونَا بِسَحَقَاتٍ فِيهَا لَحَامٌ*, *They brought us bowls in which were sorts of flesh-meat and of fat*. (IAqr, K,* TA.)

سَحَقَةٌ *A piece, or portion, of fat*; in a general sense: (TA:) or the *portion of fat that is upon the back*, (S, K, TA,) *sticking to the skin, in the part between the two shoulder-blades, extending to the haunches*: so says ISk: (S, TA:) or *that is upon the two sides and the back*: and it is never but from fatness: accord. to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) — And [the dual] سَحَقَتَانِ *The two sides of the tuft of hair that is between the lower lip and the chin*: (Abou-Sa'eed, K:) pl. سَحَقَاتٍ. (TA.) — See also سَحِيفٌ. — [Freytag makes it to be also syn. with مَسْحَفٌ, as on the authority of the K, in which I do not find it in this sense.]

سَحَقَةٌ: see what next follows.

سَحَقِيَّةٌ (in which the ن is augmentative, TA) *A man having the head shaven*; (IB, K, TA;) as also سَحَقَةٌ. (IB, TA.) — And with the article ال, *What one has shaven off*: thus it is sometimes a subst.; and sometimes, [i. e. in the former sense,] an epithet. (IB, TA.) — Also *A certain beast, or creeping thing*: (Seer, TA:) [SM says,] I think it is the سَحَقِيَّةُ [or tortoise]. (TA.)

سَحَاقٌ *Consumption; or ulceration of the lungs*; syn. سَحَلٌ. (S, K.)

سَحُوفٌ *A bucket (دَلْو) that takes, and bears away, the water that is in a well*. (Seer, K.) — Also, applied to a she-camel, *Of which the fat has gone away*. (ISd, TA.) — And, applied to a sheep or goat, or to a ewe or she-goat, (سَاقَةٌ) *Having a portion of fat such as is termed سَحَقَةٌ, or two such portions of fat*; as also سَحُوفٌ: (TA:) or, so applied, (S,) and applied to a she-camel, (S, K,) and to a he-camel, (K,) *having abundance of سَحَقَاتٍ*, (S,* K, TA,) pl. of سَحِيفَةٌ [q. v.]; or *having abundance of the fat termed سَحَقَةٌ*. (TA.) — Also *A she-camel long in the teats*. (IDrd, K.) — And *A she-camel narrow in the orifices of the teats*. (IDrd, K.) — And *A she-camel that drags her feet, or the extremities of her feet, upon the ground, in going along*; (K, TA;) so say some; i. e., by reason of fatigue: a dial. var. of زَحُوفٌ. (TA.) — And *A sheep, or ewe, thin in the wool of the belly*. (K.) — In the K, three other meanings are erroneously assigned to this word; one of them belonging to سَحِيفَةٌ, and each of the others to سَحِيفٌ. (TA.)

سَحِيفٌ (ISk, S, Sgh, TA,) accord. to the context in the K سَحُوفٌ, which is wrong, in this and the next sense, (TA,) *The sound of the mill when one grinds*. (ISk, S, Sgh, K,* TA.) And *The sound of the streaming of milk from the udder*; (O, K,* TA;) as also سَحِيفَةٌ. (K,* TA.)

سَحِيفَةٌ *The fat called سَحَقَةٌ that one has pared off from the back of a sheep or goat*. (ISk, S.)

— And sing. of سَحَائِفٌ, (Lth, TA,) which signifies *The layers of fat between the layers [of flesh] of the flanks: and similar wide portions of fat that are seen adhering to the skin*. (Lth, K, TA.) — Also *A rain (مَطْرَةٌ) that sweeps away that along which it passes*: (S, O, L, TA:) in the K, by the omission of كَسْبِيَّةٌ, this meaning is erroneously assigned to سَحُوفٌ: accord. to Aq, *a sharp rain, that sweeps away everything*: and سَحِيفَةٌ, with ق, a vehement rain, consisting of large drops, but of little width: pls. سَحَائِفٌ and سَحَائِقٌ. (TA.)

سَحُوفٌ: see سَحُوفٌ. — سَحُوفُ الْأَحَابِيلِ (K,) mentioned by ISh, on the authority of Abou-Aslam, (TA,) and سَحُوفُ الْأَحَابِيلِ (K,) thus accord. to Sb, (TA,) *A she-camel wide in the orifices of the teats*: (Abou-Aslam, K:) or *having much milk, the streaming of which causes a sound to be heard*. (Abou-Malik, K,* TA.)

سَحْفٌ *The mark, or track, of a serpent, upon the ground*; (Ibn-'Abbád, K;) as also مَزْحَفٌ. (TA.)

سَحْفَةٌ *أَرْضٌ مَسْحَفَةٌ*, with fet-ḥ [to the ح, or perhaps to the م and ح], *A land of which the herbage is thin [or scanty]*: mentioned in the K in art. مَسْحَفَةٌ, as being [written مَسْحَفَةٌ] like مَسْحَفَةٌ. (TA.)

سَحْفَةٌ *A thing with which flesh, or flesh-meat, is pared*. (Ibn-'Abbád, K.)

سَحُوفٌ *A man affected with سَحَاقٌ, i. e. consumption, or ulceration of the lungs*; (S;) syn. مَسْلُوفٌ. (K.)

سحق

1. سَحَقَهُ (S, Mgh, Msh, K,) aor. سَحَقَ, (Msh, K,) inf. n. سَحَقٌ, (Msh,) *He bruised, brayed, or pounded, it*; syn. دَقَّهُ; (Mgh, K;) namely, a thing, (S, TA,) or medicine: (Mgh, Msh:) or i. q. سَبَكَهُ [app. as meaning *he bruised, brayed, or pounded, it coarsely*; but see this latter verb]: (S, K:) or it signifies [he did so in a degree] *less than what is meant by دَقَّهُ*: (Lth, K:) or [he powdered, or pulverized, it; i. e.] *he bruised, brayed, or pounded, it finely*: or *he bruised, brayed, or pounded, it time after time*. (TA.) — [Hence,] سَحَقَتِ الْوَيْحُ الْأَرْضُ (K,) aor. and inf. n. as above, (TA,) † *The wind effaced the traces of the ground*, (K, TA,) and *carried away the broken particles [that were upon it]*: (M, TA:) or *passed along as though it were bruising, or braying, or pounding, (كَأَنَّهَا تَسْحَقُ) the dust*: (O, K:) or *pared, or abraded, the surface of the earth by its vehement blowing*; as also سَحَقَتَهَا [q. v.]. (T, A, TA.) — And سَحَقَهُ (K, TA,) aor. and inf. n. as above, (TA,) † *He wore it out*; namely, a garment. (K, TA.) And سَحَقَهُ مَرَّةً † *The course of time rendered it (a garment) thin and worn out*. (O, TA.) And سَحَقَهُ الْبِلَالُ † [Wear wasted it]; namely, a garment. (TA.) — Also *He, or it, rendered it soft, or*

smooth; namely, a hard thing. (K.) — And † *He destroyed it*; and so *أسحقه*. (Har p. 257-8. — *سَحَقَ الْقَيْلَةَ* *He killed the louse.* (K.) — *سَحَقَ رَأْسَهُ* *He shaved his head.* (K.) — *سَحَقَتِ الْعَيْنُ دُمْعَهَا* *The eye spent its tears*; (K, TA;) *shed them, or let them fall.* (TA.) — See also 4. — *سَحَقٌ*, aor. 2, inf. n. *سُحِوقٌ*, † *It (a garment) was, or became, old, and worn out*; (K;) [and so, app., *سَحَقٌ*, inf. n. *سَحَقٌ*, accord. to a usage of this noun, in the Deewán el-Hudhaleeyeen, mentioned by Freytag, and agreeably with the phrase *سُحِوقٌ*, mentioned below;] as also *أسحق*, (Yaḥkoob, S, Mṣb, K,) inf. n. *إِسْحَاقٌ*. (Mṣb.) — *سَحَقٌ*, (S, Mṣb, K,) aor. 2; and *سَحَقٌ*, aor. 2; (K;) inf. n. *سَحَقٌ* (S, Mṣb, K) [and app. *سَحَقٌ* also]; *It (a thing, S, or a place, Mṣb) was, or became, distant, or remote*; (S, Mṣb, K;) as also *أسحق*, and *أسحق*. (TA.) *سَحَقٌ* and *سَحَقٌ* are both syn. with *بَعُدٌ*. (S, K.) One says, *سَحَقًا لَهُ*, (S, Mṣb,) a form of imprecation, (Mṣb,) meaning *May God alienate him, or estrange him, from good, or prosperity! or curse him!* i. e. may he not be pitied with respect to that which has befallen him! like *بُعْدًا لَهُ*: the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, *بُعْدًا لَهُ*, and *سَحَقًا لَهُ*. (TA in art. بعد.) — *سَحَقَتِ النَّخْلَةَ* *The palm-tree became tall*: (K:) or *tall with smoothness [of its trunk]*. (TA.) — *سَحَقَتِ الدَّابَّةُ*, [inf. n. *سَحَقٌ*,] *The beast ran vehemently: or ran a pace above that termed مَشَى and below that termed حَضَرَ*, (K, TA,) agreeably with what is said in explanation of *السَّحَقُ* in the S: or *below that termed حَضَرَ and above that termed سَخَج*. (TA.)

3. *مَسَاحَقَةُ النِّسَاءِ* [meaning † *The mutual act, of women, indicated by the epithet سَحَاقَةٌ* (q. v.), as also *تَسَاحُقٌ*,] is post-classical: (T, TA:) such it is said to be. (Mgh.)

4. *أسحقه*: see 1. — Said of God, (S, TA,) *He removed him far away, or alienated him, or estranged him, in a general sense, or from good, or prosperity*; syn. *أبعده*; (S, O, K, TA; [accord. to the CK *أسحقه*, which is wrong;]) as also *أسحقه*: or, *from his mercy.* (TA.) — *أسحق* as intrans.: see 1, in two places. — Also, [in the CK, erroneously, *أسحق*,] said of a camel's foot, *It was, or became, smooth, with a degree of hardness*; syn. *مَرَنٌ*. (ISk, S, O, K.) — And said of an udder, *It lost its milk, and became wasted, and clave to the belly*: (ISk, S, O, K:) or *it dried up*: (Aḡ, TA:) or *it went away; and wasted.* (A'Obeyd, TA.) — And *أسحقت الدُّوُّ* *The bucket became empty of what was in it.* (TA.)

6. *تَسَاحُقٌ* The act of *rubbing together.* (KL.) See also 3.

7. *أسحق* [It was, or became, bruised, brayed, or pounded: &c.:] quasi-pass. of *سَحَقَهُ* as expl. in the first sentence of this art. (S, O, K.) — Said of a garment, *It was, or became, [worn out; or thin and worn out; (see 1;) or] threadbare,*

or *napless, while new.* (TA.) — And [said of a place,] *It was wide, or ample.* (O, K.) — See also 1. — *أسحق الدمع* *The tears were shed.* (TA.)

سَحَقٌ *An old and worn-out garment*, (S, Mgh, O, Mṣb, K,) *that has become thin*, (O,) and *threadbare*; (Har p. 591;) also used as a prefixed noun, (Mgh, Mṣb,) so that you say *سَحَقٌ ثَوْبٌ* [meaning as above], (Mgh,) and *سَحَقٌ بُرْدٌ* [an old and worn-out turban]: (Mgh, Mṣb:) and one says *سَحَقٌ ثَوْبٌ*, [using it as an epithet,] (O, TA,) and *ثَوْبٌ سَحَقٌ*, (Har p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and *ثَوْبٌ مُنْسَحَقٌ* likewise signifies *an old and worn-out garment*: (TA:) *سَحَقٌ* applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is *سُحُوقٌ*. (TA.) Hence one says *سَحَقٌ دِرْهَمٌ*, meaning † *A [bad] dirhem [or] such as is termed زَانِفٌ*. (Mgh.) — Also *A pastor's bag (كَنْفٌ)*: so in a verse cited voce *خُفٌ*. (S in art. خف.) — And † *Thin clouds*: (K:) likened to an old and worn-out garment. (TA.) — And *The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white*: (TA:) [like *سَلْتُ* and *سَلْتُ*.]

سَحَقٌ: see the next preceding paragraph.

[*سُحُقَةٌ* Baldness: of the dial. of El-Yemen. (Freytag, from IDrd.)]

سُحُوقٌ *Tall*; applied to a palm-tree; (S, Mṣb, K;) as also *سُحُوقٌ*; (S;) and to a he-ass and to a she-ass; (S, K;) and by some, metaphorically, to a woman; (TA;) and *سُحُوقٌ* signifies the same, (K,) applied to a man; (TA;) and *سُحُوقٌ الرَّجُلَيْنِ* *long in respect of the legs*: (IB:) or *سُحُوقٌ* applied to a palm-tree signifies *tall so that its fruit is far above the gatherer*; Aḡ says, I know not whether that be with a bending: or, accord. to Sh, so applied, *smooth and tall, having no stumps of the branches remaining [upon the trunk]*; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, *tall, and advanced in age*: (TA:) pl. *سُحُوقٌ*, (S, O, Mṣb,) like *زُسُلٌ*, (Mṣb,) or *سُحُوقٌ*. (So in the K.) One says also *جَنَّةٌ سُحُوقٌ*, meaning *A garden of tall palm-trees.* (TA.)

سَحِيقٌ *Bruised, brayed, or pounded*: (Mgh:) [&c.: (see 1, first sentence:)] i. q. *سُحُوقٌ*: (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. ورس.) — And *Distant; remote*; (S, Mṣb, K;) applied to a thing, (S,) or to a place; (Mṣb, K;) as also *أَسْحَقٌ*; (IB, TA;) and *سَاحِقٌ* in the same sense, applied to a place, is allowed in poetry. (TA.) One says, *إِنَّهُ لَبَعِيدٌ سَحِيقٌ* [app. meaning *Verily he, or it, is very distant or remote*]. (TA.)

سَحِيقَةٌ *A great rain that sweeps away that*

along which it passes: (K:) or, accord. to Aḡ, *سَحِيقَةٌ*, with *ف*, has this meaning; and the former word signifies *a vehement rain, consisting of large drops*, (TA in the present art.,) *but of little width*: pls. *سَحَائِقٌ* and *سَحَائِفٌ*. (TA in art. سحف.)

سَحَاقَةٌ [*Fricatrix; quas confictu libidinem alterius explet*: (Golius, from Mejd:)] an epithet of evil import, applied to a woman: (O, K:) pl. *سَحَاقَاتٌ*: of such it is said that they are cursed by God. (Mgh.)

سَاحِقٌ: see *سَحِيقٌ*. — You say also *سَاحِقٌ*, meaning *Great distance or remoteness.* (TA.)

سَوْحِقٌ: see *سُحُوقٌ*, in two places.

أَسْحَقٌ: see *سَحِيقٌ*. — [Also *Bald*: of the dial. of El-Yemen. (Freytag, from IDrd.)]

مِسْحَقٌ *An instrument with which one bruises, brays, or pounds: &c.:* (see *يَسْحَقُ بِهِ*:) [see 1, first sentence.] (TA.)

مَسْحُوقٌ: see *سَحِيقٌ*.

مُنْسَحِقٌ: see *سَحِيقٌ*. — Also *Wide, or ample.* (TA.) — *دَمْعٌ مُنْسَحِقٌ* *Tears pouring forth*; syn. *مُنْدَفِقٌ*: (Lth, Az, TA:) in the K, *مُنْدَفِعٌ*: (TA:) pl. *مَسَاحِقٌ*, which is extr.; (K;) like *مَكَايِيرٌ*, pl. *مُنْكَبِيرٌ*. (TA.)

سحل

1. *سَحَلَهُ*, aor. 2, (K,) inf. n. *سَحَلٌ*, (S, TA,) *He pared it; peeled it; or stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part: or he pared, peeled, or stripped, it off*: (S, K, TA:) this is the primary signification: (S:) and *he filed it.* (TA.) It is said in a trad., *فَجَعَلَتْ تَسَحَلُهَا لَهُ*, i. e. *And she betook herself to paring off from it the flesh that was upon it for him*: or, as some relate it, *تَسَحَلًا*, which means the same. (TA.) — [Hence,] *الرِّيَاحُ تَسَحَلُ* *The winds strip off what is upon the earth*, (K, TA,) or *the surface of the earth.* (TA: and the like is said in the S.) — And *سَحَلَهُ مِائَةَ سَوْطٍ*, (S, K,) inf. n. as above, (TA,) † *He struck him a hundred lashes, or strokes of a whip*, (S, K, TA,) and *pared off his skin*, (TA,) or *as though he pared off his skin.* (S.) — And *سَحَلُ فُلَانٍ* † *Such a one reviled [another], and blamed [him: like as you say, قَسَرَ بِاللِّسَانِ]*. (K. [See *سَحَلٌ* as meaning “a tongue.”]) One says, *وَجَدَ النَّاسَ يَسَحَلُونَهُ* † *He found the people reviling him*, (K, TA,) and *blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) — *سَحَلْتُ الثَّنِيءَ*, i. q. *سَحَقْتُهُ* [I bruised, brayed, or pounded, the thing: or pulverized it: &c.]. (S.) — *سَحَلُ التِّيَابِ* *He washed the clothes, [beating them in doing so,] and removed [or rubbed off] from them the soils.* (TA.) — *سَحَلْتُ الدَّرَاهِمَ* *I made the pieces of money smooth.* (S.) Accord. to ISk,

I poured out, or forth, the pieces of money; as though I rubbed them, one against another. (S.) [Or] سَحَلَ الدَّرَاهِمَ; aor. as above, (K,) and so the inf. n., (TA,) i. q. اِتَّقَدَمَهَا [which signifies *He picked the pieces of money, separating the good from the bad; or examined them to do so: and also he received the pieces of money.*] (K.) And سَحَلَ الْغَرِيمَ مِائَةَ دِرْهَمٍ *I paid him a hundred dirhems in ready money.* (S.) [Or] سَحَلَ الْغَرِيمَ مِائَةَ دِرْهَمٍ *He paid the creditor a hundred dirhems in ready money.* (K.) سَحَلَ الثُّوبَ, (K,) aor. and inf. n. as above, (TA.) *He wove the garment, or piece of cloth, of spun thread not formed of two twists:* (K:) or *he wove it without having twisted its warp [i. e. without having made its warp to consist of threads of two twists].* (TA.) — And سَحَلْتُ الْحَبْلَ *I formed the rope of a single twist;* (S, TA;) and accord. to some, one says also سَحَلْتَهُ, but the former is the chaste expression. (TA.) [Hence,] سَحَلْتُ مَرِيضَةَ فَلَانَ is said of one whose strength has become weakened; meaning † *His well-twisted rope, or rope of two twists, has become a rope of a single twist.* (TA.) — سَحَلَ الْقِرَاءَةَ, inf. n. سَحَلٌ, *He performed the reading, or recitation, in consecutive portions, continuously:* and some relate it with ج [i. e. سَجَلٌ]: سَحَلٌ is syn. with سَوَّدٌ, signifying the making [a thing] to be consecutive in its parts, or portions. (TA.) — بَاتَتْ السَّمَاءُ تَسَحَلُ لَيْلَتَهَا † *The sky continued pouring forth water that night:* (As, S, TA:) inf. n. as above. (TA.) — And سَحَلَتِ الْعَيْنُ, (K,) aor. as above, (TA,) inf. n. سَحَلٌ and سَحُولٌ, † *The eye wept;* (K;) poured forth tears. (TA.) — سَحَلَ, aor. = (S, K) and =, (K,) inf. n. سَحِيلٌ and سَحَالٌ, (S, K,) [the latter inf. n. erroneously written in the CK سَحَالٌ,] *He (an ass) made a rolling sound in his chest; whence the ass of the desert is called سَحَالٌ:* (S: [see also سَحِيلٌ below:]) *he (a mule, K, and an ass, TA) brayed.* (K, TA.)

3. ساحلوا, (S, K,) inf. n. مَسَاحَلَةٌ, (TA,) † *They took, (S,) or came, (K,) to the ساحل [or shore, &c., of the sea].* (S, K, TA.) Hence, in a trad. respecting Bedr, فَسَاحَلَ بِالْبَعِيرِ *And he brought the caravan to the ساحل of the sea.* (TA.) — هُوَ يَسَاحَلُهُ, inf. n. سَحَالٌ and مَسَاحَلَةٌ, *He contends, disputes, or litigates, with him.* (TA.)

4. اسحل فلاناً † *He found the people reviling such a one, (K, TA,) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) — See also 1, in the latter half of the paragraph.

7. انسحل *It became pared, or peeled; or had its outer covering or integument, or its superficial part, stripped off, scraped off, rubbed off, abraded, or otherwise removed: or it became pared, peeled, or stripped, off.* (K.) It is said, in this sense, of the surface of the earth [as meaning † *It was stripped of what was upon it by the wind:* see 1, third sentence]. (TA.) — انسحلت الدَّوَاهِرُ *The*

pieces of money became smooth. (S.) — *It poured out, or forth; or became poured out, or forth.* (TA.) — انسحلت الناقة † *The she-camel was, or became, quick, or swift, in her going, or pace.* (As, TA.) — انسحل بالكلام † *He (an orator, S, TA) ran on with speech: (S, K, TA:) or was fluent, and diffuse, or without pause, or hesitation, therein.* (TA.)

سَحَلٌ *A white garment or piece of cloth:* (Msb:) or *a white, thin garment or piece of cloth:* (TA:) or *a white garment or piece of cloth, of cotton, (S, K,) of those of El-Yemen:* (S:) pl. [of mult.] سَحُولٌ and سَحَلٌ (S, Msb, K) and [of pauc.] اَسْحَالٌ. (K. [See also ثِيَابٌ سُحُولِيَّةٌ, below.]) — And *A garment, or piece of cloth, of which the spun thread is not composed of two twists; as also سَحِيلٌ:* (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Aboo-Nasr, it (the latter) is applied also to a garment, or piece of cloth, of which the spun thread is a single yarn: the مَبْرُورٌ is that of which the spun thread is twisted of two yarns: and the مَتَامِرٌ is that of which the warp and the woof are each of two yarns. (S, TA.) — Also, (K,) or سَحِيلٌ, (S,) or both, (TA,) *A rope that is of a single strand;* (K, TA;) or the latter, a rope that is twisted of one twist, like as the tailor twists his thread: the مَبْرُورٌ is that which is composed of two twists twisted together into one: (Aboo-Nasr, S, TA:) such a rope is also termed مَسْحُولٌ; but not مَسْحَلٌ, for the sake of [analogy to] مَبْرُورٌ; (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also مَسْحَلٌ:]) سَحِيلٌ likewise signifies thread not twisted; (Aboo-Nasr, S, TA;) or spun thread not composed of two twists. (TA.) — Also Ready money: (S, TA:) an inf. n. used as a subst. [properly so termed]. (TA.)

سَحَالٌ: see سَحِيلٌ.

سَحَالٌ: see مَسْحَلٌ.

سَحُولٌ *One who beats and washes and whitens lothes: hence, accord. to some, ثِيَابٌ سُحُولِيَّةٌ* [q. v.]. (TA.)

سَحِيلٌ: see سَحَلٌ, in three places. — Also, and سَحَالٌ, [both mentioned above as inf. ns., (see 1, last sentence,)] *The rolling sound in the chest of the ass: (S, K:) or the former, [and probably the latter also,] the most vehement braying of the wild ass.* (TA.)

سَحَالَةٌ *Filings of gold and of silver (S, K) and the like, (S,) or of anything.* (TA.) — *The husks of wheat and of barley and the like (K, TA) when stripped off therefrom, and so of other grains, as rice and [the species of millet called] دُخْنٌ: accord. to Az, the particles that fall off of rice and of millet (ذُرَّةٌ) in the process of bruising, or braying, or pounding, like bran.* (TA.) — And [hence,] † *The refuse, or lowest or basest or meanest sort, of a people or party of men.* (IqAr, K, TA.)

ثِيَابٌ سُحُولِيَّةٌ *Certain garments, or pieces of cloth, (S, Mgh, Msb, K, TA,) of cotton, (S, TA,) white, (Mgh, TA,) so called in relation to سَحُولٌ, (S, Mgh, Msb,) a place, (S, K,) or town, (Mgh, Msb,) of El-Yemen, (S, Mgh, Msb, K,) where they are woven, (K,) or whence they are brought: (Msb:) some say سُحُولِيَّةٌ, with damm; (Mgh, Msb, TA;) so say Az and El-Kutabee; (Mgh;) a rel. n. from سَحُولٌ, pl. of سَحَلٌ, (Mgh, Msb, TA,) meaning “a white garment or piece of cloth (Mgh, TA) of cotton;” (TA;) but this is [said to be] a mistake; (Msb;) or it is allowable because فَعُولٌ sometimes occurs as the measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, to garments, or pieces of cloth, beaten and washed and whitened; so called in relation to سَحُولٌ meaning “one who beats and washes and whitens clothes.” (TA.)*

سَاحِلٌ † *A shore of a sea or great river (S, Msb, K, TA) [and] of a river (نَهْرٌ) like جُدٌّ; (Mgh in art. جَدٌّ;) [generally, a sea-shore, sea-coast, or seaboard;] and a tract of cultivated land, with towns or villages, adjacent to a sea or great river: (K:) a reversed word, (IDrd, S, K,) by rule مَسْحُولٌ, (IDrd, K,) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like تَامِرٌ and لَابِنٌ,] meaning *having abrading water (ذُو سَاحِلٍ مِنَ الْهَيَاةِ)* when the tide flows and ebbs and so sweeps away what is upon it. (K.) And *The side (سَيْفٌ) of a valley.* (K in art. سَيْفٌ.) Pl. سَوَاحِلٌ. (Msb.)*

إِسْحَالٌ *A kind of trees, (AHn, S, K,) resembling the [species of tamarisk called] أُثْلٌ, and growing in the places where the [trees called] أَرَاكٌ grow, in plain, or soft, tracts: (AHn, TA:) its twigs are used for cleaning the teeth: (AHn, K, TA:) and Imra-el-Kays likens the fingers of a woman to tooth-sticks (مَسَاوِيكٌ) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except إِجْرَدٌ and إِجْرَدٌ and إِبْلَمٌ and إِبْلَمٌ. (TA.)*

أَسَاحِلٌ [a pl. of which the sing. is not mentioned] *Water-courses, or places in which water flows.* (Ibn-'Abbád, K.)

مَسْحَلٌ: see سَحَلٌ.

مَسْحَلٌ *An implement for cutting, hewing, or paring, (Lth, K, TA,) of wood. (Lth, TA.) — A file. (S, K.) — [Hence,] † *The tongue, in an absolute sense: (K, TA:) [see مَبْرُورٌ: or as being an instrument of reviling,] from سَحَلَ “he reviled.” (TA.) J explains الْمَسْحَلُ as meaning اللِّسَانُ الْخَطِيبُ, (K, TA,) and MF defends this as meaning *The tongue that speaks well:* (TA:) [and it is said in the Ham p. 689 to signify اللِّسَانُ الَّذِي لَا يَتَأْتِي لِلْكَلامِ, app. meaning *the tongue that does not prepare itself for speech; i. e. the ready tongue:*] but [F says that] the right reading is اللِّسَانُ وَالْخَطِيبُ (K) [i. e.] —**

مَسْحَلٌ also signifies i. q. **مُخَطِّبٌ** † [A speaker, an orator, or a preacher; or a good speaker &c.]: and an eloquent **مُخَطِّبٌ**; (K, TA;) one who scarcely, or never, stops short in his speech; excelling such as is termed **مُضَقِّعٌ**. (TA.) — † One who is skilled in the reading, or reciting, of the *Kur-án*: (K:) from **سَحَلَ** meaning the "making" [a thing] "to be consecutive in its parts, or portions;" and the "pouring forth" [water &c.]. (TA.) — A copious rain: (K:) from **سَحَلَ** meaning the act of "pouring forth." (TA.) — A water-spout (**مِيزَابٌ**) of which the water is not to be withstood [so I render **يَطَاقُ مَاءَهُ**, app. meaning, that pours forth its water with such violence that no obstruction will resist it]. (O, K.) — The mouth of a **مَزَادَةٌ** [or leathern water-bag]. (O, K.) — A brisk, lively, sprightly, or active, waterer, or cup-bearer. (O, K.) — Extreme (**نَهَائَةٌ**) in bounty, or munificence. (O, K.) — A courageous man, who acts, (**يَعْمَلُ**, so in the M and K, TA,) or charges, or makes an assault or attack, (**يُحْمِلُ**, so in the O, TA,) alone, or by himself. (M, O, K.) — The flogger who inflicts the castigations appointed by the law (O, K) before, or in the presence of, the Sultán. (O.) — I. q. **لِجَامٌ** [as meaning The bridle, or headstall and reins with the bit and other appertences]; as also **سَحَالٌ**; (K;) like as you say **مِنْخَقٌ** and **نِطَاقٌ**, and **مِئْزَرٌ** and **إِزَارٌ**: (TA:) or its **فَأْسٌ**; (K;) which is the piece of iron that stands up in the mouth [from the middle of the bit-mouth]; as IDrd says in the "Book of the Saddle and Bridle:" (TA:) and two rings, (K, TA,) one of which is inserted into the other, (TA,) at the two extremities of the **شَكِيمَةِ** of the bridle, (K, TA,) which is [generally applied to the bit-mouth, but is here said by SM to be] the piece of iron that is beneath the lower lip: or, accord. to IDrd, the **مَسْحَلُ** of the bridle is a piece of iron which is beneath the lower jaw; and the **فَأْسُ** is the piece of iron that stands up in the **شَكِيمَةِ**; and the **شَكِيمَةُ** is the piece of iron that lies crosswise in the mouth: and the pl. is **مَسَاحِلٌ**: (TA:) or the **مَسْحَلَانِ** are two rings at the two extremities of the **شَكِيمَةِ** [or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]: (S:) they are [also said to be] the **خَدَانِ** [lit. two cheeks] of the bridle: (TA:) the **مَسْحَلُ** is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce **قَيْقَبٌ**. [See also **لِجَامٌ** and **فَأْسٌ**].) One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, **رَكِبَ مَسْحَلَهُ** [He bore upon his bridle, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] † He (a man, TA) followed his error, not desisting from it: (K, TA:) **مَسْحَلٌ** signifying † error: (K:) and [in like manner] **طَعَنَ فِي مَسْحَلِ ضَلَاتِهِ** means † He hastened, and strove in his error. (TA.) Also, the former of these two phrases, † He resolved, or determined, upon

the [or his] affair, and strove, or exerted himself therein: (O, TA:) [for] **مَسْحَلٌ** signifies also † decisive resolution or determination. (O, K, TA.) And † He went on with energy in his discourse, sermon, speech, oration, or harangue: (S, TA:) and so in his poetry. (A, TA.) — Also, [from the same word as meaning the "bridle," or "headstall &c.,"] † The side of the beard: [like as it is called **عَدَارٌ** because it is in the place corresponding to that of the **عَدَارُ** of a horse or the like: (**جَانِبٌ** in the CK is a mistake for **جَانِبٌ**)] or the lower part of each **عَدَارُ** [or side of the beard], to the fore part of the beard; both together being called **مَسْحَلَانِ**: (K, TA: [أَسْفَلُ:] in the CK is a mistake for **أَسْفَلُ**)] or the place of the **عَدَارُ**: (Az, TA:) or the temple; **مَسْحَلَانِ** meaning the two temples: (TA:) and (K) the **عَارِضُ** [or side of the cheek] of a man. (Ibn-'Abbád, O, K.) One says, **شَابَ مَسْحَلَهُ**, meaning † The side of his beard became white, or hoary. (TA.) — A clean (O, K, TA) thin (TA) garment, or piece of cloth, of cotton. (O, K, TA. [See also **سَحَلَ**].) — A rope, (K,) or string, or thread, (M, TA,) that is twisted alone: (K:) if with another, [i. e. with another strand,] it is termed **مُزْمَرٌ**, and **مُغَارٌ**. (TA. [See, again, **سَحَلَ**].) — A sieve. (O, K.) — The wild ass: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a snout, predominates. (TA.) — A brisk, lively, sprightly, or active, ass. (O.) — A low, vile, mean, or morbid, man. (O, TA.) — A devil. (O, TA.) — The name of *The تابعة* (S, O) or [familiar] *juince* or *juine* (K) of [the poet] *El-Ausha* (S, O, K. [In the K it is implied that it is with the article **ال** but accord. to the S and O and TA, it is without **ال**])
مَسْحَلَةٌ A ball of gun thread. (AA, TA.)
مَسْحُولٌ [Parad, pedal, &c.: see 1. — And hence, because abraded by the feet of men and beasts,] A road. (TA in art. **رَفَعٌ**). — And An even, wide place. (O, K.) — See also **سَحَلَ**. — As an epithet applied to a man, Small and contemptible. (O, K.) — And the name of A camel belonging to [the poet] *El-'Ajjáj*. (O, K.)

سمر

1. **سَحِمَ**, aor. **سَحِمَ**, inf. n. **سَحِيمٌ**; and **سَحِمَ**; He, or it, was, or became, black. (Msb.)
2. **سَحِمُوا وَجْهَهُ** They blackened his face; syn. **سَحِمُوهُ**; as also **سَحِمُوهُ**. (A, TA.)
4. **سَحِمَتِ السَّمَاءُ** The sky poured forth its water: (K:) mentioned as on the authority of IAar: but it has been mentioned before, on his authority, as with **ج**. (TA.)
سَحِمٌ: see **سَحِيمَةٌ**. — A sort of tree; (S, K;) like **سَحِيمَةٌ**: (S:) the latter also signifies a sort of tree: (K:) the former is said by ISk to be a certain plant: and by AHn, to be a plant that grows like the **نَصِي** and **صَلْبَانِ** and **عَنْكَبُ**, except that it is taller; the **سَحِيمَةُ** [i. e. the single plant of this species] being sometimes as tall as a man,

and larger. (TA.) — Also Iron: (IAar, K:) n. un. with **س**; meaning a lump, or piece, of iron. (IAar, TA.)
سَحِيمٌ [a pl. of which the sing. is not mentioned,] The blacksmith's hammers. (IAar, K.)
سَحِيمَةٌ Blackness; (S, Msb, K;) as also **سَحِيمٌ**, [mentioned above as inf. n. of **سَحِمَ**,] and **سَحَامٌ**; (K;) like **سَحِيمَةٌ** and **سَحِيمٌ**: (TA in art. **سَحِمَ**;) a blackness like the colour of the crow to which the epithet **سَحِيمٌ** is applied. (Lth, TA.)
سَحَامٌ: see the next preceding paragraph.
سَحِيمٌ: see the next following paragraph.
أَسْحَرٌ Black; (S, Msb, K;) like **أَسْحَرٌ**; (TA in art. **سَحِمَ**;) applied to the crow; see **سَحِيمَةٌ**: (Lth, TA:) fem. **سَحِيمَةٌ**; (Msb, TA;) applied to a plant of that colour; (ISk, TA;) and particularly to the **نَصِي** when it is of that colour, and thus applied as an intensive epithet; and to a woman in the same sense: (TA:) and **إِسْحَامَانٌ** signifies anything black (ISd, K) accord. to some; but this is a mistake, for it is only **أَسْحَرٌ**. (ISd, TA.) — [Hence,] **الأَسْحَرُ** is the name of A certain idol, (K, TA,) which was black. (TA.) — And The night. (TA.) — [Hence likewise,] **أَسْحَرٌ** signifies also Clouds (**سَحَابٌ**): (S, K:) or, as some say, black clouds: and **سَحِيمَةٌ** signifies a black cloud. (TA.) — Also Blood into which are dipped the hands of persons swearing, one to another; (K;) or blood into which the hand is dipped on the occasion of swearing with another or others: said to have this meaning in the saying of *El-Aqshá*,
 * **رَضِيَ بِيَانِ نَدِي أُمِّ تَحَالَفًا**
 * **بِأَسْحَرِ دَاجٍ عَوْضٌ لَا تَتَفَرَّقُ**
 [Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they, i. e. a tribe (**قَبِيلَةٌ**) or a company of men (**جَمَاعَةٌ**), for, without the context, the meaning is doubtful, should not ever become separated]: or it has here one, or another, of three meanings here following. (S.) — The womb. (S.) — The nipple of a woman's breast: (K:) or the blackness of the nipple of a woman's breast. (S.) — A skin such as is termed **زَقٌّ**, for wine: (S, K:) because of its blackness: and **سَحِيمٌ** also signifies a **زَقٌّ**. (TA.) — Also A horn: (S, K:) thus in the saying of *Zuheyr*,
 * **وَتَذْبِيبًا عَنْهُ بِأَسْحَرِ مَذُودٍ**
 [And the frequent repelling of her, or them, from him with a horn; so that **مَذُودٌ** is merely an explicative adjunct, for it also means a horn, or it may be rendered here an instrument for repelling]: (S, TA:) or [as **سَحِمٌ** is here an epithet, and] the meaning is, with a black horn. (TA.) Another poet uses the phrase **تَذَبُّ بِسَحَامَيْنِ**, [so in the TA, app. a mistranscription for **تَذَبُّ**,] i. e., [reading **تَذَبُّ**, She repels] with a pair of horns; using the fem. as meaning **بِصَيِّتَيْنِ**;

as though he said بِصِيحَتَيْنِ سَحَابَيْنِ [with two black horns]. (IAar, TA.)—The fem., السَّحَابَةُ also signifies *The ذب* [here meaning anus]: (K:) because of its colour. (TA.)—For another signification of the fem., see سَحْر.

أَسْحَابُ *Of the colour termed أَدْمَةٌ [here app. meaning tawinness] in an intense degree.* (TA.)—Also *A sort of tree.* (M, K.) A poet uses the phrase الأَسْحَابُ الأَسْحَابُ [The black, or dark, اسحمان]. (M, TA.)

إِسْحَابٌ: see أَسْحَرُ, first sentence.

سحن

1. سَحَنَ (S, L, K,) aor. سَحَنَ, (K,) inf. n. سَحْنٌ (L,) *He broke a stone.* (S, L, K.) And *He crushed, bruised, brayed, or pounded, a thing.* (L.)—Also *He rubbed [in the CK ذلك is erroneously put for ذلك] a piece of wood so as to make it smooth, (L, K,) with an instrument called مِسْحَنٌ, without taking anything from it.* (L.)

3. سَاحَنَ الْهَالَ: see 5.—The inf. n. مَسَاحَنَةٌ signifies also *The meeting [another] face to face.* (L, K.)—And you say, سَاحَنْتُكَ (L,) inf. n. مَسَاحَنَةٌ (S, L, K,) *I mixed with thee in familiar, or social, intercourse:* (L:) and *did so in a good manner.* (S, L, K.) And سَاحَنَهُ الشَّيْءَ *He joined, or took part, with him in the thing.* (L.)

5. سَحَنَ الْهَالَ *He looked at the سَحَنَاءُ [or aspect &c.] of the مال [i. e. cattle, or other property]; as also سَاحَنَهُ (L, K.) You say, تَسَحَّنْتُ الْهَالَ فَرَأَيْتُ سَحَنَاءَهُ حَسَنَةً [I looked at the aspect of the cattle, or other property, and saw the aspect thereof to be goodly]. (S, L.)*

سَحْنٌ *A numerous congregation:* so in the phrase يَوْمَ سَحْنٍ [A day of a numerous congregation]. (K.)

كَنْفٌ *Quarter, shelter, or protection; syn. كَنْفٌ:* so in the saying, هُوَ فِي بَيْتِهِ [He is in his quarter or shelter or protection]. (K.)

سَحْنَةٌ and سَحْنَةٌ (L, K,) or the latter, and, as sometimes pronounced, سَحْنَةٌ (S,) and سَحْنَةٌ (S, L, K,) pronounced سَحْنَةٌ by Fr, the only person heard by A'Obeyd to pronounce it thus, and said by Ibn-Keysán to be thus pronounced because of the faucial letter, (S, L,) but سَحْنَةٌ is better, (L.) *Aspect, appearance, or external state or condition:* (S, L, K:) and simply *state, or condition:* (L:) and *colour:* and *softness, or smoothness, of the external skin:* and i. q. نَعْمَةٌ [as meaning softness, or delicateness: in the CK, النَعْمَةُ is erroneously put for النَعْمَةُ]. (L, K.) You say, إِنَّهُ لَحَسَنُ السَّحْنَةِ (L) and سَحْنَاءُ (S, L) [Verily he is goodly in aspect, &c.]: and هَؤُلَاءِ قَوْمٌ حَسَنٌ سَحْنَتِهِمْ [These are a people, or party, whose aspect, &c., is goodly]. (S, L.) And سَحْنَةٌ is also expl. as signifying *The beauty of the hair, and of the complexion, and of the external skin, of a man.* (L.) And it occurs in a trad. as meaning *The external skin*

of the face; and is sometimes pronounced سَحْنَةٌ and is also called the سَحْنَةُ. (L.)

سَحْنَةٌ: see what next precedes.

سَحْنَةٌ: see سَحْنَةٌ, in two places.

سَحْنَةٌ and سَحْنَةٌ: see سَحْنَةٌ; the former in four places.

مُسْحَنٌ *A horse goodly in condition; as in the saying, جَاءَ الْفَرَسُ مُسْحَنًا [The horse came goodly in condition]: fem. with ة: (L, K:) you say فَرَسٌ مُسْحَنَةٌ (L,) or مُسْحَنَةٌ (S, [so in my copies,]) a mare goodly in condition and in aspect, (L,) or goodly in aspect. (S.)*

مِسْحَنٌ *An instrument with which wood is rubbed so as to make it smooth without taking anything from it.* (L.)

مِسْحَنَةٌ *A thing with which stones are broken.* (S, L, K.) *I. q. صَلَاةٌ [i. e. A stone such as fills the hand: or a stone with which, or on which, one brays, or powders, perfumes or other things]. (L, K.) [In the CK, الصَّلَاةُ is erroneously put for صَلَاةٌ or its var. الصَّلَاةُ.] A thing with which gold is rubbed so that it becomes smooth and glistening. (Skr pp. 154 and 155.) And its pl. مَسَاحِنٌ is said to signify *Stones with which are crushed, or brayed, the stones of [i. e. containing] silver. (Skr, L.) And Mill-stones with which one grinds. (Skr.) And Thin stones with which iron is made thin, (L, K,) [in the former of which يَهَيُّ is erroneously put for يَهَيُّ.] like [as is done with] the مَسْنَنُ. (L.) And Stones of [i. e. containing] gold and silver: (Skr, K:) so says Ibn-Habeeb. (Skr.)**

مُسْحِنٌ: see فَرَسٌ مُسْحَنَةٌ.

سحى and سحو

1. سَحَوْتُ (S, Mgh) first pers. سَحَا الطَّيْنُ (K,) and سَحَيْتُ (S,) aor. يَسْحُو (S, Mgh, K,) and يَسْحَى (S, K,) inf. n. سَحْوٌ (Mgh, TA) and سَحَى (K, TA,) *He scraped off, (S, K,) or cleared away, (Mgh, K,) [the clay, soil, or mud,] عَنْ وَجْهِهِ الأَرْضِ [from the surface of the earth], (S, Mgh,) with the مَسْحَاةُ [q. v.]. (Mgh.)* *He cleared, or swept, away the live, or burning, coals:* (K:) ISd says, I think that Lh has mentioned this; but the verb well known in this sense is with سَحِخَ. (TA. [See سَخَا.])—سَحَا الشَّحْرَ عَنِ الإِهَابِ, inf. n. سَحْوٌ, *He scraped, or pared, off the fat from the skin, or hide.* (TA.) It is said in a trad., as some relate it, فَجَعَلْتُ تَسْحَاهَا, or, as others relate it, تَسْحَلَهَا, both meaning the same, i. e. *And she betook herself to paring, or stripping, off from it the flesh that was upon it.* (TA in art. سَحَل.) And سَحَا الشَّحْرَ signifies *He pared, or stripped, off the flesh.* (TA.)—سَحَا الشَّعْرَ (K,) aor. يَسْحُو and يَسْحَى, inf. n. [app. سَحْوٌ and سَحَى] (TA,) *He shaved off the hair; as also سَحَاهُ.*

أَسْحَى (K.)—سَحَوْتُ الْقُرْطَاسَ, and سَحَيْتُهُ, aor. أَسْحَى, *I scraped off, or otherwise removed, the superficial part of the paper.* (S.) [And] سَخَا مِنْ الْقُرْطَاسِ *He took a little from the paper.* (K, TA. [See سَخَاةٌ, second sentence.])—سَخَا (S,) first pers. سَخَوْتُ and سَخَيْتُ (S,) aor. يَسْحُو and يَسْحَى (TA,) *He bound the writing (S, K) with a سَخَاةٌ (K) or with the سَخَا [q. v.]; (S;) and so سَخَاهُ (K,) inf. n. تَسْحِيَةٌ; (TA;) and اسجَاهُ (K;) as in the M. (TA.)*

2: see the next preceding sentence.

4. أَسْحَى *He (a man S) had many أَسْحِيَةٌ [pl. of سَخَاةٌ, (q. v.), n. un. of سَخَاةٌ]. (S, K.)—See also 1, last sentence.*

7. انسحى *It was, or became, pared; or pared off.* (TA.)

8: see 1, in two places.

سَخَا: see the next paragraph, in two places.

سَخَاةٌ *The قَشْرُ [or covering, integument, peel, or the like,] of anything: pl. [or rather coll. gen. n.] سَخَاةٌ. (S.) See also سَخَاةٌ. — A certain thorny tree; (K, TA;) the fruit thereof is white: it is a herb in the spring-season, as long as it remains green: when it dries up in the hot season, it is a tree. (TA.) — A bat: (ISh, S, K:) pl. سَخَاةٌ; (K;) or [rather] it is the n. un. of سَخَا, which is syn. with خَفَاشِي [used as a gen. n.]: (ISh, S:) and سَخَاةٌ is a dial. var. of سَخَا used in this sense, accord. to Az. (TA.) — I. q. سَاحَةٌ [i. e. The court, or open area, of a house]: (S, K:) formed from the latter word by transposition: (TA:) one says, لَا أُرِيكَ بِسَاحَتِي [I will assuredly not see thee in my quarter, or tract, and my court]. (S.) And I. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.)*

سَخَاةٌ: see سَخَاةٌ, in two places. — Also *A certain plant, (S, K,) having thorns, (K,) and having a blossom of a red hue inclining to whiteness, called the بهونة [app. a mistranscription for بهرمة]: (TA:) the bees feed upon it, (S, K,) and their honey in consequence thereof becomes sweet (S, K*) in the utmost degree. (K.) — See also سَخَاةٌ.*

سَخَاةٌ, of a writing, (S, K, TA, [in the CK and in my MS. copy of the K, written سَخَاةٌ,]) and سَخَاةٌ (TA,) or [rather] the former is the n. un. of the latter, (S.) *A certain thing with which a writing is bound; (S, K, TA;) called in Pers. مِهْر نَامَه (PS,) or بَنْد نَامَه; (Adillet el-Asmà of Meyd, cited by Golius;) and in Turkish نَامَه بَاغِي; (Mirkat el-Loghah, cited by the same;) [a sealed strip of paper with which a letter, or the like, is bound:] the letter of a kádee to another kádee is perforated for the سَخَاةٌ, and is then sealed [upon this strip:] (Mgh in art. نَحَزَمَ:) pl. أَسْحِيَةٌ. (S.) [The same seems to be meant by what here follows:] سَخَاةٌ الْقُرْطَاسِ (K, TA,) with ة, (TA,) and سَخَاةٌ (K, TA,) with و [and],*

(TA,) or **سَحَاةٌ**, (so in the CK,) or this last also, like **سَحَاةٌ**, is a dial. var. of the first, (TA,) and **سَحَاةٌ**, (K, TA, [in the CK written with fet-h to the س, but it is]) like **كَتَابَةٌ**, with **س**, (TA,) *What is taken from paper*; (K;) *the small portion [or strip, app.] that is taken from paper*: (TA:) pl. **أَسْحِيَةٌ** [as above]. (K.) — Also, (S, M,) or **سَحَايَةٌ**, (K,) *A portion* (K) of cloud. (S, K.) One says, **مَا فِي السَّمَاءِ سَحَاةٌ** [There is not in the sky a portion of cloud]. (S.) — **السَّحَاةُ** [in the CK **السَّحَاةُ**] also signifies *The meninx*; for SM adds, [in which is the brain]; (TA;) as also **السَّحَايَةُ**, with **kesr** [to the س]. (K.)

سَحَايَةٌ, (K, TA,) [in the CK **سَحَايَةٌ**, but it is] with **kesr**, (TA,) *Anything that is pared, or peeled, from a thing*. (K, TA.) — See also **سَحَاةٌ**, in three places. — Also *The art, or craft, of making the kind of implement called سَحَاةٌ*: (K, TA:) in this sense, likewise, with **kesr**, agreeably with analogy. (TA.)

سَحَاةٌ *A maker of the kind of implement called سَحَاةٌ*. (T, K.)

سَاحِجٌ, applied to a [lizard of the species called **سَاحِجٌ**], *That feeds upon the plant called سَاحِجٌ*. (S.)

سَاحِجَةٌ, (S, K,) [from **سَاحِجٌ**,] the **ة** denoting intensiveness, (TA,) *A torrent that carries away everything*; (K;) *that pares and sweeps away everything*. (TA.) — And *A rain that falls with vehemence*, (S, K,) *paring the surface of the earth*. (S.)

أَسْحِيَةٌ (with damm, TA) *Any integument of skin upon the portions of flesh that are on bones*. (Az, K.)

أَسْحَوَانٌ, with damm, (S, K,) *A man* (S) *that eats much*. (S, K.) — And (K) *Beautiful, or comely*, (K,) so expl. by AO, (TA,) [and] *tall*, (K,) thus expl. by Fr, likewise applied to a man. (TA.)

مَسْحَاةٌ *A shovel, or spade, of iron*; (MA, PS;) *an implement* (S, Mṣb, K) *like the مَسْحُورَةٌ, except that it is of iron*, (S, Mṣb,) *with which clay, soil, or mud, is cleared away* (Mṣb, K) *from the surface of the earth*: (Mṣb:) *a مَسْحَاةٌ [for digging, i. e. a spade,] has a cross piece of wood upon which the digger presses his foot*: (K, voce **عَسْرٌ**;) and there is a *curvel kind*, [app. a sort of hoe,] *such as is called in Pers. كَنْدٌ*: (S:) pl. **مَسَاحٌ**. (S, Mṣb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to **مَسَاحٌ**; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) — **مَسْحَاةُ النَّارِ** means [The fire-shovel;] *a thing with which the fire is stirred*. (TA voce **مَسْحَرَاتٌ**.)

سحب

1. **سَحَبٌ** [inf. n. of **سَحَبٌ**] i. q. **صَحَبٌ** [inf. n. of **صَحَبٌ**], (A, K,) signifying *The raising a loud cry, or a clamour*: (TA:) or it [is used as a subst., and] signifies *a confusion of sounds*. (Mgh, MF, TA.) The substitution of **س** for **ص** is allowable in every word containing **ح**: [for instance,] in a trad. [cited voce **سَحَبٌ**, q. v., as some relate it], the hypocrites are described as **سَحَبٌ بِاللَّيْلِ سَحَبٌ بِالنَّهَارِ**. (TA.)

سَحَابٌ *A necklace (قِلَادَةٌ) made of [the composition termed] سَكٌ and of other things, without any jewels*: (S:) or *a قِلَادَةٌ of cloves and سَكٌ and مَحَلَبٌ [q. v.], without jewels*, (A, K, TA,) *and without pearls*: and likewise, *of gold*: and of silver: or, accord. to Az, it is, with the Arabs, any قِلَادَةٌ, whether with jewels or without: accord. to IATH, *a string on which are strung beads, worn by boys and by girls*: (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. **سَحَابٌ**. (S, K.) [Hence] one says, **وَجَدْتُكَ وَارِثَ السَّحَابِ** [I have found thee to be the inheritor of the سَحَابِ], meaning, *like the boy that has no knowledge*. (A, TA.)

سحر

سَحْبَرٌ *A certain kind of trees, (S, K,) the heads of which, when it grows tall, bend and hang down*; [a coll. gen. n.]; n. un. with **ة**: (TA:) *it resembles the إِذْخِرُ; (K;) or *it is like the ثَمَارُ [or panic grass], and has a [root such as is termed] جَرْتُومَةٌ; its branches, or twigs, are, in abundance, like the كَرَاثُ [app. كَرَاثُ, a certain large tree, growing on the mountains]; and its fruits resemble brooms of reeds, or are more slender*: (AHn:) *serpents make their abodes at its roots*. (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'áwiyeh, **لَا تُطْرُقُ إِطْرَاقَ الْأَنْعَوَانِ**, [Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar]; meaning *do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged*. (TA.) One says also, **رَكِبَ فَلَانٌ السَّحْبَرَ**, meaning, *Such a one acted perfidiously, treacherously, or unfaithfully*. (S.) And a poet says,*

وَالْقَدْرُ يَنْبُتُ فِي أَصُولِ السَّحْبَرِ

† [And perfidy grows at the roots of the sakhbar]: (S:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.)

سخت

سَخْتٌ, (S, K,) originally Pers., (TA,) *Vehement, or intense*; (S, K;) as also **سَخِيْتُ** (K)

and **سَخِيْتُ**. (S, K.) One says, **هَذَا حَرٌّ سَخْتٌ**, (Lh, S,) or **سَخْتٌ لَخْتٌ**, (TA,) *This is vehement, or intense, heat*; a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, **مَسْحُوحٌ** for **مَسْحُوحٌ**. (Lh, S, TA. [See also **سَخْتٌ**].) And **حَلْفٌ سَخِيْتُ** *Vehement swearing*. (S.) And **كَذِبٌ سَخِيْتُ** *A vehement lie*: and *a pure, or an unmixed, lie*. (TA.) — Also, from the Pers., *Anything hard and thin or fine*. (TA.)

سَخِيْتُ: see the preceding paragraph: — and that here following.

سَخِيْتُ: see the first paragraph, in three places. — Also *Dust rising very high*: (S, K:) and **سَخِيْتُ** likewise signifies [the same, or] *dust rising high*; (TA in art. **سَخْتٌ**;) as also **سَخِيْتُ** and **سَخِيْتُ** and **سَخِيْتُ**; (K in that art.;) said to be arabicized words from the Pers. **سَخْتٌ**: (TA in that art.;) and the first (**سَخِيْتُ**) [and app. the others also], *fine dust*. (TA in the present art.) And *Anything fine*; as, for instance, flour, or meal. (AA, TA.) **سَوِيْقٌ** [or meal of parched barley, &c.]: (As, TA:) or **سَوِيْقٌ** that is not moistened with any seasoning, or savoury admixture: (S:) or **سَوِيْقٌ** having little grease or gravy [mixed with it]; as also **سَخِيْتُ** and **سَخِيْتُ**. (K and TA in the present art. and in art. **سَخْتٌ**.) And **سَوِيْقٌ خَوَارِيٌّ** [or white flour]. (As, K.)

سَخِيَانٌ and **سَخِيَانٌ** (K, TA) and accord. to some **سَخِيَانٌ**; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shiháb [El-Khafájee], in the “Sharḥ esh-Shifá,” mentions only the form with **kesr** to the **س** and **fet-h** and **kesr** to the **ت**; and Ibn-Et-Tilimsánee mentions only the form with damm to the **س** and **fet-h** and **kesr** to the **ت**, adding that it is also written with **ح**; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with **ح**, which he affirms to be unknown; (TA;) [Morocco-leather; so in the present day;] *tanned goat's skin*; an arabicized word, (K,) from the Pers.: expl. by IATH as *juzubo-coloured [or dark dull red] skins (جُلُودٌ عَنَابِيَّةٌ)*; not [such as from their red colour are termed] **أُدْمٌ**. (TA.)

سَخِيَانِيٌّ *A preparer and seller of سَخِيَانٌ*. (K, TA.)

سند

سُنْدٌ [The matter contained in the secundines;] *a yellow, thick water [or fluid], that comes forth with the fetus*; (S, M, K;) as also **سُنْدٌ**: (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, **سُنْدٌ** upon the face: (S, L:) or *blood and water in the membrane that envelops the fetus of a beast*: or *what comes forth with the membrane that envelops the fetus*: said to be

peculiar to the human species: or common to the human species and beasts: (L:) or the water [or fluid] in that membrane; as also سُخْتٌ and نَخْطٌ and فُقٌ: (IAar, TA in art. فُقٌ): or [the placenta; i. e.] a thing like the liver, or like the spleen, compact, which is in the membrane that envelops the fetus of a beast: sometimes children play with it: or that membrane itself: and i. q. رَهْلٌ [which is expl. as meaning yellow water in the سَخْدُ, and it is also the inf. n. of رَهَلَ, q. v.]: and سَخْدٌ is a dial. var. thereof in all its senses, those above mentioned and those following. (L.) — Also The urine of a camel's fetus (فَصِيلٌ) in its mother's belly. (L.) — And † Yellowness in the face [as in the trad. above mentioned]. (L.)

مَسْخَرٌ † Having the stomach in a heaving state, agitated by a tendency to vomit, or disordered; (K;) yellow, (S, K,) heavy, (S,) and swollen, (S, K,) by disease or by some other cause. (TA.)

سخر

1. سَخَرَ مِنْهُ, (Fr, Akh, S, A, Mgh, K,) and بِهِ, (AZ, Akh, S, Mgh, K,) like as one says ضَحَكَ مِنْهُ and بِهِ, and هَزِيءٌ مِنْهُ and بِهِ, (Akh, S,) but the former is the more chaste, (En-Nāwawee, TA,) and is that which occurs in the Kur ix. 80, and xi. 40, [&c.] (TA,) and J says that the latter is the worse of the two, (S,) and Fr disallows it absolutely, (TA,) aor. ʿ, (S, Mgh, K,) inf. n. سَخَرَ (S, Mgh, K) and سَخَّرَ (K) and سَخَّرَ (S, K) and سَخَّرَ (K) and سَخَّرَ (S, K,) He mocked at, scoffed at, laughed at, derided, or ridiculed, him; (S, A, Mgh, K, &c. ;) as also † استَسَخَرُ: (A, K:) and † يَسْتَسَخِرُونَ, in the Kur xxxvii. 14, signifies, accord. to Ibn-Er-Rummānee, they invite one another to mock, scoff, deride, or ridicule. (TA.) — It is said in a trad., وَأَنَا الْهَيْكَلُ دَسَخَرَ مِنِّي وَأَنَا الْهَيْكَلُ or, as some say, it is tropical, and means, I dost thou put me in a place which I do not regard as my right? so that it seems to denote a species of mockery. (TA.) — And in another trad. it is said, إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ (A, TA.) — The words (of the Kur [xi. 40] TA) إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ are said to signify If ye deem us ignorant, we also deem you ignorant like as ye deem us ignorant. (K.) — سَخَرَهُ: see 2. — سَخَّرَتِ السَّفِينَةُ, aor. ʿ, † The ship had a good wind and voyage; (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] it obeyed, and ran its course. (TA.)

2. سَخَّرَهُ, inf. n. تَسَخِيرٌ, He constrained him, or compelled him, (JK, S, K,) namely, a servant, or a beast, to do what he [the latter] did not desire, (JK, TA,) or to work, without recompense, or hire, or wages, (S, K,) and without price; (TA;) as also † تَسَخَّرَهُ: (S, Mgh, K:) and [in like manner,] † سَخَّرَهُ, aor. ʿ, inf. n. سَخْرِيٌّ and سَخَّرِيٌّ, he constrained him to do what he did

not desire; compelled him: (K:) or سَخَّرَهُ, he made use of him without compensation, (A, Mgh,) تَسَخَّرْتُ فِي الْعَمَلِ [in work]. (Mgh.) You say, † تَسَخَّرْتُ دَابَّةً لِفُلَانٍ I rode a beast belonging to such a one without recompense. (TA.) — He brought him under, or into subjection; rendered him subservient, submissive, tractable, or manageable. (S, K.) You say, سَخَّرَ اللَّهُ الْإِبِلَ God hath made the camels subservient, or submissive, and manageable. (Mgh.) And in the Kur [xiv. 37], it is said, † وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ † And He hath made subservient to you, or submissive for you, the sun and the moon [to run their appointed courses]. (TA.) [as also † تَسَخَّرَ لَهُ] signifies † It (anything) was rendered submissive or manageable or practicable, to him, or prepared or disposed for him agreeably with his desire. (TA.) You say also, سَخَّرَ اللَّهُ السَّفِينَةَ, inf. n. تَسَخِيرٌ, † God made the ship to obey and to run its course; to have a good wind and voyage. (TA.) سَخَّرَهَا عَلَيْهِمْ, in the Kur lxix. 7, means † He sent it upon them by force; namely, the wind: (Jel:) or made it to prevail against them by his power. (Bd.)

5: see 2, in three places.

10: see 1, in two places.

سَخِرَةٌ One who is mocked at, scoffed at, laughed at, derided, or ridiculed; a laughingstock; (S, A, K;) as also † سَخِرِيٌّ and سَخِرِيٌّ; (Az, A;) which are used as sing., as in the phrase اتَّخَذُوهُ سَخِرِيًّا they made him a laughingstock; (A;) and as pl., as in هُرِّدَكَ سَخِرِيًّا, and also † سَخِرِيَّةٌ, the former being masc. and the latter fem., they are to thee laughingstocks; the former occurring in the Kur [see xxiii. 112, and xxxviii. 63, and xliii. 31,] with dāmm and with kesr accord. to different readings. (Az, TA.) — Also One who is constrained, or compelled, to do what he does not desire, or to work, without recompense, or hire, or wages; (JK, S, Mgh, K, TA;) applied to a servant, (JK, S, Mgh,) and to a beast; (JK, Mgh;) as also † سَخِرِيٌّ (Mgh, K) and سَخِرِيٌّ; (K;) or the former of these, only, is used in this sense; and the latter, and sometimes the former also, in the sense immediately preceding: (TA:) and سَخِرَةٌ is also used as a pl., (JK, A,) as in the phrase هَؤُلَاءِ سَخِرَةٌ لِلسُّلْطَانِ these are persons made use of without compensation for the Sultan: (JK, A:) it also signifies one who employs any person, (K, TA,) or beast, (TA,) that he has subjected, or compelled to obey him, without recompense, or hire, or wages: (K, TA:) [or this is a mistake, and the correct signification is] one who is so employed by him who has subjected him. (L.) — It is also syn. with تَسَخِيرٌ [inf. n. of 2]. (TA in art. سَخِرَةٌ.)

سَخِرَةٌ One who mocks at, scoffs at, laughs at, derides, or ridicules, others, (S, K,) much. (S.) [See also مَسْخَرَةٌ.]

سَخِرِيَّةٌ and سَخِرِيٌّ (T, S, Mgh, K) and سَخِرِيٌّ (T, S, K) Mockery; scoff; derision; ridicule. (T, S, Mgh, K.) — See also سَخِرَةٌ, in three places.

سَخِرٌ A certain herb, or leguminous plant, (Sgh, K,) in Khurásán; (K;) accord. to AHn, i. q. سَخِرَانٌ [q. v.]. (TA.)

سَفِينَةٌ سَاخِرَةٌ [pl. of سَفِينَةٌ سَاخِرَةٌ] Ships obeying, and having a good wind. (S.)

مَسْخَرَةٌ [An occasion, or a cause, of mockery, scoffing, derision, or ridicule]: pl. مَسَاخِرٌ. (A.) You say رَبِّ مَسَاخِرٍ يَعْذِبُ النَّاسَ مَفَاخِرٍ [Many occasions of mockery, &c., men reckon occasions of boasting, or glorying]. (A.) And هُوَ مَسْخَرَةٌ [He is a cause of mockery, &c.]. (A.) [See also مَسْخَرَةٌ.] — Also One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (A.) [See also سَخِرَةٌ.]

مُسَخَّرٌ Any one that is constrained, or compelled, [brought into subjection, or made subservient or submissive,] and managed, unable to free himself from constraint. (TA.) — وَالنُّجُومُ وَالْمَسَخَّرَاتُ بِأَمْرِهِ [in the Kur xvi. 12 means And the stars are made subservient, or submissive,] running their courses. (Az, TA.)

سخط

1. سَخَطَ, aor. ʿ, inf. n. سَخَطٌ (S, Mgh, K*) [and مَسْخَطٌ, (see سَخَطٌ, below,)] He was, or became, displeased, or discontented; (S, K, TA;) as also † تَسَخَطَ; (K, TA;) syns. كَرِهَ and تَكْرَهَ [the latter of which, app. referring particularly to † تَسَخَطَ, properly and generally signifies, when intrans., he expressed, or showed, dislike, displeasure, disapprobation, discontent, or hatred]: (TA:) he was, or became, angry; (S, Mgh, TA;) and † تَسَخَطَ signifies the same; or he became angered; syn. تَغَضَّبَ. (TA.) You say, سَخَطَ عَلَيْهِ [He was, or became, displeased, or discontented, or angry, with him]. (Kur v. 83.) And سَخَطَهُ He was, or became, displeased, or discontented, with him; as also † تَسَخَطَهُ; both expl. by لَمْ يَرْضَ بِهِ; (Ham p. 502;) and the latter by تَكْرَهُهُ [which signifies as above, like كَرِهَهُ, and also he expressed, or showed, dislike of it, displeasure with it, disapprobation of it, discontent with it, or hatred of it]; (K, TA;) and لَمْ يَرْضَهُ; (TA;) as in the saying, كُلَّمَا عَمِلْتُ لَهُ عَمَلًا تَسَخَطَهُ [Every time that I did for him a deed, he expressed, or showed, dislike of it, &c.]; and in like manner, † أَعْطَاهُ قَلِيلًا فَتَسَخَطَهُ [He gave him little and he expressed, or showed, dislike of it, &c.]: (TA:) and [hence,] † تَسَخَطَ عَطَاةً He deemed his gift little, and it did not stand with him in any stead; expl. by لَمْ يَقَعْ مِنْهُ اسْتَقْلَاهُ وَلَمْ يَقَعْ مِنْهُ [TA:] and [hence,] † تَسَخَطَ اللَّهُ بِسَخَطٍ لَكُمْ كَذَا. (S, K.) You say also, اللَّهُ يَسَخَطُ لَكُمْ كَذَا, meaning God forbiddeth you such a thing: or it may refer to the desire of punishing for it. (TA.)

4. اسْخَطَهُ [He displeased, or discontented, him:] he angered him; made him angry. (S, Mgh, K.)

5: see 1, in seven places.

سُخِطَ, (S, Mṣb, K,) a subst. from سَخَطَ, (Mṣb,) *Dislike, displeasure, disapprobation, or discontent*; (TA;) *contr. of رَضِيَ*; (S, K, TA;) as also *سَخَطٌ* (Sgh, K) and *سَخَطٌ* (S, K) and *سَخَطٌ*: (Sgh, K:) [the last two of which are inf. ns.:] *anger*; (Mṣb;) as also *سَخَطٌ*. (TA.)

سَخَطٌ: see سَخِطَ, in two places.

سَخِطَ: see سَخَطَ.

سَاخَطَ [*Displeased; discontented*:] *angry*. (S.)

مَسَخَطٌ: see سَخَطَ.

مَسَخَطَةٌ [*A cause, or means, or an occasion, of dislike, displeasure, disapprobation, or discontent*: and, of *anger*: or a *cause, &c., of procuring dislike, &c.*: pl., app., مَسَاخِطٌ and مَسَاخِطَةٌ. Hence the saying,] *الْبِرُّ مَرْضَاةٌ لِلرَّبِّ مَسَخَطَةٌ لِلشَّيْطَانِ* [*Piety is a cause of approbation to the Lord; a cause of disapprobation, or anger, to the devil*]. (TA.)

مَسْخُوطٌ *Disliked, disapproved, or hated*: (A, K:) in this sense applied to a gift. (A, TA.) You say also, *هُوَ مَسْخُوطٌ عَلَيْهِ* *He is an object of anger*. (TA.) — [Hence,] *Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape*: [and hence applied by the Arabs in the present day to any idol or other image of ancient workmanship; such being regarded by them as metamorphosed in consequence of having incurred the wrath of God:] and *short*: but thus applied, it is a vulgar term. (TA.)

سَخَفَ

1. سَخَفَ, [aor. ʔ,] inf. n. سَخَافَةٌ (Mgh, Mṣb, TA) and سَخِفَ, or, accord. to Kh, the former only, (Mṣb,) said of a garment, or piece of cloth, (Mgh, Mṣb, TA,) *It was, or became, thin, flimsy, or unsubstantial*; (Mṣb;) *scanty in the yarn*; (Mgh, Mṣb;) or *thin in texture*. (TA.) And سَخَفَ, (TA,) inf. n. سَخَافَةٌ, said of anything, *It was, or became, thin, slender, or unsubstantial*. (Mṣb,* TA. [See سَخَافَةٌ below, voce سَخِفَ.]) And سَخَفَ, inf. n. سَخِفَ, (K,) or rather سَخَافَةٌ, accord. to what is said below of a distinction between these two ns., (TA,) said of a skin for water or milk, *It was, or became, unsound, (K, TA,) altered for the worse, old, and worn out*. (TA.) — سَخَفَ, aor. سَخَافَةٌ, [or سَخِفَ, q. v. infra,] is also said of a man, meaning *He was, or became, slender, or shallow, or weak, in intellect*. (S, K,*) And it is also said of the intellect, meaning *It was, or became, slender, &c.* (K,* TK.)

2. سَخَفَهُ, inf. n. تَسَخِيفٌ, [*It rendered him thin, lean, or emaciated*,] said of hunger. (A, TA.)

3. سَاخَفَهُ, (S, K,) inf. n. مَسَاخَفَةٌ, (TA,) i. q. حَامَقَهُ [*He aided him in his foolishness, or stupidity*]. (S, K.) — مَسَاخَفَةٌ signifies [also] *The showing, or making a show of, foolishness or stupidity*. (KL.)

4. اسخف, inf. n. اسخاف, said of a man, *His property became little, or scanty*. (TA.) —

مَا أَسَخَفَهُ *How [slender, shallow, weak,] deficient, or defective, is he in intellect!* (Sb, TA.)

[10. استسغفه *He deemed him slender, shallow, or weak, in intellect*: but this is perhaps post-classical.]

سَخْفٌ *Slenderness of the means of subsistence*. (AA, K.) — See also the next paragraph.

سَخِفَ (AA, JK, S, Mgh, Mṣb, K) and سَخَفَ (JK, K) and سَخِيفَةٌ and سَخَافَةٌ (K) *Slenderness, shallowness, or weakness, of intellect*, (AA, JK, S, Mgh, Mṣb, K,) *ʔc.*: (K:) or, as some say, *a lightness [of body] incident to a man when he is hungry*: [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them: (see سَخِيفَةٌ, below:)] and some say that سَخِيفَةٌ signifies *weakness of intellect*; or *deficiency thereof*: (TA:) or سَخِفَ is in the intellect; and سَخَافَةٌ is [*thinness, &c.*, (see 1,)] in everything; (Kh, Mṣb, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.)

سَخِيفَةُ الْجُوعِ, (S, K,) and سَخِيفَةٌ, (JK, K,) *The thinness, and leanness, or emaciation, consequent upon hunger*. (JK, S, K.) One says, *بِهِ سَخِيفَةٌ مِنَ الْجُوعِ* *In him is thinness, &c., consequent upon hunger*. (S, TA.)

سَخِيفَةٌ: see سَخِفَ, in two places: — and see the paragraph here next preceding.

سَخِيفٌ, applied to a garment, or piece of cloth, (JK, Mgh, Mṣb, K, TA,) *Thin, flimsy, or unsubstantial*; (Mṣb;) *scanty in the yarn*; (Mgh, Mṣb;) or *thin in texture*. (JK, TA.) It is also applied to anything, as, for instance, clouds (سَحَابٌ), and herbage, (JK,) in both of these cases meaning *Thin*; (TA;) and to a skin for water or milk [as meaning *unsound, altered for the worse, old, and worn out*; see 1]: (JK:) and to the iron head or blade of an arrow or a spear or the like as meaning *long and broad [and app. thin]*. (AHn, TA.) — Also, applied to a man, *Slender, or shallow, or weak, in intellect*: (JK, S, Mgh, Mṣb, K,*) and, thus applied, (K,) or سَخِيفَةُ الْعَقْلِ, (TA,) *lightwitted*; or *light, or unsteady, in intellect*: (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Mṣb.)

سَخَافَةٌ: see سَخِفَ, in two places. [And see also 1, of which it is an inf. n.]

أَرْضٌ مَسْخُوفَةٌ *A land in which is little herbage*: (ISH, K:) from سَخِيفٌ as an epithet applied to a garment, or piece of cloth. (TA.) [See also اَرْضٌ مَسْخُوفَةٌ, in art. سَحَفَ.]

سَخَلَ

1. سَخَلَهُمْ, aor. ʔ, (K,) inf. n. سَخَلٌ, (TA,) *He drove away, repelled, or banished, them*: (K, TA: [in the CK, نَقَاهُمْ is erroneously put for نَقَاهُمْ:]]) and سَخَلَهُمْ signifies the same. (TA.) — And سَخَلَ الشَّيْءَ *He took the thing by deceit*

(K, TA) and by seizure: but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from سَخَلَسَ, like as they said جَذَبَ and جَبَذَ, and بَقِيَ and بَقِيَ. (TA.)

2. سَخَلَتِ التَّنَخْلَةُ, inf. n. تَسْخِيلٌ, *The palm-tree bore dates such as are termed [سَخَلٌ, i. e.] شَيْصِي*: (S, TA:) so in the dial. of El-Hijáz: (TA:) or *it was weak in its date-stones and its dates*: or *it shook off its dates*. (K, TA.) — And سَخَلَتِ, (K,) or سَخَلَتِ التَّنَخْلَةَ, (TA,) said of a man, *He shook the palm-tree in order that its dates might fall off*. (K, TA.) — And سَخَلَهُ, (S,) or سَخَلَهُمْ, inf. n. as above, (K,) *He attributed, or imputed, to him, or them, a vice, fault, or defect*, (S, K, TA,) and *reckoned him, or them, weak*: of the dial. of Hudheyl. (S, TA.)

4. اسخله *It (an affair, or event, TA) kept him, or held him, back; delayed him, or retarded him*. (K, TA.)

سَخَلٌ: see سَخَلَةٌ. — Also † *An infant that is an object of love to his parents*: (IAṣr, O, TA:) originally, the “offspring of the sheep or goat” [app. as a sing. as well as a coll. gen. n.]. (TA.) — See also سَخَلٌ, in two places.

سَخَلَةٌ *A lamb, or kid, in whatever state it be*; (K;) *male or female*: (TA:) or *a lamb, or kid, when just born; male or female*: (S, M, O, Mṣb, K:) or, accord. to some, peculiarly applied to a lamb; and this is affirmed by 'Iyād and Er-Ráfi'ee: accord. to some, peculiarly to a kid; and so affirms IAth: (TA:) [see also سَخَلٌ, in three places:] pl. سَخَلٌ, (S, O, Mṣb, K,) [or rather this is a coll. gen. n.] like as تَمْرٌ is of تَمْرَةٌ, (Mṣb,) [and is app. also used as a sing., (see the next preceding paragraph,)] and [the pl. properly so termed is] سَخَالٌ (S, O, Mṣb, K) and سَخَلَةٌ, which is extr. [as a pl. form, so much so that Sb holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce جَبَاةٌ]. (K.)

سَخَلٌ (Az, S, O, K) and سَخَالٌ, (Az, O, K,) applied to men, *Weak*; (S, O, K;) *bad, vile, or base*; (K;) or *low, ignoble, mean, or sordid*: (Az, O:) a pl. having no sing.: (Az, S, O:) or its sing. is سَخَلٌ: (K, TA: in the CK سَخَلٌ [like the former pl.]) so says Khálid. (IJ, TA.) — Also سَخَلٌ, (CK,) or سَخَلٌ, (TK,) [in the TA without any syll. signs,] *Anything not completed*. (IJ, K.) — Also the former, (S, O, K,) in the dial. of the people of El-Medeeneh, (S, O,) *The sort of dates termed شَيْصِي*, (S, O, K,) i. e. of which the stones do not become hard: (TA:) or, accord. to 'Eesà Ibn-'Omar, *dates of which two or three grow together in one place, intermingling*. (O, TA.)

سَخَالَةٌ *Refuse*; syn. نَفَايَةٌ. (JK, O, K, TA: in the CK نَفَايَةٌ.)

سَخَالٌ: see سَخَلٌ.

مَسْخُولٌ *Pronounced to be low, base, vile, mean, or contemptible*: (K:) like مَسْخُونٌ. (TA.) —

Unknown: (S, O, K:) and so مَسْخُولٌ. (O.) A poet says,
 وَأَتَمَّرَ كَوَاكِبَ مَسْخُولَةٍ تُرَى فِي السَّمَاءِ وَلَا تَعْلَمُ
 [And ye are stars unknown, that are seen in the sky but not known]: or, as some relate it, مَسْخُولَةٌ. (S, O.)

سخن

2. سَخَّرَ وَجْهَهُ, [inf. n. تَسْخِيرٌ,] He blackened his face (S, Mgh, Mṣb, K) with سَخَامٌ, i. e. crock of the cooking-pot, (Mṣb,) or it is from السَخَامُ; (Mgh;) like سَخِمَهُ, (Z, TA,) which is from الأَسْخِمُ. (Mgh.) 'Omar said of him who bears false witness, يَسْخِرُ وَجْهَهُ [His face shall be blackened]. (TA.) And one says, سَخَّرَ اللَّهُ وَجْهَهُ, i. e. May God blacken his face: (S:) [or † may God disgrace him:] or † may God hate him, or hate him in the utmost degree; and be angry with him. (Mṣb.) — سَخَّرَ الْمَاءَ, He heated the water, (IAḡr, K, TA,) and made it to boil. (IAḡr, TA.) — And سَخَّرَ بَصَدْرَهُ, inf. n. as above, † He angered him. (K.) — سَخَّرَ اللَّحْمَ, (K,) inf. n. as above, (TA.) The flesh-meat became stinking; (K, TA;) became altered [for the worse]. (TA.)

5. تَسَخَّرَ عَلَيْهِ † He became affected with rancour, malevolence, malice, or spite, against him: (K:) or he became angered against him. (TA.)

سخن: see what next follows.

سُخْمَةٌ, (S, TA, [so in both of my copies of the former, erroneously written by Golius and Freytag, in the first of the following senses, سُخْمَةٌ,] with damm, (TA,) Blackness; (S, TA;) as also سَخْمٌ, (K, TA,) and [سُخْمَةٌ and] سَخْمٌ. (TA.) — And † Anger. (TA.) See also سُخْيَةٌ.

سَخَامٌ Crock, or black matter, [that collects upon the outside] of a cooking-pot. (S, Mgh, Mṣb, K.) — And Charcoal: (K:) heard in this sense from a man of Ḥimyir. (Aḡ, TA.) — [Hence,] Black hair. (TA.) And لَيْلٌ سَخَامٌ and † سَخَامِيٌّ Black night. (Ḥam p. 38.) — Also Soft feathers beneath the upper feathers of a bird: (K, TA:) n. un. with ى. (TA.) — And Soft to the feel, (K, TA,) and goodly; (TA;) applied to a garment, or piece of cloth; such as [the kind of cloth called] خَزٌّ; and cotton; and the like: (K, TA:) you say ثَوْبٌ سَخَامٌ الْمَيْسِ a garment soft to the feel; such as خَزٌّ: and رِيَشٌ سَخَامٌ feathers soft to the feel: and قُطُنٌ سَخَامٌ [cotton soft to the feel]: it is not from the signification of "blackness." (S.) And hence, (S,) خَمْرٌ سَخَامٌ Wine that descends smoothly and easily [down the throat]; as also سَخَامِيَّةٌ (S, K) and سَخَامِيٌّ (K,) or, accord. to 'Alee Ibn-Ḥamzeh, only the former of these two: (TA:) and [in like manner] طَعَامٌ سَخَامٌ food that is soft, or smooth, and easy in descent. (IAḡr.)

سَخِمٌ, applied to water, Neither hot nor cold; as also سَخِينٌ. (AA, L in art. سخن.)

سُخْيَةٌ (S, K) and سَخِيَّةٌ (K) Rancour,

malevolence, malice, or spite; (S, K;) and anger in the soul: (S, TA:) pl. of the former سَخَائِمٌ. (TA.) [See two exs. in the first paragraph of art. سل.] — And the former, by a metonymy, is used as meaning † Excrement, or dung: so in the trad., مَنْ سَكَ سَخِيمَتَهُ فِي طَرِيقِ الْمُسْلِمِينَ, لَعَنَهُ اللَّهُ † [Whoso voids his excrement in the road, or path, of the Muslims, him God curses]. (TA.)

سَخَامِيٌّ, and سَخَامِيَّةٌ: see سَخَامٌ, in three places.

أَسْخِمٌ Black; (S, K;) like أَسْخِمٌ. (TA.) — [The fem.] سُخْمَةٌ is said to be applied to wine (خَمْرٌ) as meaning Inclining to blackness: but what has been said above [app. as to the word and the meaning] is more approved. (TA.) — Also, applied to a [stony tract such as is termed] حَرَّةٌ, Of which what is smooth, or soft, or plain, thereof, is intermixed with what is rugged. (K.)

سَخِيْمٌ One in whom is سُخْيَةٌ, i. e. rancour, malevolence, malice, or spite. (K.)

سخن

1. سَخِنَ, (JK, S, MA, L, Mṣb, K,) aor. ى; (TA;) and سَخِنَ, (S, MA, L, Mṣb, K,) aor. ى; (TK;) and سَخِنَ, (L, Mṣb, K,) which is of the dial. of Benoo-ʿAmir, (L,) aor. ى; (TK;) inf. n. سَخْنَةٌ, (JK, S, MA, L, Mṣb, K,) which is of the first [agreeably with analogy] (JK, S, MA) and of the second also, (S,) and سُخْنَةٌ, (JK, L, K,) which is of the first, (JK,) and سَخْنٌ, (MA, L, K,) [accord. to some copies of the K, in which سَخْنٌ is put instead of سَخِينٌ after these three inf. ns., سَخْنٌ,] which is likewise of the first, (MA,) [or of the first and second,] and سَخَانَةٌ, (L, Mṣb, K,) [also of the first accord. to general analogy,] and سَخْنٌ, (K,) [which is of the third verb;] It was, or became, hot, or warm; (JK, S, MA, L, K;) said of water, (JK, S, L, Mṣb,) &c. (S, MA, L, Mṣb.) And سَخِنَتِ النَّارُ, اِرْجَبُ الْقَدْرِ, [and سَخِنَتِ] aor. ى, inf. n. سَخْنٌ and سَخْنَةٌ, [The fire, and the cooking-pot, became hot.] (L.) And سَخِنَتِ الْأَرْضُ and سَخِنَتِ سَخِنَتِ [The ground became hot]. (L.) And سَخِنَتِ عَلَيْهِ الشَّمْسُ [The sun became hot upon him]: in the dial. of Benoo-ʿAmir سَخِنَتِ. (L.) And سَخِنَ الْيَوْمَ, (L, Mṣb,) and سَخِنَ, aor. ى, and some say سَخِنَ, aor. ى, inf. n. سَخْنٌ and سَخْنٌ, [The day was, or became, hot, or warm.] (L.) And سَخِنَتِ الدَّابَّةُ The beast, being made to run, became hot in its bones, and light, or agile, in its running; [or simply, became hot, or heated; (see EM pp. 172 and 173;)] as also سَخِنَتِ. (L.) And سَخِنَتِ عَلَيْهِ, with keṣr, (JK, S, MA, L, K,) and سَخِنَتِ, (JK, L,) or the former only, (L,) inf. n. سَخْنَةٌ (JK, S, MA, L, K, [in the CK, erroneously,]) and سَخْنٌ (JK, L, K,) and سَخْنٌ, (L, K,) [accord. to the CK سَخْنٌ, but this is a mistake,] contr. of قَرَّتْ (S, L, K*) [i. e.] His eye was, or became, hot, [or heated, or inflamed, by weeping, or by grief or sorrow; or hot] in its tears. (MA.)

2: see the next paragraph.

4. اسخنه; (L, Mṣb, K;) inf. n. اسخَانٌ, (S, L,) He heated it, or warmed it; made it hot, or warm; (S, L, Mṣb, K;) namely, water, (S, L, Mṣb,) &c.; (L, Mṣb;) as also اسخنه, (L, Mṣb, K,) inf. n. تَسْخِينٌ. (S, L.) And اسخن الله عينه, (S, L, K,) and اسخنه, (L, K,) [God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow; or, simply,] made him to weep. (S, L, K.)

سخن: see سُخْمَةٌ. — [The signification of "calor aquae aliarumve rerum," assigned to it by Freytag as on the authority of J, is a mistake, probably occasioned by a fault in his copy of the S.]

سخن an inf. n. of 1 [q. v.]. (MA, L, K.) — Also Hot, or warm; (MA, PS;) i. q. حَارٌ; (S, MA, Mgh, L, K;) contr. of بَارِدٌ; (JK, L;) an epithet applied to water, (JK, MA, Mgh, L,) &c.; (Mṣb;) as is also (in the same sense, JK, MA, Mgh, L) سَخِينٌ, (JK, S, MA, Mgh, L, Mṣb, K,) and سَخَانٌ, (Mṣb,) and مَسْخُونٌ, syn. with سَخِينٌ like as مَبْرُورٌ is with مَبْرُورٌ, &c., (IAḡr, S, L,) or مَسْخُونٌ, [which is syn. with مَسْخُونٌ as meaning heated, or warmed,] like مَعْظَمٌ [in measure], (K,) and سَخِينٌ, (L, K,) and سَخَانِيٌّ, which is the only instance of the measure, (S, L, K, [which measure is said in the S to be فَعَالِيلٌ, but in the K فَعَالِيلٌ,]) and which is also applied to food; (L;) syn. حَارٌ: (L, K:) or, accord. to AA, سَخِينٌ, applied to water, means neither hot nor cold; as also سَخِيمٌ. (L.) And يَوْمٌ سَخِنٌ and سَخَانٌ (S, L, Mṣb, K) and يَوْمٌ سَخَانٌ or سَخَانٌ, (accord. to different copies of the S,) or both these, (K,) and سَخَانٌ, (L, K, [in the CK and in my MS. copy of the K written سَخَانٌ, which is incorrect, and in like manner سَخَانٌ is there written سَخَانٌ, but this, as well as سَخَانٌ, may be correct, for it appears that سَخَانٌ has سَخَانَةٌ for its fem. as well as سُخْنَةٌ,]) and سَخَانِيٌّ signifies the same, [i. e. A hot, or warm, day,] or, accord. to IAḡr, يَوْمٌ سَخَانِيٌّ signifies a day that is [so hot as to be] hurtful, and painful: (L:) and لَيْلَةٌ سَخِنَةٌ (S, L, Mṣb, K) and سَخَانَةٌ (L, Mṣb, K) and سَخَانَةٌ or سَخَانَةٌ, (S, accord. to different copies,) or both, (K,) and سَخَانَةٌ, (L, K,) [i. e. a hot, or warm, night,] or يَوْمٌ سَخَانٌ signifies a day intensely hot, and لَيْلَةٌ سَخَانَةٌ [the latter word being fem. of سَخَانٌ] a sultry night, or intensely hot so that it takes away the breath: (JK:) and it is said in a trad. of Mo'āwiyeh Ibn-Kurrah, شَرُّ الشَّتَاءِ السَّخِينِ, meaning [The worst of winter is] the hot in which is no cold; in the "Ghareeb" of El-Ḥarbee, السَّخِينِ, expl. as meaning the same, but this is probably a mistranscription. (L.)

سخن an inf. n. of 1 [q. v., last sentence]. See also سُخْمَةٌ.

سخنة: see the next paragraph.

سخنة an inf. n. of 1 [q. v.]. (JK, S, &c.) [Hence,] one says, اِنْتِي لَأَجِدُ فِي نَفْسِي سَخْنَةً (L, K, *) as also سَخْنَةً (S, L, K, the only form mentioned in the S in this case) and سَخْنَةً (L, K) and سَخْنَةً and سَخْنًا (K,) or سَخْنًا (JK,) and سَخْنَةً (L) and سَخُونَةً (L, K) [and سَخْنَةً (in the JK erroneously written سَخْنَةً) contr. of اِبْرَدَةٌ], meaning [Verily I find, or experience, in myself] an excess of heat arising from pain: (S, L:) or [simply] heat: or fever. (L, K.) [Hence also,] سَخْنَةُ الْعَيْنِ contr. of قُرْتَبًا [i. e. it signifies A hot, or heated, or an inflamed, state of the eye, by reason of weeping, or of grief or sorrow; or heat in the tears of the eye: see 1, last sentence]. (S, L, K.)

سخنة: see the next preceding paragraph. — One says also, عَلَيْكَ بِالْأَمْرِ عِنْدَ سَخْنَتِهِ, meaning † [Keep thou to the affair] while it is in its first state, before it becomes cold [i. e. unmanageable, like cold iron]. (L.)

سخنة: see سَخْنَةً.

سخنة [as fem. of سَخْنَانٌ]: see سَخْنٌ, latter part. — See also سَخْنَةً.

سَخْنَانٌ and سَخْنَانٌ and سَخْنَانٌ, and سَخْنَانٌ in two places, and the same with س: see سَخْنٌ.

سَخُونٌ Broth heated, or made hot. (S, L, K.)

سخين: see سَخْنٌ, in three places. [See also a saying of 'Amr Ibn-Kulthoom cited in the first paragraph of art. سخو and سخى. — Also, (K,) or سَخِينُ الْعَيْنِ, (S, MA, L,) A man whose eye is [hot, or heated, or inflamed, by weeping, or by grief or sorrow; or] hot in its tears. (S, MA, L, * K, *) — And ضَرْبٌ سَخِينٌ (K,) or سَخِينٌ (L,) † A hot, [i. e.] painful, smiting. (L, K.) [Both are probably correct: that the latter is so is shown by what here follows.] Ibn-Muqbil says,

ضَرْبًا تَرَامَتْ بِهِ الْإِبْطَالُ سَخِينًا

[A smiting which the brave men cast, one at another, burning, or painful: the measure (بسيط) requires us to read the last word thus, with tesh-deed to the ع]. (L.)

سخونة: see سَخِينَةً.

سخونة an inf. n. of 1 [q. v.]. (JK, S, &c.) See also سَخْنَةً.

سخينة A certain thin food, made of flour; (K;) a kind of food made of flour, thinner than [the kind of gruel called] عَصِيدَةٌ and thicker than [the soup called] حَسَاءٌ; like نَفِيثَةٌ, it is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (S, L;) for they ate it much; and were called سَخِينَةٌ: accord. to Az, it is also called سَخُونَةٌ: accord. to AHeyth, on the authority of an Arab of the desert, it is flour thrown upon water or upon milk, and cooked,

and then eaten [with dates (see خَزِيرٌ)], or supped; and this is what is called حَسَاءٌ: [it is said in the Mgh to be the same as حَسَاءٌ:] accord. to others, hot food: or food made of flour and clarified butter: or, of flour and dates, thicker than حَسَاءٌ and thinner than عَصِيدَةٌ. (L.)

سخين: see سَخْنٌ: and سَخِينٌ, in two places.

— Also, (L, K,) in the S سَخِينٌ, which is a mistake, (K,) A مَسْحَاةٌ [or shovel, or spade]: or a curved مَسْحَاةٌ: of the dial. of 'Abd-El-Kays: (S, L:) pl. سَخَايِينٌ. (L, K.) [And] The مَرَّةٌ [or shovel, or spade,] with which one works in earth or mud: (JK:) or the handle of the [implement called] مَحْرَاثٌ [q. v.]; (L, K;) i. e., (L,) its مَرَّةٌ, which is also called مَعْرُوقٌ. (IAqr, L.) And A knife: or a butcher's knife: pl. as above. (IAqr, L, K.)

سَخَايِينٌ: see سَخْنٌ, in three places. Also Rain coming in the intense heat of summer. (JK.)

السَخِينِيْنٌ: see سَخْنٌ, last sentence.

سَخْنٌ; and its fem., with س: see سَخْنٌ, in three places.

سَخْنَةٌ contr. of اِبْرَدَةٌ (K:) [see the latter word: and] see سَخْنَةً.

سَخْنَانٌ and سَخْنَانٌ: see the next paragraph; the latter, in two places.

سَخَانٌ, accord. to Th, (Mgh, L, Mgh,) a pl. having no sing., (S, Mgh, L, Mgh, K,) like تَعَاشِبٌ (S;) or its sing. is سَخَانٌ and سَخْنٌ (Mgh, L, Mgh, K,) Boots; syn. خَفَافٌ [pl. of خَفٌّ]: (JK, S, Mgh, L, Mgh, K:) occurring in a trad., in which it is said, اَمْرَهُمْ اَنْ يَمْسُحُوا عَلَيَّ, (S, L,) [expl. as] meaning [He ordered them to wipe] the turbans and the boots. (L.) [But see what here follows.] — Also A kind of thing like the طَيَالِسُ [pl. of طَيَالِسَانٌ, q. v.]: (K:) Hamzeh El-Ishbahanee says, سَخَانٌ is an arabicized word from [the Pers.]

تَشْكِنٌ [?], the name of a certain kind of head-covering, which the learned men, and the lawyers of the Persians, or the judges of the Magians, exclusively of other persons, used to put upon their heads; and by such as knew not its Pers. original, it has been expl. as meaning a boot. (IAth, L.) — Also i. q. مَرَاجِلٌ [i. e. Cooking-pots, or copper cooking-pots, &c.; pl. of مَرَجَلٌ, q. v.]. (L, K.) [In the CK, المَرَاجِلُ الخَفَافُ is erroneously put for الخَفَافُ وَالْمَرَاجِلُ. See also مَسْحَانَةٌ.]

سَخْنٌ: see سَخْنٌ, second sentence.

سَخْنَةٌ [A cause of heat or warmth]: see an ex. voce مَهْرَدَةٌ [which signifies the contrary].

سَخْنَةٌ A cooking-pot (قَدْرٌ, JK, S, L) of the kind called بَرَامٌ [pl. of بَرْمَةٌ, q. v.], (L, K,) like the [vessel called] قَوْرٌ [q. v.], (JK, S, L, K,)

in which food is heated: or accord. to ISh, a small cooking-pot in which one cooks for a child. (L.)

سَخْنٌ: see سَخْنٌ, second sentence.

سخى and سخو

سَخَى, aor. يَسْخُو; (S, Mgh, K;) and سَخَى, aor. يَسْخَى; (K;) and سَخَى, aor. يَسْخَى; and سَخُو, aor. يَسْخُو; (S, Mgh, K;) inf. n. سَخَاةٌ, (S, * M, Mgh, * K, TA,) of the first verb, (M, Mgh, * TA,) and of the second, (TA,) and سَخُو, (M, K, TA, [in the CK سَخُو,]) of the first verb, (M, TA,) or of the last, (TA,) and سَخُو, (M, K, TA,) of the first verb, (M, TA,) or of the third, (TA,) and سَخَى, (Mgh, K, TA,) of the third verb, (Mgh, TA,) and سَخَاوَةٌ, of the last verb; (S, Mgh, TA;) He was, or became, liberal, bountiful, munificent, or generous; or he affected, or constrained himself, to be generous; (S, * Mgh, * K, * TA;) syn. جَادٌ, and تَكْرَمٌ; (TA;) the inf. ns. signifying جُودٌ (S, Mgh) and كَرَمٌ (Mgh) [or تَكْرَمٌ]. And سَخَتْ نَفْسُهُ His mind was, or became, liberal, &c. (Mgh.) [Accord. to J,] the saying of 'Amr Ibn-Kulthoom, [relating to wine,]

إِذَا مَا الْمَاءُ خَالَطَهَا سَخِينًا

means [When the water mixes with it, and we drink it,] we are, or become, liberal, or bountiful, with our riches; and the assertion that سَخِينًا is from السَخُونَةِ, in the accus. case as a denotative of state, is a mistake: (S:) the former is the saying of AA; and the latter, of Aq: but IB says, on the authority of IKff, that the right explanation is that which J disallows; and Eş-Safadee says the like. (TA.) [See also 5.] — [Hence,] سَخَيْتُ نَفْسِي عَنِ الشَّيْءِ I left, or relinquished, the thing. (S.) And سَخَا بِنَفْسِهِ عَنْهُ He left, or relinquished, it: (TA:) or he held himself far from it; or withdrew his heart from it; as also بَنَيْتُهُ عَنْهُ and سَخَى بِنَفْسِهِ عَنْهُ: (MA:) or سَخَيْتُ نَفْسِي عَنِ هَذَا الشَّيْءِ and سَخَيْتُ بِنَفْسِي عَنْهُ I left, or relinquished, this thing, and my soul did not strive with me to incline me to it. (JK.) And سَخَا قَلْبِي عَلَيْكَ [perhaps a mistranscription for عَنَدَكَ] I endured with patience the being debarred from thee. (JK.) — سَخَا, (K,) aor. يَسْخُو, inf. n. سَخُو, (TA,) He (a man) rested from his state of motion: (K:) from ISd. (TA.) — سَخَا النَّارَ, aor. يَسْخُو, inf. n. سَخُو; (AA, S, K;) and سَخَاهَا, aor. يَسْخَى, inf. n. سَخَى; (AA, S;) and سَخَاهَا, aor. يَسْخَى, inf. n. سَخَى; (Sgh, K;) He made an opening in the live and extinct coals of the fire which had become collected together after it had been kindled: (T, S:) or he made a way [or vent] for the fire, beneath the cooking-pot: (M, K:) or فَتَحَ عَيْنَهَا سَخَا النَّارَ [i. e. he made an opening in the live coals of the fire, that had become collected together, (as expl. in the TK in art. صَخَاةٌ) i. e., that had become compacted; in order that it might burn up well]; as also صَخَاةً: or, as some say, he cleared, or swept, away the

live, or burning, coals of the fire; as also with ح (TA: [see سَخَا:]) and سَخَيْتُ النَّارَ, inf. n. *سَخَيْتُ*, I opened the heart of the place where the fire was kindled, in order that it might burn up well. (JK.) And one says, سَخَيْتُ نَارَكَ meaning Make thou a place upon which to kindle thy fire. (S.) — And سَخَا الْقَدِيرَ, (K,) aor. يَسْخُو, inf. n. سَخُو, (TA,) He made a way [or vent] for the fire beneath the cooking-pot; (K;) mentioned by ISd, who adds that one says also, سَخَا الْجَمْرَ مِنْ تَحْتِ الْقَدِيرِ: (TA:) or the former phrase, [and app. the latter also,] he put aside the live coals from beneath the cooking-pot; (JK, TA;) as also سَخَاهَا. (JK.) — سَخَى, aor. يَسْخِي, inf. n. سَخَا, said of a camel, (S, K,) and of a young weaned camel, (S,) He became affected with a limping, or halting, (S, K,) having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulder-blade: (S:) the epithet applied to the animal in this case is سَخِي, (S, K,) mentioned by Yaḥkoob, (S,) and سَخِي, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure فَعْلٌ, h damm to the medial radical; (TA;) and the pl. of this latter epithet is سَخَايَا and سَخَاوِي. (JK.)

2: see above, in four places.

5. سَخَى He affected, or constrained himself, to be liberal, bountiful, munificent, or generous, (S, K,) عَلَى أَصْحَابِهِ [over and above his companions]. (S.)

سَخَوٌ مِنْ كَلَامٍ Somewhat of speech. (JK.)

سَخِي see سَخَى and see also 1, last sentence.

سَخِي Liberal, bountiful, munificent, or generous; (S, M, A, Mgh, Mṣb, K;) as also سَخِي and سَخِي: (Mṣb, TA:) fem. of the first with ة: pl. masc. سَخِيَاتٌ and سَخَوَاتٌ: and pl. fem. سَخِيَاتٌ and سَخَايَا. (K.) — [Hence,] one says, إِنَّهُ تَسَخَى [Verily he is content to leave, or relinquish, it]. (TA.) — See also 1, last sentence.

سَخَا A certain plant of the [season called] رَيْحٌ: n. un. with ة: (JK:) the latter, of which the former is [said to be] the pl., signifies a certain herb, or leguminous plant, (K, TA,) rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the يَنْبُوتُ [which is variously explained], and a heart, or hernel, (كَبَابٌ,) the grain of which is a remedy for wounds; it is also called سَخَاةٌ; but the more approved pronunciation is with س. (TA in art. صَخُو.)

سَخَوَاتٌ: see the next paragraph.

سَخَاوِي applied to a place, and سَخَاوِيَةٌ applied to a land (أَرْضٌ), Soft in the earth [thereof]; (S, TA;) to which is added in the S, وَهِيَ مِنْسَوِيَةٌ [and it is a rel. n.]; but in the handwriting of Abou-Zekerreyā, وَهِيَ مُسَوِيَةٌ [i. e. and such as is

even, or level]: (TA:) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies land soft in the earth [thereof]: or wide, or ample: as also سَخَوَاتٌ: (K:) or this last signifies a soft, or plain, and wide, or ample, land: (S:) and its pl. is سَخَاوِي and سَخَاوِي [or rather سَخَاوِي, when indeterminate]: (S, K: [in the former, these two pls. are correctly written with the article السَخَاوِي and السَخَاوِي:] or, accord. to AA, سَخَاوِي signifies land, or lands, [for the explanation is ambiguous, app. meaning the latter,] in which is nothing; and in like manner سَخَاوِيَةٌ [but app. as a n. un.]: accord. to Aḡ and A'Obeid, land; but correctly lands: (TA:) or width, or wide extent, (JK, TA,) so some say, (TA,) of a desert, or waterless desert, and vehemence of heat thereof. (JK.)

سَخِي see سَخَى.

أَسْخَى [More, and most, liberal, bountiful, munificent, or generous]: see an ex. voce لَافِظٌ.

مَسَخَى النَّارِ The place that is widened [or hollowed], in the fire, beneath the cooking-pot, in order that it may be able to burn up well: and hence, some say, is derived السَخَاةُ meaning الجُودُ; because the bosom becomes expanded on the occasion of giving. (TA.)

سد

1. سَدَّ (S, M, A, Mgh, Mṣb, K,) aor. سَدَّ, (S, M, Mṣb, K,) inf. n. سَدٌّ; (S, M, Mgh, Mṣb;) and سَدَدٌ; (M;) [but the latter has an intensive signification, or relates to several objects;] He closed, or closed up, an interstice, or intervening space: (M:) and stopped, or stopped up, (M,) or repaired, and made firm or strong, (S, A, K,) a breach, or gap, (S, M, A, Mgh, Mṣb, K,) and the like. (S, Mṣb.) — [Hence one says,] سَدَّتْ عَلَيْهِ سَبِيلُ الطَّرِيقِ [The road, or way, became closed, or stopped, against him]. (K.) And سَدَّ طَرِيقَهُ مِنْ خَلْفِهِ [His road, or way, became closed, or stopped, before him and behind him]. (Zj, M.) And سَدَّ الْأَفُقَ [It obstructed the horizon]; said of a multitudinous swarm of locusts. (S, A, K.) And سَدَّ عَلَيْهِمُ السَّمَاءَ, and سَدَّ عَلَيْهِمُ السَّمَاءَ, It closed, or obstructed, against them, the horizon; [the latter being understood;] said of a collection of clouds rising. (M.) And سَدَّ مَا وَرَاءَهُ [It barred, or excluded, what was behind it]. (M.) — [Hence also,] سَدَّدْتُ عَلَيْهِ بَابَ الْكَلَامِ [I closed, or stopped, to him the door of speech; i. e.] I prevented him from speaking; as though I closed, or stopped, his mouth. (Mṣb.) And مَا سَدَّدْتُ مَا سَدَّدْتُ عَلَيْهِ + I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyh, Mgh.) And مَا سَدَّدْتُ عَلَيْهِ خَصْرَ قَطٍّ + I never stopped an adversary from speaking; (El-Fālik, Mgh, L;) on the authority of Eah-Shaḥbe: (Mgh:) occurring in a trad. (L.) — And هُوَ يَسُدُّ مَسَدًا أَبُوهُ [He fills up, or supplies, the place of his father]:

and يَسُدُّونَ مَسَدًا أَسْلَافِهِمْ [They fill up, or supply, the place of their ancestors]. (A, TA.) And يَسُدُّ بِهِ الْحَاجَةَ [Want is supplied thereby: (M, TA:) [whence the saying,] وَتَوَّوْا تَصَدَّقُوا وَلَوْ بِتَمْرَةٍ فَإِنَّهَا تَسُدُّ مِنَ الْجَائِعِ as alms, though it be but a date, or a dried date; for it will supply somewhat of the want of the hungry]: a trad. (El-Jāmi' eḡ-Ṣagheer.) And يَسُدُّ الرِّمْقَ [It stays, or arrests, the remains of life; as though it stopped the passage of the last breath from the body; or] it maintains, and preserves, the strength. (Mṣb in art. رَمَقٌ.) — And سَدَّهُ + He attributed, or imputed, to him, or he charged him with, or accused him of, a fault; [as though he thereby stopped his mouth; (see سَدَّ);] as also سَدَّهُ. (TA in art. سَت.) — سَدَّ, aor. يَسُدُّ, (S, L, K,) with kesr, (S,) inf. n. سَدَادٌ and سَدُوذٌ, (L, the former inf. n. expl. in the S and K as signifying اسْتِقَامَةٌ,) said of a spear, and an arrow, (TA,) and a saying, (S,) and an action, (TA,) or a thing [absolutely]; (L;) or سَدَّ, [sec. pers. سَدَّدْتُ] aor. يَسُدُّ, with fet-ḥ to the س, (A,) inf. n. سَدَدٌ, (TK, expl. in the S and K as signifying اسْتِقَامَةٌ, like سَدَادٌ, of which it is said in the S to be a contraction,) said of a saying, and an affair; (A;) or سَدَّ, aor. يَسُدُّ and يَسُدُّ, inf. n. سَدَدٌ; (MA;) i. q. صَارَ سَدِيدًا [i. e. It was, or became, right, direct, or in a right state; it had, or took, a right direction or tendency; it tended towards the right point or object]: (S, A, L, K, TA;) and [in like manner] سَدَّدٌ is syn. with اسْتِقَامٌ [which signifies the same]; (S, K;) as also سَدَّدٌ and سَدَّدٌ: (TA:) سَدَّدٌ said of an affair signifies it was, or became, rightly ordered or disposed; in a right state. (Mṣb.) You say, سَدَّدْتُ عَلَيْهِ السَّمَاءَ and سَدَّدْتُ عَلَيْهِ السَّمَاءَ It was, or became, rightly directed towards it. (M.) And سَدَّدْتُ عَلَيْهِ السَّمَاءَ His fore arm was, or became, in a right state, or rightly directed, عَلَى الرِّمْقِ [for shooting]; syn. اسْتِقَامَ. (A.) A poet says, أَهْلِيهِ الرِّمَاقَ كُلَّ يَوْمٍ فَلَمَّا اسْتَدَّتْ سَاعِدُهُ رِمَاقِي [I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me]: Aḡ says that [the reading] اسْتَدَّتْ, with ش, is not to be regarded. (S, TA.) — And سَدَّدْتُ, aor. يَسُدُّ, with kesr to the س, (A, Mṣb, TA,) inf. n. سَدُوذٌ (Mṣb) [and app. also, as above, سَدَادٌ, q. v. infra], is said of a man, (A, Mṣb, TA,) in like manner meaning صَارَ سَدِيدًا [i. e. He was, or became, in a right state; he had, or took, a right direction or tendency; he tended towards the right point or object]: (A, TA:) or, (Mṣb,) as also سَدَّدْتُ, (S, K, TA,) he hit the right thing (S, Mṣb, K, TA) in his saying (S, Mṣb, TA) and in his action: (Mṣb:) or سَدَّدْتُ signifies he said, or did, what was right: (Mṣb:) or he sought what was right; (L, K;) as also سَدَّدْتُ; (L;) or it has this last meaning also. (S, L.) You say, إِنَّهُ تَسَدَّدْتُ فِي الْأَوَّلِ Verily he hits the right thing in the saying. (S, L.) And قَدَّ

أَسَدَّتْ (S, * L) is said to a man when he seeks [or has sought] what is right, (S,) meaning *Thou hast sought what is right*; whether the person thus addressed have hit the right thing or not. (L.) One says also, سَدَّ عَلَيْكَ الرَّجُلُ, aor. يَسُدُّ, inf. n. سد [app. a mistranscription for سَدَاد or سُدُود], *The man said, or did, what was right [against thee]*: so in the handwriting of Sh. (Az, TA.)

2: see 1, first sentence. — [Hence,] سَدَدُ مَلَأَهُ [He filled it up]; namely, a vessel, and a watering-trough. (Aboo-Sa'eed, TA in art. سَخَنَ.) — And سَدَدَ عَلَيْهِمْ كُلَّ شَيْءٍ قَالُوهُ † *He annulled, in opposing them, everything that they said.* (Jábir, as related by Aboo-Adnán.) سَدَدَهُ (S, A, L, Mṣb, K,) inf. n. تَسَدِيدٌ (K,) *He directed it, (A, * L, Mṣb, K,) namely, an arrow, (A, Mṣb,) towards him or it, (A,) or الصِّيدَ إِلَى الصِّيدِ towards the game; (Mṣb;) and سَدَدَهُ, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عَرَضَهُ (S, Mṣb,) or عَرَضَهُ. (L.) — And He taught him the art of shooting. (TA.) — Also, (M, A, K,) inf. n. as above, (S,) *He directed, accommodated, adapted, or disposed, him (S, M, A, K) to that which was right, of words and of actions: (S, K: [and the like is implied in the M and A:]) said of God. (M, A.) And you say, سَدَدُ صَاحِبِكَ Teach thou thy companion, and direct him to the right course. (Sh, TA.) — And [hence,] سَدَدُ مَالِكَ Act thou well with thy property, or cattle. (L.) And سَدَدَ الْإِبِلَ, inf. n. as above, He gave the camels easy access to every pasturage, and to every place where the ground was soft and spacious. (L.) — See also 1, near the end of the paragraph.**

4: see 1, near the beginning: — and see also the latter half of the same paragraph, in five places.

5: see 1, in the latter half of the paragraph, in three places.

7. انسدَّ, said of an interstice, or intervening space, *It became closed, or closed up*; as also استسدَّ: (M:) and both, said of a breach, or gap, (M, A,) *it became stopped, or stopped up, (M,) or repaired, and made firm or strong. (A.)* عَيُونَ الْحُرُزِ † *The punctures made in the sewing of the skin became closed*; (S, K;) expressing a consequence of pouring water into a skin. (S.)

8: see the next preceding paragraph, in two places: — and see also 1, in the latter half of the paragraph, in five places.

سَدٌّ and سَدٌّ Any building, or construction, with which a place is closed or closed up, or stopped or stopped up: (M: [see also سَدَاد:]) a dam: (Mṣb:) a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things: (S, Mṣb, K:) and a mountain: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or, as some say, anything that faces one,

or is over against one, and bars, or excludes, (يَسُدُّ,) what is behind it: whence goats are said to be سَدٌّ بَرِيٍّ † [a barrier behind which is seen poverty]; meaning that they are not of great utility: (M:) or سَدٌّ signifies what is made by man; and سَدٌّ, what is created by God, (Zj, M, Mṣb, K,) as a mountain: (Mṣb:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the pl. is أَسَدَادٌ, [a pl. of pauc.,] (A, Mṣb,) or أَسَدَةٌ, [also a pl. of pauc.,] and سُدُودٌ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this (أَسَدَةٌ) is pl. of سَدٌّ. (M.) You say, سَدٌّ ضَرْبٌ بَيْنَهُمَا and سَدٌّ [A barrier, or an obstacle, was set between them two]: and ضَرْبُ الْأَسَدَادِ [Barriers, or obstacles, were set between them two]. (A.) And سَدَّتْ الْأَرْضُ عَلَيْهِ الْأَسَدَادُ † [The earth, or land, set barriers, or obstacles, against him]; meaning, the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him: (K: in the CK ضَرْبُ:) the sing. of أَسَدَادٌ [accord. to general analogy] is سَدٌّ. (TA.) — [Hence,] the former (سَدٌّ) also signifies, (Fr, S, M, L, K,) or سَدَادٌ, (A,) or the former and سَدَادَةٌ, (L,) † A fault, or defect, (Fr, S, M, A, &c.,) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak: (A:) pl. of the first, (S, M, K,) or of the second, (A,) أَسَدَةٌ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سُدُودٌ, (S, M, K,) or أَسَدٌ [which is a pl. of pauc.]. (M.) You say, † مَا بِهِ سَدَادٌ † There is not in him any fault &c.: and لَوْلَا بَرِيٌّ مِنْ أَسَدَةٍ † Such a one is free from faults &c. (A.) And مَا بَقِلَانِ سَدَادَةٌ † تَسَدُّ فَاهُ عَنِ الْكَلَامِ † There is not in such a one a fault that stops his mouth from speaking. (Aboo-Sa'eed, L.) And لَا تَجْعَلَنَّ † بِجَنِينِكَ أَسَدَةً † By no means render thou thy bosom contracted so that thou shalt be unable to return an answer, like him who is deaf or dumb. (S, K.) — See also سَدٌّ. سَدٌّ [so in the TA, i. e. either سَدٌّ or سَدٌّ,] also signifies † A she-camel by which the sportsman conceals himself from the game; also called دَرَبَعَةٌ and دَرَبَعَةٌ: whence the saying, رَمَاهُ فِي سَدِّ نَاقَتِهِ † [He shot him, or shot at him, by his she-camel whereby he was concealing himself]. (IAqr, TA.) — And سَدٌّ, (M,) or سَدٌّ, (O, K,) is also syn. with ظِلٌّ [as meaning † Shade, or shadow; or cover, or protection]. (IAqr, M, O, K, TA.) A poet cited by IAqr says,

• قَعَدْتُ لَهُ فِي سَدِّ نَفْسٍ مَعْوِدٍ •
• لَذِيكَ فِي صَحْرَاءَ جَدِيمٍ دَرَبَعًا •

† [I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. e. I made him a cover, or screen, to me, in order that he might not see me:

and by جَدِيمٌ he means "old," because الجَدِيمُ signifies الْأَصْلُ, and there is nothing older than the أَصْلُ; and he uses it as an epithet because it implies the meaning of an epithet. (M.) سَدٌّ also signifies A thing, (S, K,) [i. e.] a [basket such as is called] سَلَّةٌ, (M, TA,) made of twigs, (S, M, K,) and having covers (أَطْبَاق): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سَدَادٌ and سُدُودٌ: (M, TA:) or, accord. to Lth, سُدُودٌ signifies [baskets such as are called] سَلَالٌ, [pl. of سَلَّةٌ,] made of twigs, and having covers (أَطْبَاق); one of which is called [not سَدٌّ but] سَدَّةٌ: and it is said also on other authority that the سَلَّةٌ is called سَدَّةٌ and طَبْلٌ. (L, TA.)

سَدٌّ: see the next preceding paragraph, passim. — Also † A swarm of locusts obstructing the horizon: (M:) or so جَرَادٌ مِنْ جَرَادٍ † (TA:) and جَرَادٌ سَدٌّ † locusts (S, M, A, K) that have obstructed, (S, K,) or obstructing, (M, A,) the horizon, (S, M, A, K,) by their multitude: (S, A, K:) in which case, سَدٌّ is either a substitute for جَرَادٌ and therefore a substantive, or it is pl. of سُدُودٌ signifying that which obstructs the horizon and therefore an epithet. (M.) — And † A black cloud, (AZ, S, K, TA,) that has risen in any tract of the sky: (TA:) or a collection of clouds rising, obstructing the horizon: (M:) pl. سُدُودٌ: (S, M, K:) [or] سَدٌّ and سَدٌّ, but the former is the more approved, signify † a cloud, or collection of clouds, rising high, and appearing like a mountain. (M and L in art. صَد.) — And A valley: (K:) so called because it becomes closed, or stopped up. (TA.) — And A valley containing stones and masses of rock, in which water remains for some time, or a long time: pl. سَدَدَةٌ: (S, L, K:) or you say, أَرْضٌ بِهَا سَدَدَةٌ [a land in which are valleys containing stones and masses of rock, &c.]; and the sing. is سَدَّةٌ. (L.) — And † The departure [or loss] of sight: (IAqr, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سَدٌّ: see سَدِيدٌ.

سَدَّةٌ: see سَدٌّ, last sentence.

سَدَّةٌ A certain disease in the nose, (S, M, L, K,) which stops it up, (M, L,) attacking the passage of the breath, (L,) and preventing respiration; (S, L;) as also سَدَادٌ. (S, M, L, K.) A thing that obstructs the passage of the humours, and of the food, in the body. (KL.) [And Any obstruction in the body: pl. سَدَدٌ.] — See also سَدٌّ. — Also [A vestibule, or porch, for shade and shelter, before the door of a house: this is a common signification of the word, and is app. what is meant by its being said that] the سَدَّةٌ is what is before the door of a house: (M, A:) or, as some say, a سَقِيْفَةٌ [i. e. roof, or covering, such as projects over the door of a house &c.]; or a place roofed over: (M:) or a طَلَّةٌ [i. e. roof, or cover-

ing, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a *صَفَة* [or *سَقِيَّة*] before a *بَيْت* [or house, or perhaps here meaning tent]: and a *فَلَاة* at the door of a house (دار): (AA, TA:) or, accord. to Abou-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a *فَنَاء* pertaining to a tent of hair-cloth and the like; and those who make it to be like a *صَفَة*, or like a *سَقِيَّة*, explain the word accord. to the way in which it is used by the people of the towns and villages: (Mgh, TA:) or it signifies the door [itself]: (S, A, Mgh, K:) or it has this meaning also: (Mgh:) some thus apply it to the door itself: (A'Obeyd, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. *سُدُود*. (S, L, Mgh, K.) You say, *رَأَيْتُهُ قَاعًا بِنْدَةً بَابِهِ* [I saw him sitting in the vestibule of his door]: (S, TA:) and *بِنْدَةُ دَارِهِ* [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardà said, *مَنْ يَخْتَصِرُ سَدَّ السُّلْطَانِ يَمُوتُ وَيُغَدِّدُ*, (S, L,) or *مَنْ يَأْتِي الْبَابَ*, i. e. [He who comes to the vestibules, or gates, of the Sultan] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but stands up and sits down: (Mgh in art. *قَدَم*;) this he said when he came to the gate of Mo'awiyeh and did not receive permission to enter. (L.) And it is said in a trad., *الشَّعَثُ الرَّؤُوسِ الَّذِينَ لَا تَقْتَسِحُ لُهُمُ السُّدُودُ*, (S, A,) meaning *الْأَبْوَابُ* [i. e. The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened]. (A.) — Hence, Umm-Selemeh, addressing 'Aisheh, termed her a *سُدَّة*, i. e. a *بَاب* [meaning † A means of communication], between the Prophet and his people. (L, from a trad.) — Also *Palm-sticks*, i. e. *palm-branches stripped of their leaves, bound together, [side by side,] upon which one sleeps.* (M.)

سُدُّ: see the next paragraph, in four places: — and see also *سَدِيدٌ*.

سَدَادٌ [an inf. n. of the intrans. verb *سَدَدَ*; as also *سَدَّدَ*]. [Hence,] one says, *إِنَّهُ لَذُو سَدَادٍ* *Verily he has a faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of affairs, and in shooting.* (TA.) — [Hence also, as a subst.,] *A thing that is right, syn. صَوَابٌ*, (S, A, Mgh, K,) and *قَصْدٌ*, (S,) of what is said and of what is done; (S, A, * Mgh, K;) as also *سَدَّدٌ*, (S, A,) which is a contraction of the former. (S.) One says, *قَالَ سَدَادًا مِنَ الْقَوْلِ* [He said a right thing [lit. of what is said, i. e., a right saying]; (S, A;) as also *سَدَّدَا*. (A.) And *يَصِيبُ السَّدَادَ* *He hits the right thing in speech [or action].* (S.) And *هُوَ عَلَى سَدَادٍ مِنْ أَمْرِهِ* and *سَدَّدَ* [He is following a right course of action in respect of his affair]. (A.) And *أَمْرُ فُلَانٍ يَجْرِي عَلَى السَّدَادِ* *The affair of such a one goes on according to that which is right.* (S.) — [And hence the saying,] *مِنْ سَدَادِ أَرْوَاهِمُ* *A wind came to us from the direc-*

tion of their land. (A, TA.) — It is also used as an epithet, syn. with *سَدِيدٌ*, q. v. (L.) — And *السَّدَادُ* [as though meaning *The right projector*] is a name that was given to a bow belonging to the Prophet, as ominating the hitting of the object aimed at by that which was shot from it. (TA.) — See also *سِنَادٌ*, in three places.

سَدَادٌ: see *سُدَّةٌ*, first sentence.
سَدَادٌ *A thing with which an interstice, or intervening space, is closed, or closed up:* (AO, M, L: [see also *سَدَّ*:] and *a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong:* (A:) pl. *أَسَدَةٌ*. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) *Somewhat of milk that dries up in the orifice of a she-camel's teat;* (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also *A stopper of a bottle* (S, * Mgh, * Mgh, K, * TA) &c.: (Mgh:) in this sense [as well as in those before mentioned] with *كَسَر* (S, Mgh, Mgh, K,) only [to the *س*]: and so in the sense next following. (S, K.) *A body of horse and foot serving as blockaders of the frontier of a hostile country.* (S, K, * TA.) — *سَدَادٌ مِنْ عَوَازٍ* and *سَدَادٌ*, (ISK, S, M, Mgh, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from *سَدَاد* as meaning the "stopper" of a bottle; (Mgh;) and some say that *سَدَادٌ*, with fet-h, is a corruption; (Mgh, K;) expressly disallowed by Aq and ISh; (Mgh;) a prov.; (Meyd;) meaning † *A thing by which want is supplied,* (S, M, Mgh, K,) and *by which life is preserved;* accord. to ISh, *if incomplete;* and accord. to Aq, *a thing by which somewhat of the entire wants of one's case is supplied.* (Mgh.) One says also, *أَصَبْتُ سَدَادًا* † *I attained thereby a thing by which want was supplied;* (S, K, * TA;) or *a means of sustaining life.* (AO, L.) — See also *سَدَّ*, in two places.

سَدُّ: see *سَدَّ*.

سَدِيدٌ, applied to a spear, *Seldom missing;* and [to the same, and] to an arrow, *that hits the mark;* (TA;) and to a saying, (S, M, L,) as also *سَدَادٌ* (M, L) and *سَدَّدٌ*; (L;) and an action; (TA;) and an affair, as also *سَدَّدٌ*; (S, A, L;) *right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object:* (S, M, A, L, TA:) and *سَدَّدٌ*, applied to speech, signifies the same; (TA;) and *true.* (K, TA.) — And applied to a man, meaning *Who pursues a right course;* as also *سَدَّدٌ*; (M;) and [in an intensive sense] *سَدَّدَا*: (TA:) or, (Mgh,) as also *سَدَّدٌ*, (S,) *who hits the right thing in his saying* (S, Mgh) and in his action. (Mgh.)

سَدَادَةٌ: see *سَدَّ*, in two places.
سَدَادٌ: see *سَدِيدٌ*.
سَادَةٌ † *An eye (عَيْنٌ) of which the sight has*

gone; (A;) *that has become white, and with which one does not see, but which has not yet burst:* (As, A, * L, K:) or *that is open, but does not see strongly:* (IAqr, L, K:) pl. *سُدُود*, (IAqr, L,) or *سُدَّدٌ*. (K.) — Also † *An old and weak she-camel.* (IAqr, K.)

أَسَدٌ: see *سَدِيدٌ*, in two places.

سَدَّدٌ [properly *A place of closing, or stopping, &c.*]: see 1, in two places.

سَدَّدٌ: see *سَدِيدٌ*.

سَدَّدٌ *Directed; pointed in a right direction.* (S, TA.) — And *A man directed, accommodated, adapted, or disposed, to that which is right [of words and of actions]; (L;) who does that which is right, (يَعْمَلُ بِالسَّدَادِ وَالْقَصْدِ, S, L,) keeping to the right way; in which sense it is related by some with *كَسَر*, *سَدَّدٌ*. (L.) [Golius explains it as meaning, on the authority of the S, who executes his affairs with sure and good judgment, and with happy success: and Freytag thus explains *سَدَّدٌ*, as from the S.]*

سَدَّدٌ: see the next preceding paragraph, in two places.

سدج

1. *سَدَجَهُ* بِشَيْءٍ, (O, K,) aor. 2, inf. n. *سَدَجٌ*, (TK,) *He thought a thing to be in him;* (O, K;) i. e. *he suspected him of a thing:* (TA:) or *سَدَجَ بِشَيْءٍ* *he imagined, or thought, a thing.* (L.) — See also what next follows, in two places.

5. *تَسَدَجَ*; (S, L, K;) and *سَدَجٌ*, inf. n. *سَدَجٌ*; (L;) *He lied, affected lying, or lied purposely; and forged, or fabricated:* (S, L, K; [in the CK, *تَخَلَّفَ* is erroneously put for *تَخَلَّقَ*];) *he forged and uttered false and vain tales:* (L;) or *سَدَجَ*, aor. 2, signifies [simply] *he lied;* (O, in the present art. and in art. *سَرَجَ*;) like *سَرَجَ*. (O in art. *سَرَجَ*.) [See also *سَرَجَ*.]

7. *انَسَدَجَ* *He fell prostrate; fell upon his face;* (O, K, TA;) *like him who is prostrating himself in prayer:* (TA:) [it may perhaps be a mistranscription for *انَسَدَجَ*; which seems to be better known in this sense: but it is said to be] formed by transposition from *انَسَدَجَ* and [so] *انَسَدَجَ*. (TA.)

سَدَاجَةٌ, used by Ibn-El-Khatteeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning *Easiness, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from سَادَجٌ, an arabicized word from [the Pers.] سَادَهٌ, signifying, with them, "free in intellect," and "easy in nature or disposition:" frequent usage occasioned the change of the *د* into *ج*. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.]*

سَدَاجٌ *A great, or habitual, liar, (S, O, L, K,) who will not tell thee truly whence he comes, but will tell thee lyingly.* (L.) [See also *سَرَاجٌ*.]

سدر

1. سدر, aor. ٤, inf. n. سَدَرَ and سَدَارَةٌ, (§, K.) He became dazzled by a thing at which he looked, so that he turned away his face from it: or became confounded, or perplexed, and unable to see his right course: syn. تَحِيرَ: (K:) and he (a camel) became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat: (§, *K:) also, (TA,) or سَدَرَ بَصْرَهُ, (M,) he [app. a man or any animal] was hardly able to see: (M, TA:) or سَدَرَ بَصْرَهُ he was dazzled, or confounded or perplexed, and did not see well; as also سَدَرَ. (A, TA.) [See also سَدَرَ, below.] — سَدَرَ, (M, K,) or سَدَرْتُ, (§,) aor. ٤, inf. n. سَدَرَ, (M,) He, or she, let down, let fall, or made to hang down, his, or her, hair; (§, M, K;) and in like manner, a curtain, or veil, (M,) and a garment; (Lh;) a dial. var. of سَدَلَ. (§, K,*) — Also سَدَرَ, aor. ٤, inf. n. سَدَرَ and سَدَرُو, He rent his garment. (Yaq-koob, M.)

4. اسدرت الشمس عينه [The sun dazzled his eye, and confused his sight]. (K in art. جهر.)

5. تسدر بثوبه He covered himself with his garment. (AA.)

7. انسدر It (hair, §, M, K, and a curtain or veil, M) hung down; (§, M, K;) a dial. var. of انسدل. (§, K,*) — انسدر يعدو He was somewhat quick, or made some haste, running: (§, M,*) or he went down, or downwards, and persevered (A'Obeyd, K) in his running, going quickly. (A'Obeyd.) [In the CK, for يعدو, is put by mistake بعد.]

Q. Q. 4. اسددر بصره His sight became weak, in the manner described below, voce سداير. (§ in art. سدر, and M and K in art. سدر.) It is of the measure افعلل from السدر; (IKtt;) the م being augmentative. (§.) See also سدر. — اسددرت عينه His eye shed tears; accord. to Lh; but this is not known in the classical language. (M in art. سدر.)

سدر [a coll. gen. n., The species of lote-tree called by Linnæus rhamnus spina Christi; and by Forskål, rhamnus nabeca;] the tree, or trees, of which the fruit is called نبق and نبق: (§, M, Mgh, Mgh, K:) sing., (Mgh,) or [rather] n. un., (§, M, K,) سدر: (§, M, Mgh, K:) and sometimes سدر is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarráj, Mgh:) AHn says, accord. to Aboo-Ziyád, the سدر is of the kind called عَضَاهُ, and is of two species, عبرى and ضال: the عبرى is that which has no thorns except such as do not hurt: the ضال has thorns [which hurt]: the سدر has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the ضال is small: the best نبق that is known in the land of the Arabs is in Hejer (هجر), in a single piece of land which is appropriated to the Sultán alone: it is the sweetest of all in taste and odour: the mouth of him

سدر

who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume: (M, TA:) it is [also] said that the سدر is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed غسل, and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy: the زعور is so described that it may be supposed to be the wild نبق: (Mgh:) when سدر is used absolutely, with relation to the ablution termed غسل, it means the ground leaves of the tree so called: (Mgh, *Mgh:) the pl. of سدر is سَدَرَاتٌ and سَدَرَاتٌ and سَدَرَاتٌ (§, K) and سَدَرٌ (§, M, K) and سَدَرٌ (M, K,) which last is extr. (M.) — سدرة المنتهى is said to be The lote-tree in the Seventh Heaven; (Lih, K,*) beyond which neither angel nor prophet passes, and which shades the water and Paradise: (Lih:) in the Şaheh it is said to be in the Sixth Heaven: 'Iyád reconciles the two assertions by the supposition that its root is in the Sixth, and that it rises over the Seventh: accord. to IATH, it is in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns. (MF, TA.)

سدر [see 1]. You say, فى بصره سدر, and سداير, In his sight is a confusedness, so that he does not see well. (A.) — Some say that it signifies An affection resembling vertigo, common to a voyager upon the sea: or [simply] vertigo. (TA in art. بهل.)

سدر Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course: syn. متحير: (K:) as also سادر: (§, K:) and the former, a camel having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat: (§) and also one having his eyes dazzled by snow; as well as by intense heat. (IAqr.) — عينه سدره His eye is confused in its vision, or dazzled, so that he cannot see well. (A.) — And سدره means An old and weak she-camel. (IAqr, TA in art. سد.) — Also سدر The sea: (§, M, K:) one of the [proper] names thereof; (§;) occurring only in a poem of Umeiyeh Ibn-Abi-ş-Salt: (M:) he says,

فَكَانَ بِرَبْعٍ وَالْمَلَايِكُ حَوْلَهُ
سَدْرٌ تَوَاكَلَهُ الْقَوَائِمُ أَجْرَدُ

[And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth]: (§, M, TA: [but in the M and TA, for حَوْلَهُ, we find حَوْلَهَا; and in the §, for أَجْرَدُ, we find أَجْرَبُ, which is inconsistent with the rhyme of the poem:]) by القوائِمُ he means the winds; and by تَوَاكَلَهُ, [for تَوَاكَلَهُ], [or rather تَتَرَكَّهُ]: he likens the sky to the sea when calm: (TA:) Th quotes thus:

وَكَاَنَّ بِرَبْعٍ وَالْمَلَايِكُ تَحْتَهَا
سَدْرٌ تَوَاكَلَهُ قَوَائِمُ أَنْعَجُ

and says that the poet likens the angels, with respect to their fear of God, to a man affected

with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, سَدْرٌ يَدُورُ وَقَوَائِمُ أَرْبَعُ هُمُ الْمَلَايِكَةُ; to which he or ISd adds, لَا يَدْرِي كَيْفَ خَلَقَهُمْ; but (using a common phrase of ISd) I can only say, but (using a common phrase of ISd) I can only say, لَا أَدْرِي كَيْفَ هَذَا; unless there be some omission in the transcription]: (M, TA:) Sgh says that the correct reading is سَدْرٌ, meaning the kind of tree so called, not the sea; and the author of the Námooos adopts his opinion; but MF rejects it: (TA:) some read وَقَعَا [in the place of يَرِيقُ] and explain it as meaning the seventh heaven. (TA in art. رقع.)

سَدْرِي One who grinds and sells the leaves of the سدر. (TA.) [See also سَدَارٌ.]

سَدَارٌ A thing resembling a [curtain of the kind called] خَدَرٌ: (K:) or resembling a كَلَّةٌ, which is put across a [tent of the kind called] حَبَابَةٌ. (M.)

سَدَارٌ A seller of the leaves of the سدر. (TA.) [See also سَدْرِي.]

سَادِرٌ see سَدِرٌ. — Also Losing his way: you say, إِنَّهُ سَادِرٌ فِي الْفَقِي Verily he is losing his way, in error. (A.) And أَتَى أَمْرَهُ سَادِرًا i. e. [He entered into, or did, his affair] in a wrong way. (Ham p. 432.) — A man without firmness, or deliberation. (M.) You say, تَكَلَّمَ سَادِرًا He spoke without deliberation. (A.) — A man who cares not for anything, nor minds what he does: (§, *M, K:) or one who occupies himself with vain or frivolous diversion. (TA.)

سَدْرٌ A cloudiness of the eye; (K;) and weakness of sight: (TA:) and سَدَائِرٌ [originally pl. of the preceding, app.] weakness of sight, (§, M, K,) or something appearing to a man by reason of weakness of his sight, (M, K,) on the occasion of, (§, M,) or [arising] from, (K,) intoxication (§, M, K) by drink &c., (M,) and from [or if the reading in the CK be correct this prep. should be omitted] the insensibility arising from drowsiness and vertigo. (§, K.) The م is augmentative. (§: but the word is mentioned in the M and K in art. سدر.) See also سَدْرٌ. — Also A king: because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. سدر.)

الأسدران The shoulder-joints, (§, M, A, K,) and the sides: (§, K:) or (so in the M, but accord. to the K "and") two veins (M, K) in the eye, (M,) or in the two eyes: (K:) or beneath the temples. (M.) Hence the saying جَاءَ يَضْرِبُ جَاءَ يَضْرِبُ He came beating (with his hands, TA) his shoulder-joints (§, A, K) and his sides; (§, K;) meaning, the came empty, (§, A, K,) having nothing in his hand, (§,) or having no occupation, (M,) and without having accomplished the object of his desire: (§, K:) and in like manner, أَصْدَرِيَّةٌ (§:) and أَصْدَرِيَّةٌ, جَاءَ يَنْفُسُ أَصْدَرِيَّةٌ He came empty, (§, A, K) and his sides; (§, K;) meaning, the came empty, (§, A, K,) having nothing in his hand, (§,) or having no occupation, (M,) and without having accomplished the object of his desire: (§, K:) and in like manner, أَصْدَرِيَّةٌ (§:) and أَصْدَرِيَّةٌ, جَاءَ يَنْفُسُ أَصْدَرِيَّةٌ

(AZ,) and أَصْدَرِيهِ (TA,) and أَزْدَرِيهِ (ISk,) he came shaking his shoulder-joints: (AZ:) or his sides: meaning as above. (TA.)

مَسْدُور Hair [let down, or made to hang down, or] hanging down; like مَسْدُول (TA.)

مَسْدُور A dazzled eye. (TA in art. مَسْدُر) — A long and direct road. (K ibid.) — And hence, (TA ibid.,) † Right speech or language. (K and TA ibid.)

سدس

1. سَدَسُ الْقَوْمِ (S, M, Mṣb, K, *) aor. ٤, (S, M, Mṣb,) inf. n. سَدَسٌ (M, Mṣb, TA,) He took the sixth part of the possessions of the people. (M, Mṣb, K.) — And سَدَسُ الْقَوْمِ, aor. ٤, (S, M, Mṣb, K,) inf. n. سَدَسٌ (Mṣb, TA,) He was, or became, the sixth of the people: (M, Mṣb, K:) or he made them, with himself, six. (S in art. ثلث.) And He made the people, they being fifty-nine, to be sixty with himself. (A'Obeyd, S in art. ثلث.) And سَدَسٌ also signifies He made fifteen to be sixteen. (T in art. ثلث.)

2. سَدَسَهُ, inf. n. تَسْدِيسٌ, He made it six. (Esh-Sheybānee, and K voce وَحَدَهُ) — He made it to be six-cornered; six-angled; hexagonal: or six-ribbed. (Sgh, TA.) — سَدَسٌ لِأَمْرَاتِهِ, or عِنْدَهَا, He remained six nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَعٌ.)

4. اسْدَسَ الْقَوْمَ The party of men became six: (S, M, Mṣb:) also the party of men became sixty. (M and L in art. ثلث.) — اسْدَسَ الْبَعِيرَ The camel cast the tooth after the رَبَاعِيَةَ; (S, Mṣb, K;) cast the tooth called سَدِيسٌ; (M, A;) which he does in his eighth year: (S, IF, A, Mṣb:) and in like manner one says of a sheep or goat. (M.) — اسْدَسَ الرَّجُلَ The man was, or became, one whose camels came to water on the sixth day, counting the day of the next preceding drinking as the first. (S, * K, * TA.) [See سَدِيسٌ.]

سَدِيسٌ: see سَدَسٌ.

سَدِيسٌ is the original form of سِتٌّ (M, K,) fem. of سِتَّةٌ, which is originally سَدَسَةٌ (M,) [meaning Six; for] the dim. [of سِتٌّ is سَدِيسٌ, and that] of سِتَّةٌ is سَدِيسَةٌ; and the pl. is اَسْدَاسٌ. (S in art. ست, q. v.) — Also [The drinking of camels on the sixth day, counting the day of the next preceding drinking as the first; as will be seen from what here follows;] the period of the drinking of camels [next] after that called خَمِيسٌ: or after six days and five nights: (M, TA:) or their being kept from the water five days, and coming to it on the sixth: (S:) but Sgh says that this is a mistake, and that the correct meaning of the term is, their being kept from the water four days, and coming to it on the fifth; and so it is explained in the [A and] K: (TA:) or their drinking one day, then being kept from the water four days, then coming to it on the fifth day; so [by the application of the term سَدِيسٌ] they include in their reckoning the first

day in which the camels drink: (Aboo-Sahl, TA:) or their remaining in the place of pasture four days [after drinking], then coming to the water on the fifth: (TA:) pl. اَسْدَاسٌ. (M, Sgh, TA.) You say, وَرَدَتْ اِبْلَهُ سَدَسًا [His camels came to the water on the sixth day, counting the day of the next preceding drinking as the first]. (S, A, K.) [Hence the saying,] ضَرَبَ اَخْمَاسًا [which see expl. voce خَمِيسٌ]. (A.) — Also The sixth young one, or offspring. (A in art. ثلث.)

سَدِيسٌ: see سَدِيسٌ, in three places: — and, as an epithet applied to a calf, see عَضَبٌ.

سَدِيسٌ (S, M, A, Mṣb, K) and سُدِيسٌ (S, Mṣb, K) A sixth part; (S, M, A, Mṣb, K;) as also سَدِيسٌ (S, Mṣb, K,) a form used by some, like as one says عَشْرٌ and عَشِيرٌ: (S:) pl. اَسْدَاسٌ. (M, Mṣb, TA.) — [Hence, app., the saying, ضَرَبَ خَمِيسٌ اَخْمَاسَةً, which see expl. voce خَمِيسٌ.]

[سَدِيسٌ as meaning Six and six together, or six at a time and six at a time, seems not to have been heard: see عَشَارٌ. But Freytag mentions سَدِيسٌ as used by El-Mutanabee for سِتَّةٌ.]

سَدِيسٌ: see the next paragraph.

سُدِيسٌ (Sh, S, M, K) and سُدِيسٌ (Sh, M, K,) A garment used to say the latter, (S,) A [garment of the kind called] طَبْلَسَانٌ: (M:) or a طَبْلَسَانٌ, (S, M, K,) or any garment, (Sh,) of the colour termed خَضْرَةٌ [here app. meaning a dark, or an ashy, dust-colour]. (Sh, S, M, K.) — And the former, (K,) or the latter, (M,) SMOKE-BLACK OF FAT; or lamp-black; syn. نَيْلَانِجٌ. (M, K.)

سَدِيسٌ: see سَدِيسٌ: — and see سَدِيسٌ. — Also The tooth that is before that called the رَبَاعِيَةَ; (S, K;) after that called the رَبَاعِيَةَ; (M, L, TA;) as also سَدِيسٌ; (S, K;) masc. and fem., because the fem. names of teeth are all with ة, except سَدِيسٌ and سَدِيسٌ and بَازِلٌ: (S:) the pl. (of the former, S,) is سَدِيسٌ and (of the latter, S) سَدِيسٌ. (S, K.) You say, of a camel, اَلْقَى سَدِيسَهُ [He cast his tooth called the سَدِيسٌ and سَدِيسٌ]. (A.) — And hence, (Mgh,) A camel, (M, A, Mgh, Mṣb,) and a sheep or goat, (M, TA,) casting his سَدِيسٌ, (M, A, TA,) or his tooth that is after the رَبَاعِيَةَ; (Mṣb;) i. e., in the eighth year; (A, Mgh, Mṣb;) as also سَدِيسٌ: (A, Mgh, TA:) masc. and fem.: (M, TA:) or a sheep or goat six years old: (S, K:) pl. سَدِيسٌ. (M.) A poet, (S,) namely, Manṣoor Ibn-Misjāh, speaking of a fine for homicide, taken from among selected camels, (TA,) says,

• فَطَافَ كَمَا طَافَ الْمُصَدِّقُ وَسَطَهَا •
• يُخَيِّرُ مِنْهَا فِي الْبَوَازِلِ وَالسُّدِيسِ •

[And he went round about, as the collector of the poor-rate went round about, amid them, preferring certain of them, among the nine-year-old and the eight-year-old camels]. (S, TA.) — Also A sort of measure, or a sort of مَكْوَكٌ, [in some copies of

the K ضَرَبَ مِنَ الْمَكَايِلِ, and in others and in the O ضَرَبَ مِنَ الْمَكَايِلِ,] (O, K,) with which dates are measured. (O.) — سَدِيسٌ in the saying لَا اَتَيْكَ سَدِيسٌ عَجِيسٌ is a dial. var. of سَجِيسٌ, q. v. (S.)

سَدِيسٌ and سَدِيسَةٌ: see سَدِيسٌ.

سَدِيسِيٌّ, applied to a garment of the kind called اِزَارٌ, (S, A, K,) Six cubits in length; (A, K;) as also سَدِيسِيٌّ. (S, * A, Mṣb, K.) — Also [as meaning Six spans in height, said to be] applied to a slave. (Mṣb in art. خَمِيسٌ.) [But see سَدِيسِيٌّ.] — [Also A word composed of six letters, radical only, or radical and augmentative.]

سَادِسٌ [Sixth]: fem. with ة. (S, K, &c.) See also سَادِسٌ, in art. ست. — سَادِسٌ عَشْرٌ, and the fem. سَادِسَةٌ عَشْرَةٌ, meaning Sixteenth, are subject to the same rules as ثَالِثٌ and its fem., expl. in art. ثلث, q. v.]

سَدِيسٌ: see art. سَدِيسٌ.

سَدِيسِيٌّ A thing composed of six layers or strata, or of six distinct fascicles or the like. (TA in art. ثلث. [See also سَدِيسِيٌّ, below.]) — [Hexagonal; a hexagon.] — A verse composed of six feet. (M.)

سَدِيسِيٌّ A rope composed of six strands. (M in art. ثلث.)

سدف

سَدْفٌ a dial. var. of صَدْفٌ, (K,) which is the more common. (TA. [See the latter.])

سَدْفٌ: see what follows.

مَسْدَفَةٌ a dial. var. of مَسْدَفَةٌ [q. v.]; (TA;) as also مَزْدَفَةٌ; (L and TA in art. زدغ;) and مَزْدَفٌ and مَسْدَفٌ signify the same [as dial. vars. of مَسْدَفٌ]. (TA.)

سدف

2. سَدَفَهُ, (M, TA,) inf. n. تَسْدِيفٌ, (TA,) He cut it in pieces; namely, a camel's hump. (M, TA.)

4. اسْدَفَ It (the night) became dark; (S, M, K;) accord. to some, after the جَنَحٌ [app. as meaning the first part thereof; or about the half; or a great, or the greater, part]: (M:) or let down its curtains, and became dark: and اسْدَفَ and اسْدَفٌ signify the same. (AO, TA.) — And اسْدَفَ الْقَوْمَ The people, or party, entered upon the [period of the night called] سَدْفَةٌ. (M.) — And اسْدَفَ He slept; (AA, K, TA;) as also اسْدَفَ. (AA, TA.) — And † His eyes became dark by reason of hunger or age: (K, TA:) said of a man. (TA.) — Also, said of the daybreak, or dawn, It shone: (S, K, TA:) [thus,] as AO says, it has two contr. significations. (TA.) — And He lighted the lamp: (K:) or one says, in the dial. of Hawāzin, اَسْدَفُوا, i. e. اَسْرَجُوا [Light

ye a lamp, or with a lamp]; from السراج: (S, TA:) or one says in that dial., اَسْدَقُوا لَنَا, i. e. اَسْرَجُوا [They lighted for us a lamp, or with a lamp]. (M.) — Also He moved away or aside [in order that the light might enter a place]. (K.) When a man is standing at a door or an entrance, one says to him, اَسْدَقِي, i. e. Move thou away or aside from the door, or entrance, in order that the chamber, or tent, may become light. (AA, TA. [See also the last sentence of this paragraph.]) — [In all of these senses, perhaps excepting one, it is intrans.: in others, trans.] — You say of a woman, اسدفت القناع, (S, TA,) and الحجاب, (TA,) She let down [the head-covering, and the veil, or curtain]. (S, TA.) — And اسدفت الستر He raised [the veil, or curtain]. (K.) — One says also, اَسْدَقِ الْبَابَ Open thou the door, or entrance, in order that the chamber, or tent, may become light. (S.)

سَدَقَ: see سُدَقَةٌ, in three places. — Also The night. (S, TA.) — And The daybreak, or dawn: (AA, S, K:) and the advent thereof: (Fr, S, K:) and the whiteness of day. (TA.) — Also A ewe: (Ibn-'Abbád, K:) or such as has a blackness like that of night. (TA.) — And سَدَقَ سَدَقٌ is A call to the ewe to be milked. (K.)

سُدَقَةٌ: see the next paragraph.

سُدَقَةٌ and سُدَقَةٌ i. q. سَدَقٌ, (As, S, M, K,) as meaning The darkness, (As, S, K,) in the dial. of Nejd, (As, S,) or of Temeem; (K;) or as meaning the darkness of night; or, as some say, after the جَنَح [which here app. means the first part of the night; or about the half; or a great, or the greater, part]: (M:) and also as meaning the light, (As, S, K, and M in explanation of the first word,) in the dial. of others, (As, S,) or of Keys: (K:) thus having two contr. significations; (S, K;) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (S, M, K,) and second, (K,) the commingling of the light and the darkness, (S, M, K,) as in the time between the rising of the dawn, (S,) or as in the time between the prayer of the dawn, (M,) and that when the sun becomes white, (S, M,) accord. to some, as is said by A'Obeyd; (S;) or, as 'Omárah says, the first signifies darkness in which is light, of the former part of the night and of the latter part thereof, between the redness after sunset and the darkness and between the dawn and the prayer [of the dawn]; And Az says that this is the correct explanation: (TA:) and the first and second, a portion of the night: (M, K:) or the first, a remaining portion of the night: (Ibn-Hábeeb, TA:) or the first of five divisions of the night: (TA in art. حُدْر: see حُدْرَةٌ, voce حُدْر:) and the first, (K, TA,) i. e. with damm, (TA,) or the second, (CK,) as also سَدَقٌ, the blackness of night: (K:) the pl. of the first is سَدَقٌ; as in the saying of 'Alee, كَسَفَتْ عَنْهُمْ سَدَقُ اللَّيْلِ, I removed from over them the darknesses of night: (TA:) and the pl. of سَدَقٌ is اَسْدَاقٌ. (M, TA.) You say also, رَأَيْتُ سُدَقَةَ شَخْصٍ مِنْ بَعْدِ, (M, TA.)

I saw the blackness of his body, or form, from a distance. (TA.) — Also the first, A door, or an entrance: (M, K:) or its سُدَّة [i. e. vestibule, or porch, &c.]: (K:) and a sort of covering over a door to protect it from the rain. (K, TA.)

سَدَقٌ [a pl. of which the sing. is app. سَدَقٌ, like سَدَقٌ,] The corporeal forms or figures or substances of men or other things which one sees from a distance: (K:) accord. to Sgh, (TA,) correctly with ش: (K, TA:) but the truth is, that they are two dial. vars. (TA.)

سَدَقٌ A camel's hump: (S:) or a camel's hump cut into pieces: (M, TA:) or pieces [or slices] of a camel's hump: (Ham p. 258:) or the fat of a camel's hump: (M, K, and Ham p. 257:) [or a very fat hump of a camel: (Freytag, from the Deewán of Jereer:)] pl. سَدَاقٌ and سَدَاقٌ. (TA.)

سَدَاقَةٌ A veil, or covering; a thing that veils, conceals, covers, or protects: whence the saying of Umm-Selemeh to 'Aisheh, (O, K, TA,) when she desired to go forth to El-Basrah, (TA,) أَخَذْتُ وَجْهَهَا i. e. هَكَمْتُ السُّتْرَ i. e. وَجْهَتْ سَدَاقَتَهُ [i. e. وَجْهَتْ سَدَاقَتَهُ (JM in art. وَجْه) Thou hast rent open his veil, or covering, meaning the Prophet's, as is shown in the TA]: (O, K, TA:) or thou hast removed his veil, or covering: (O, TA:) or thou hast removed his veil, or covering, from its place, to which thou wast commanded to keep, and hast placed it before thee: (O, K, TA:) but the saying is also related otherwise, i. e. وَجْهَتْ سَدَاقَتَهُ, mentioned before [in art. سَجَف]. (TA.) One says also, وَجْهَتْ فَلَانَ سَدَاقَتَهُ, meaning Such a one quitted his veil, or covering, and came forth from [behind] it. (TA.)

أَسْدَقٌ, as an epithet applied to night, Dark, (M, [as also سَدَقٌ,]) or black. (K.)

سُدَقٌ Dark: [like أَسْدَقٌ:] and also light: having two contr. significations. (M, TA.) — And Entering upon the [period called] سُدَقَةٌ. (TA.)

سَنَامٌ سَدَقٌ A camel's hump cut into pieces [or slices]. (M.)

حِجَابٌ سَدَقٌ A veil, or curtain, let down. (TA.)

سدل

1. سَدَلَهُ, aor. 2, (S, M, Mgh, Mṣb, K,) and سَدَلٌ, (M, K,) inf. n. سَدَلٌ, (S, M, Mgh, Mṣb,) He let it loose, let it down, lowered it, or let it fall; (S, M, K;) namely, his garment, (S, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and سَدَلَتْهُ signifies the same; (Fr, TA;) as also سَدَلَهُ; (M, K;) or this latter is a mistake; (Mgh;) [but this the author asserts because, he says, he had searched through books without finding it except in the "Nahj-el-Balághah;"] not allowable; (Mṣb;) and the former signifies he let it down, or let it fall, namely, the garment, without drawing together its two sides: (Mgh, Mṣb:) or, as some say, he threw it upon his head,

and let it loose, let it down, or let it fall, upon his shoulders: (Mgh:) and he let it down, or let it fall, namely, hair, not مَعْقُوفٌ [i. e. made recurvate at the extremities], nor tied in knots: (Lth, TA:) and one says also, يَزْدُلُ ثَوْبَهُ, changing the س into ز. (Sb, M.) The سَدَلٌ that is forbidden in prayer is The letting down one's garment without drawing together its two sides: or the enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state; as the Jews used to do; and this applies uniformly to the shirt and other garments: or the putting the middle of the إِزَار [or waist-wrapper] upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades. (TA.) سَدَلٌ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ is said in a trad. [as meaning He made the end of his turban to hang down between his two shoulder-blades]. (Mgh.) And one says also, سَدَلُ شَعْرَهُ عَلَيَّ وَعَنْقَهُ, [meaning He let his hair fall down abundant and long upon his shoulders and his neck,] inf. n. سَدَلٌ. (Ish, TA. [See its pass. part. n., voce سَدَلٌ.]) — Also, aor. 2, (M, K,) inf. n. as above, (TA,) He slit it, or rent it; namely, his garment. (M, K.) — And سَدَلٌ فِي الْبِلَادِ, (O, K,) inf. n. as above, (TA,) He went away into the countries, or provinces. (O, K.)

2: see 1, last sentence but two.

4: see 1, first sentence.

5: see the next paragraph.

7. انسدل [and accord. to Freytag سَدَلٌ also, but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2.] It was let loose, let down, lowered, or let fall; said of hair [&c.]. (MA, KL.) — And انسدل يَعْدُو He was somewhat quick, or made some haste, running; like انسر; the ر and ل being app. interchangeable. (Har p. 576.)

Q. Q. 1. سَوْدَلٌ He (a man) had long mustaches, (IAṣr, TA,) or he had a long mustache. (As, K.)

سَدَلٌ and سَدَلٌ [the former written in a copy of the M سَدَلٌ, but said in the K to be with damm,] A veil, or curtain: pl. [of mult.] سَدُولٌ and [of pauc.] اَسْدَالٌ (M, K) and اَسْدَلٌ. (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yaṣkoob, السَدُولُ is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as السُدُوسُ, meaning a sort of garment: but others relate it differently, saying السَدِيلُ, which is correctly a sing. (M.) [See also سَدَنٌ.]

سَدَلٌ A string of gems or jewels: (S:) or a string of pearls or large pearls, reaching to the breast: (M, K:) pl. سَدُولٌ. (S.) — See also سَدَلٌ.

سَدَلٌ An inclining. (M, K.) [See اَسْدَلٌ.] فِعْلِيٌّ, of the measure فِعْلِيٌّ, an arabicized

word, originally, in Pers., سه دله ["three-hearted"], as though it were three chambers in one chamber (كَانَهُ ثَلَاثَةَ بَيْتٍ فِي بَيْتٍ) حَارِي بِكَمِينٍ [i. e., I suppose, "like the garment of El-Heereh with two sleeves;"] app. meaning that it signifies *An oblong chamber with a wide and deep recess on either hand at, or near, one extremity thereof; so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides.* (§.) [Golius explains it, as on the authority of the §, (in which is nothing relating to it but what I have given above,) thus: *Pers. سه دله seu سه دله, i. q. سدر.*]

سدل The thing [or hanging] that is let down, or suspended, upon the [kind of camel-vehicle for women called] هودج (§, O, K:) pl. [of mult.] سداول and سداول [of pauc.]: (S, O:) the first of which pls. is expl. by Aq as meaning the pieces of cloth with which the هودج is covered; as also سدون. (TA.) — Also A thing [app. a hanging or curtain] that is extended across, or sideways, (يعرض) in the space from side to side of the [tent called] خباء: and (some say, M) the curtain of the حجلة [or bridal canopy, &c.,] of a woman: (M, K:) pls. as above. (TA.)

سدنل, or سندنل, (accord. to different copies of the §,) A certain bird, that eats [the poisonous plant called] بيش [generally applied to the common wolf-sbane, aconitum napellus]: on the authority of El-Jāhīdh. (§.) [See also art. سندنل.]

سودل The mustache. (§, IAqr, K.) You say, سوادله, (Aq, K,) or سوادله, (IAqr,) His mustache, or mustaches, became long. (Aq, IAqr, K.)

سودل An inclining penis: (M, K:) pl. [by rule سداول, but it is said to be] سادل, i. e. like كُتَب. (K.)

سودل and سادل: see what follows.

سودل Hair let loose, let down, lowered, or let fall: (§:) or lank, or long, and pendent; (M, K;) as also سادل: (TA:) or abundant and long, (Lth, TA,) and so سادل, (Ish, TA,) falling upon the back. (Lth, TA.)

سدر

1. سدر, (§, M, K,) aor. س, (K,) inf. n. سدر, (§, M, K,) He repented and grieved: (§:) or he was, or became, affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief. (M, K.) [Hence,] one says, مَا لَهُ هَمٌّ وَلَا سَدْرٌ إِلَّا ذَاكَ [He has no object of anxiety nor of repentance and grief except that: or this saying may be from what next follows]. (§.) — سدر بالشئ, aor. and

inf. n. as above, He desired the thing vehemently, eagerly, greedily, very greedily, or excessively; hankered after it, or coveted it; and he was, or became, devoted, addicted, or attached, to it: (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] السدر is syn. with الحرس:

and اللبج بالشئ, (M, K, [in the CK اللبج بالشئ]) and اللبج بالشئ. (TA.) Hence the trad., مَنْ كَانَتْ الدُّنْيَا مِنْ كَانَتْ الدُّنْيَا [To whomsoever the present state of existence is the object of his anxiety and of his eager desire &c., God places his poverty before his eyes]. (TA.) — And سدر, [i. e. سدر, as is indicated by the form of the part. n. سدر, and by سدر as an inf. n. used in the sense of that part. n.,] said of water, It became altered [for the worse] by reason of long standing, and overspread with [the green substance termed] طحلب, and choked with dust and other things that had fallen into it. (A, TA.) — [And سدر said of a stallion, He was withheld from covering: so in the Deewān of Jereer, accord. to Freytag: it is said of a stallion-camel: see سدر.] سدر الهاء طول العهد [The length of time that had elapsed since the coming thereto of the drinkers] altered the water [for the worse]. (A, TA.) — And سدر الباب He shut, or closed, the door; syn. رده; (IAqr, M, TA;) in the K, erroneously, رده; and so سطمه. (TA.) — See also سدير.

2. سدير [inf. n. of سدر] The binding, or closing, the mouth of a camel [with a muzzle; i. e. the muzzling of a camel: see the pass. part. n., below]. (KL.)

4. سدر, said of water, It was prevented from flowing by dust and wind: so in the Deewān of Jereer, accord. to Freytag.]

7. انسدر دبر البعير The galls, or sores, on the back of the camel became healed. (K, TA.)

سدر, as a sing. epithet: see سدر, last sentence. It is also a pl. of سدور. (M, TA.)

سدر inf. n. of سدر. (§, M, K. [See 1, first four sentences.]) — See also سدر, in two places.

سدر: see the latter half of the next paragraph.

سدر [is a part. n. of سدر: and is also app. used as an imitative sequent to سدر]. You say سدر and سدرمان and سدرمان, (M, K, TA) meaning Repenting and grieving: (TA:) or affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief: (M, K, TA:) and سدر ندم, in which one is used as an imitative sequent to the other; and سدر ندم, and سدرمان, [app. in like manner,] سدر being seldom used without سدر: (TA:) or [ندم سدر, and] ندم سدر, and ندم سدرمان; in which one is said to be an imitative sequent to the other: (§:) or, accord. to IAmb, سدر ندم in the phrase سدر ندم ندم, means, as some say, altered [for the worse] in

intellect in consequence of grief; from سدر ماء, i. e. "water that has become altered [for the worse]:" or, as others say, grieving, not able to go nor to come. (TA.) You say also سدر رجل A man affected with wrath, or rage. (§, TA.)

— And سدر عاشق Affected with amorous, or passionate, desire, in a vehement degree. (AO, K.) — And in like manner, (TA,) سدر فعل (§, M, K) and سدر [which is an inf. n. used as an epithet] and سدرور and سدرور (M, K) A stallion [camel] excited by lust for the female: (§, M, K:) or one that is sent among the she-camels, and that brays amidst them, and, when they have become excited by lust, is taken forth from them, because what he begets is disesteemed; (M, K, TA;) therefore, when he is excited by lust, he is shackled, and pastures around the dwelling; and if he attacks the she-camels, he is muzzled: (TA:) or one that is in any manner debarred from covering; (K;) or the last two epithets have this last signification. (M.) — And سدر ناقة An old and weak she-camel. (AO, TA.) — سدر ماء and سدر and سدر (M, K) and سدر (K) and سدرور (M, TA) and سدرور and سدير (TA) i. q. مندق [i. e. Water filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind]: (M: [in the K and TA, erroneously, مندق:]) pl. سداور [a pl. of pauc.] and سداور [a pl. of mult.]; or the sing. and pl. are alike; (M, K;) [i. e.] you say سداور ماء and سداور, applying pl. epithets to a sing. noun; (Z, TA;) as well as سداور مياه (IAmb, TA, and Ham p. 102) and سداور (IAmb, TA) meaning waters altered [for the worse] (IAmb, TA, and Ham ubi supra) in consequence of long standing, and so سدر: (Ham:) this last is pl. of سدور, as also سدر: (M, TA:) [and each of these two is also used as a sing.; i. e.] you say also سدر ركية and سدر meaning a well filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind: (§, K, TA: [in the CK, مندقة is erroneously put for مندقة:]) or into which varieties of small rubbish, and dust, or small pebbles, whirled round by the wind, have fallen, so that it is nearly choked up: (Lth, TA:) and سدر ماء is expl. as meaning water that has become altered [for the worse]: (IAmb, TA:) سدر, also, applied to water, signifies the same as سدر; (M, K;) and so does سدور: (TA:) [or the former of these, so applied, prevented from flowing by dust and wind. (Freytag, from the Deewān of Jereer.)]

سدر, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of سدور. (M, TA.)

سدر: see سدر, second sentence, in three places.

سدرور and سدور: see سدر, in the latter half of the paragraph; the former word, in two places.

سدير: see سدر, in the latter half of the para-

graph. — Also *Mist*; syn. **فَبَاب**: or *such as is thin*. (M, K.) — And i. q. **كَثِيرُ الذِّكْرِ** (K) [app. as meaning *Remembering God, or celebrating Him, much, or frequently*: for SM adds], hence the saying,

لَا يَذْكُرُونَ اللَّهَ إِلَّا سَدْمًا

[app. *They remember not, or celebrate not, God, otherwise than doing so much, or frequently*: from which it seems that one says, **سَدِمَ** الله, inf. n. **سَدِمَ**, meaning *He remembered, or celebrated, God, &c.*]. (TA.) — And i. q. **تَعَب** [Fatigue: but I incline to think that this explanation is a mistranscription]. (TA.)

سَادِر: see **سَدِمَ**, second sentence, in four places.

سَدِمَ: see **سَدِمَ**, in the former half of the paragraph. — Also A camel left to pasture by itself (K, TA) around the dwelling. (TA.) — And A [camel of generous race, such as is termed] **فَنِيق** having a muzzle put upon his mouth. (S.) — And A camel having galls, or sores, upon his back, and therefore exempted from the saddle until his galls, or sores, have become healed. (K.) — See also **سَدِمَ**, last sentence, in two places.

مَسْدُور: see **سَدِمَ**, in the former half of the paragraph: — and again in the last sentence. — Also A door shut, or closed. (TA.)

سدن

1. **سَدَن**, (S, L, K,) aor. 2, (S, L,) inf. n. **سَدَن** and **سَدَانَةٌ**, [or the latter, accord. to the Mṣb, seems to be a simple subst.,] *He acted as minister, or servant, of the Kaabeh, and [so in the S and L, but in the K “or”] of the temple of idols; (S, L, K;) and performed the office of door-keeper, or chamberlain.* (K.) [And] **سَدَنُ الكَعْبَةِ**. aor. 2, inf. n. **سَدَن**, has the former meaning. (Mṣb.) A’Obeyd says, (L,) **سَدَانَةُ الكَعْبَةِ** signifies *The ministry, or service, of the Kaabeh, (Mgh, L,) and the superintendence thereof, and the opening and locking of its door.* (L.) The **سَدَانَةُ** and the **لِوَاء** [q. v.] belonged to [the family named] Benoo’Abd-ed-Dār in the Time of Ignorance, and the Prophet confirmed it to them in El-Islām: (S, L:) [in the first age of El-Islām,] the **سَدَانَةُ** of the Kaabeh belonged to the sons of Othmán Ibn-Talhah [of the family of Benoo’Abd-ed-Dār]. (Mgh.) **السَدَانَةُ** signifies [also (L)] **الحِجَابَةُ** [which seems to be properly a subst., meaning *The office of door-keeper, or chamberlain, but here seems, from the context, to be used as an inf. n., meaning the performing that office*]: you say, **سَدَنَهُ**, aor. as above, [app. meaning *He acted as door-keeper, or chamberlain, to it, namely a temple, or for him*:] (M, L:) or **سَدَنَهُ**, inf. n. **سَدَانَةٌ**, signifies *he served it, or him.* (MA.) — **سَدَنَ ثَوْبَهُ**, (S, L, K,) and **السَّتْرَ**, (S, L,) aor. 2, and 2, (K,) *He (a man, S, L) let down, or lowered, his garment, (S, L, K,) and the curtain, or veil, (S, L,) and the hair; like سَدَلَهُ [which is held by some to be the original, the ن being held by them to be a substitute for ل: see سَدَنَ]. (Fr, TA in art. سدل.)*

سَدَن: see what next follows, in two places.

سَدَن, (L, Mṣb,) or **سَدَن**, (so in a copy of the M,) or **سَدَن**, and **سَدَان**, (K,) as also **سَدِين**, (AA, L, K,) *A curtain, or veil*: (AA, M, L, Mṣb, K:) [like **سَدَل** and **سَدَل**]: pl. of the first (L) or second (M) [and app. of the last also, like as **أَسْدَان** is pl. of **سَدَل** or **سَدَل** and also of **سَدِيل**], **أَسْدَان**; in which the ن is said by some to be a substitute for ل: (M, L:) or **أَسْدَان** is a dial. var. of **أَسْدَال** signifying the **سُدُول** of the [kind of camel-vehicles for women called] **هُوَادِج**; (S, L;) [i. e.,] accord. to ISk, it signifies *the pieces of cloth with which the هُوَادِج is covered*; (L;) as also **سَدُون**; (Aṣ, TA voce **سَدِيل**;) and its sing. is **سَدِين**, like **سَدِيل**, or] **سَدَن**. (L. [The last word is there thus written, in this instance, with fet-ḥ.]

سَدَن: } see the next preceding paragraph.
سَدَان: }

سَدِين: see **سَدَن**. — Also *Fat*, as a subst. (AA, L, K.) — And *Blood*. (K.) — And *Wool*. (K.)

سَدَانَةٌ *Ministry, or service.* (Mṣb.) [And particularly *The ministry, or service, and superintendence, of a temple of idols*; and afterwards, *of the Kaabeh*: see 1.]

سَادِن *A minister, or servant, of the Kaabeh,* (S, Mgh, L, Mṣb, K,) and [so in the S and L, but in the K “or”] *of the temple of idols*; (S, L, K;) and *one who performs the office of door-keeper, or chamberlain*: (K:) pl. **سَدَانَةٌ**: (S, Mgh, L, Mṣb, K:) or **سَدَانَةٌ** signifies *the door-keepers, or chamberlains, (حُجَاب, [pl. of حَاجِب,]) of the House [of God, i. e. the Kaabeh]; and the intendants of the idols in the Time of Ignorance*; the latter being the primary application: (M, L:) but IB says that there is this difference between the **سَادِن** and the **حَاجِب**; that the latter precludes, and his license to do so belongs to another; whereas the **سَادِن** precludes, and his license to do so belongs to himself. (L.)

سدى and سدو

1. **سَدَا** **بِيَدَيْهِ**, (M,) or **بِيَدَيْهِ**, (K,) [aor. **يَسْدُو**] inf. n. **سَدُو**, (S, M, K,) *He stretched forth (S, M, K) his arms or hands, or, as when said of a camel, his fore legs, (M,) or his arm or hand, or his fore leg, (S, K, TA,) إِلَيْهِ [towards him or it], (CK,) or نَحْوَ الشَّيْءِ [towards the thing], like as do camels (كَمَا تَسْدُو الإِبِلُ) in their going along; (TA;) as also **يَسْدِي**, (M, K, TA,) in [some of] the copies of the K **اسدى**, but the former is the right. (TA.) You say of a man, **سَدَا**, aor. **يَسْدُو**, *He stretched forth his arm, or hand, towards a thing*: and of a camel, **سَدَا**, inf. n. **سَدُو**, *he stretched forth his fore leg in going along*: (Mṣb:) or of a she-camel, **سَدَتْ**, (S, K,) aor. **تَسْدُو**, inf. n. **تَسْدُو**, (S,) *she went with wide steps*; (K;) or *she stretched forth her arms in going along, and went with wide steps*:*

and **مَا أَحْسَنَ سَدُو رَجُلَيْهَا وَأَتَوْ يَدَيْهَا** [How good, or beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!]. (S.) See also **سَدَا**, (M,) or **يَسْدُو**, (S,) **سَدَا** (S, M,) *He went, (M,) or he goes, (S,) towards, or in the direction of, such a thing*; (S, M;) said of a man. (S.) — **سَدُو** also signifies *The going at random, heedlessly, or in a headlong manner, without consideration, or without any certain aim, or object, not obeying a guide to the right course, in journeying*; (S, M;) said in relation to camels and horses. (M.) — Hence, (M,) **سَدَا بِالْجُوزِ**, (K,) aor. **يَسْدُو**, (TA,) inf. n. **سَدُو**, (M, TA,) *He (a boy, or child,) played with walnuts, (M, K, TA,) throwing them into a hole*; (TA;) a dial. var. of **زَدَا**; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also **يَسْدِي**, (M, K, TA,) in [some of] the copies of the K, erroneously, **اسدى**. (TA.) See also **سَدَيْت**, in art. **دحو**. — See also 5. — **سَدَيْتِ الأَرْضِ** *The land was, or became, moistened by much dew, (S, Mṣb,) either from the sky or from the ground.* (S.) And **سَدَيْتِ اللَّيْلَةُ** *The night was, or became, moist with much dew.* (M,* TA.) — **سَدَى البُسْرِ**, (S, K,) or **البَلْح**, (M,) inf. n. **سَدَى**; (TA;) and **أَسْدَى**; (M;) *The dates in the state in which they are termed بَسْر, or بَلْح, [see these words,] were, or became, lax in their تفاريق [or bases, so as to be easily detached therefrom], (S, M, K,) and moist.* (M.)

2: see 4, first three sentences, in four places. — [Hence,] one says of honey, **يَسْدِيهِ التَّحْل**, + [The bees make, prepare, or produce, it]. (M.) — See 4, again, in two places. — See also 5.

4. **اسدى التَّوْبِ**, (S, Mṣb, K,) and **استأه**; (S;) as also **سَدَاهُ**, (K,) inf. n. **تَسْدِيَةٌ**; (TA;) and **تَسْدَاهُ**; (K;) *He set, or disposed, the warp (السدى) of the garment, or piece of cloth*: (S,* Mṣb, K,* TA;) *he made a warp (سدى) in the garment, or piece of cloth*: (Har p. 241:) or **سَدَاهُ** means *he did so for another*; and **تَسْدَاهُ**, *he did so for himself.* (M, TA.) [Golius explains **يَسْدِي** as signifying also “*Oblivit telam viscosiore aqua, ut cui mistus fuerit panis, quod fit roboris conciliandi ergo*”; as on the authority of the KL; in my copy of which I find only its inf. n., **تَسْدِيَةٌ**, expl. as meaning *the weaver’s making a warp in a garment, or piece of cloth (تار در جامه)*: and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, “*Cirris s. fimbriis ornavit vestem.*”] — [Hence,] one says, **هُوَ يَسْدِي الأُمُورَ وَيُنِيرُهَا** (A in art. **نير**) or **يَسْدِي** (TA in that art.) [meaning + *He commences things, or affairs, and completes them*]. And **أَلْحِرْ مَا أَسْدَيْتِ** + *Complete what thou hast commenced* (S and K in art. **لحمر**) of beneficence. (S in that art.) — Hence also, **اسدى بَيِّنْمَرٍ حَدِيثًا**, i. q. **نَسَجَهُ** [i. e. † *He wove, or composed, or he forged, a discourse between them*]. (M, TA.) — And **أَصْلَحَ** i. q. **اسدى بَيِّنْمَرًا** [i. e. † *He effected a*

rectification of affairs, an agreement, a harmony, or a reconciliation, between them two]. (AA, Az, K̄.) — And **اسدى إليه** † *He did a benefit to him*; as also **سدى**, inf. n. **تسديّة**: (K̄.) or **اسدى إليه سدى**, and **سدها** † **عليه**, (M, TA, [thus in the latter case, عليه, not إليه,]) or **اسدى إليه** **معروفا**, (M̄sb,) *he did to him, or conferred upon him, a benefit, benefaction, favour, or the like*: (M, *M̄sb, TA:) [app. from **اسدى الثوب**, and **سدها**; and accordingly mentioned in the M in art. **سدى**: or] it is from **سدى** [or rather **سدا**, inf. n. **سدو**,] as meaning “he (a camel) put forward his fore legs in going along;” for he of whom one says **اسداك خيرا** [*he did to thee good, like اسدى إليك خيرا*,] is as though he stretched forth to thee his arm, or hand, therewith, advancing: (Ham p. 696:) you say, **اسدى نعمة**, meaning **اصطنع** [i. e. *he did a benefit, &c.*]. (Idem p. 759.) — You say also, **طلبت أمرا فأسديته** i. e. † [*I sought a thing, and*] *I attained it, or obtained it*: [as though meaning I stretched forth my hand to it and reached it:] if you do not attain it, or obtain it, you say, **اعسسته**: (S:) or **أسداه** signifies the *attaining quickly*. (KL. [There expl. by the words **زود دريافتن** for which Golius seems to have found in his copy **زود رفتن**; for he has assigned to **اسدى**, as on the authority of the KL, the meaning of *cito incessit.*]) — **اسدها** also signifies *He left, let alone, or neglected, him, or it*: (K̄.) *he left him to himself, uncontrolled, (M, M̄sb,) neither commanded nor forbidden*. (M.) And you say, **أسديت إبلى**, (AZ, T, S,) inf. n. **أسداه**, (AZ, T,) *I left my camels to pasture by themselves*. (AZ, T, S.) — **اسدى البئح**: see 1, last sentence. — **اسدى التخل**: *The palm-trees had dates such as are termed سدى*. (As, T, S, K̄.)

5. **تسدها**: see 4, first sentence, in two places. — Also *He mounted it, or mounted upon it*; (M, K̄.) *he was, or became, or got, upon it*; (S, M, K̄;) syn. **ركبه**, (M, K̄,) and **علاه**; (S, M, K̄;) namely, a thing. (M.) A poet says, (S, TA,) namely, Imra-el-Kays, (TA.)

* **فلما دنوت تسديتها** * **فتوأتا نسيث وتوأتا أجز** *
[And when I drew near, I got upon her, and a garment I forgot, or neglected, and a garment I was dragging upon the ground: **أجز** being for **أجر**.] (S, TA.) And **سدى جاريتته** [or **سدا** (for **أجز**)] meaning as expl. above is mentioned in the M in art. **سدو**, or it may be **سدى** signifies [in like manner] **علاها**. (TA.) — And *He followed him*, (K̄, TA,) and *overtook him*. (TA.) — And *He overcame, or overpowered, him*; namely, a man. (TA.) And *He conquered, or mastered, it*; namely, an affair. (TA.)

8. **استدى**: see 1, in two places. — Also, said of a horse, *He sweated*. (K̄.)

سدا inf. n. of **سدو**. (S, M, K̄.) Hence, **سدا** **خطب** or **يسدو سدو كذا**: see 1. And **خطب** **سدا** **على سدا واحد** i. e. [*The prince, or commander, recited an oration, or a harangue,*

&c., and ceased not to keep to] *one prose-rhyme*. (M.)

سدى of a garment, or piece of cloth, (S, M, K̄, &c.) The *warp*; (MA, KL;) *contr. of لحيمة*; (S, M, M̄sb;) i. e. (M̄sb [in the M “and it is said to mean”]) the *portion [or threads] thereof extended longitudinally* (M, *M̄sb, K̄*) *in the weaving*: (M̄sb:) and it is said to mean the *lower, or lowest, part* thereof: (M: [but this is a strange explanation, which I do not find elsewhere:]) it is [said to be] from **السدو** [inf. n. of **سدا**] signifying “the stretching forth the arm, or hand, or the fore leg, towards a thing:” (Har p. 241: [but it is mentioned in the M as belonging to art. **سدى**; and its dual, mentioned below, requires its being so:]) and **أسدى**, (M, K̄,) also [and more commonly] written **أسدى**, (K̄,) signifies the same; (M, K̄;) as also **سداة**; (S, K̄;) or this last is the n. un. of **سدى**, (M, TA,) having a more special signification, (M̄sb, TA,) [as though meaning a *warp, or a sort of warp*; or the **ة** may be affixed for the purpose of assimilating the word to its contr. **لحيمة**, with which it is often coupled:] the dual [of **سدى**] is **سدَيان**: (S, M̄sb, TA:) and the pl. is **أسديّة** (accord. to the S) or **أسداة**. (M̄sb.) **مَا أَنْتَ بِلَحِيمة وَلَا سداة** [lit. *Thou art neither a woof nor a warp*] is said to him who neither harms nor profits. (TA. [See also **سدى**].) — Hence, as being likened thereto, (M, [see 2, second sentence,]) † *Honey in its comb*; syn. **شهد** or **شهد**. (M, K̄, TA.) — And † *A benefit, benefaction, favour, or the like*. (S, M, K̄, TA. [See also the next two sentences.]) — The *night-dew*; (S, M, M̄sb, K̄;) by means of which seed-produce lives: (S, *M̄sb:) or, as some say, **سدى** and **ندى** are syn. [and both applied to *dew in an absolute sense*]: and the pl. is **أسداة**. (M.) — And † *Liberality, bounty, munificence, or generosity*; as being likened thereto; and so **ندى**. (S in art. **ندو** and **ندى**.) [See an ex. in a verse cited voce **رقبة**.] — *Green dates, (M, K̄,) with their شاربخ [or fruit-stalks]*; (M;) as also **سداة**; (M, K̄;) of the dial of El-Yemen: n. un. **سداة** and **سداة**, (M, TA,) on the authority of AA, and of Sh also, who says that they are of the dial. of El-Medeeneh. (TA.) [See also the last sentence of the next paragraph: and see **سياب**.] — Also sometimes used in the sense of **سدى**. (S, K̄.) See this latter word.

سد [originally **سدى**] *Moist*; applied in this sense to anything. (AHn, M.) — And [particularly] *Moist with dew, [or with night-dew, or with much thereof,] applied to a place*. (M.) And you say **أرض سديّة** *A land moist with much night-dew*. (S, M̄sb.) And **ليلة سديّة** *A night moist with much dew*: (M, *TA:) the epithet [سدى] is seldom applied to a day. (M, TA.) — And **سدى** **بلح** *Dates in the state in which they are termed بلح*, (S, M, K̄,) accord. to As, *when they have fallen, (T, TA,) that have become lax in their ثفاريق [or bases, so as to be easily de-*

tached therefrom], (As, T, S, M, K̄,) and *moist*: (As, T, M:) one thereof [i. e. a **بلحة**] is termed **سديّة**: (As, T, TA:) the **ثفروق** is the **قيع** of the **بصرة** [or **بلحة**]. (TA.) You say also **بسرود**; and **بصرة سديّة**, which is the same as **سداة** [expl. above, voce **سدى**]. (S.)

سدى and **سدى**, (S, M, K̄,) the former the more common, (S, K̄,) used alike as sing. and pl., (S, *M, K̄,) *Left, let alone, or neglected; or left to pasture by itself or by themselves*; (S, M, K̄;) applied to a camel, (K̄, TA,) and to camels: (S, K̄, TA:) you say **ناقة سدى** (TA) and **إبل سدى**: (S, TA:) and **سار** signifies the same [as a sing. epithet]. (M, K̄.) **أيسب الإنسان أن يترك سدى** [in the Kur [lxv. 36], means *Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden?* (M.)

سداة: see **سدى**, in three places: and see also **سدى**.

سداة: } see **سدى**, last sentence but two.
سداة: }

سدو A she-camel that stretches forth, and flings out, her fore legs in going along. (M.) [See also **سار**.]

السديّة الرمان السديّة *The pomegranate of a town near Zebeed*. (K̄.)

سار *Stretching forth the arms, or fore legs, in going along, (M, *TA,) and wide in step*; (TA;) applied to a camel: (M, TA:) and so **سواد**, [pl. of the fem. **سادية**,] applied to she-camels: (S, K̄, *TA:) [see also **سدو**:] or, accord. to the T, the Arabs apply the term **سواد** as a name for the *fore legs of camels*, because of their stretching them forth in going along; and then as a name for the camels themselves. (TA.) And **سار** signifies also *Good in pace or going*; applied to a camel; and so **زاد**. (TA.) — See also **سدى**. — **السادي** is also used for **السادس**; (S, K̄, TA;) the **س** being changed into **ى**. (TA.) One says, **فلان سادسا**, [*Such a one came sixth*]. (ISK, S voce **ساد**, q. v.)

أسدى and **أسدى**: see **سدى**. — The former also signifies **ثوب مسدى** [like **أستى**: see this last word, voce **سدى**]. (AHeyth, K̄.)

مسداة A weaver's yarn-beam, or roller; i. e., as expl. by Golius, on the authority of Meyd, the *implement on which the weaver rolls the warp*.]

السادي: see **مدحاة**, in art. **دحو**.

سَدَب

سُدْبَة A bag, or other receptacle, for travelling-provisions or for goods or utensils &c.; syn. **وعاء**. (K̄.)

سَدَاب, said to be an arabicized word, because [it is asserted that] **س** and **د** are not combined in any Arabic word; [and if so, **سُدْبَة** also, men-

tioned above, is arabicized;] but in some of the books on plants it is written with the unpointed د; (TA;) د قَبْحَن (K,) which is an ancient Greek word, (TA,) [i. e. ρίγανον, meaning Rue;] a well-known بَقْل [or kind of herb], (K,) having properties described in the medical books. (TA.)

سَدَابِ A seller of سَدَاب [or rue]. (K, TA.)

سَدَج

سَدَج and سَادَج, mentioned under this head in the O and K: see art. سَادَج.

سَر

[1. سَرَّه, accord. to the TA, has two contr. significations: for it is there stated that "one says سَرَّه meaning كَتَمْتُهُ and سَرَّه meaning أَعْلَنْتُهُ" and it is added that "it will occur again soon:" but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for سَرَّه, first pers. of سَرَّه, q. v.] (S, O, Mgh, K, &c.) aor. ٤, (MS) inf. n. مَسَرَّه (S, O, K) and سَرَّه [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of سَرَّه] and سَرَّه [which is also syn. with سَرَّه in the senses assigned to the latter below] and سَرَّه and سَرَّه [which last may be also an inf. n. of سَرَّه expl. by Freytag as syn. with سَرَّه in the sense here following, but without an indication of any authority], (O, K,) He, or it, rejoiced him; gladdened him; or made him happy; syn. أفرحه: (Mgh, K:) [or made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see سَرَّه, below.] And سَرَّه, [inf. n. سَرَّه, (see above,)] He rejoiced; was joyful, or glad; or was happy: (S, A, K:) [or he experienced a pleasure, or delight, and dilatation of the heart, of which there was no external sign; accord. to an explanation of سَرَّه:] you say, سَرَّه and سَرَّه [He rejoiced, was joyful or glad, or was happy, by reason of him, or it]. (A.) — سَرَّه, (K,) aor. as above, (TA,) also signifies He saluted him with [the offering of what are termed] السَّرَّه, i. e. the extremities of sweet-smelling plants. (K.) —

Also سَرَّه, (S, M,) aor. as above, inf. n. سَرَّه, (S,) or سَرَّه, (so in a copy of the M,) He cut his (a child's) سَرَّه, or سَرَّه, i. e. navel-string. (S, M.) And سَرَّه He (a child) had his navel-string cut. (K.) — And سَرَّه, aor. as above, He pierced him, or thrust him, [with a spear or the like,] in his سَرَّه [or navel]: a poet says,

نَسْرَهُمْ إِنْ هُمْ أَقْبَلُوا • وَإِنْ أَدْبَرُوا فِهِمْ مَنْ يُسَبِّ • [We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; يُسَبِّ being for سَبِّ]. (S.) — سَرَّه, aor. as above, inf. n. سَرَّه, He put a piece of wool, (M, K,) or a little piece of wool, (S,) in the interior of the زَنْد [or piece of stick, or

wood, for producing fire], (M,) or in its extremity, (S, K,) inserting it in its interior, (S,) in order that he might produce fire with it. (S, M, K.) One says, سَرَّه فَإِنَّهُ أَسْرُ Fill up the interior of thy زَنْد, that it may produce fire, (AHn, M,) for it is [worn] hollow. (S, K.) — سَرَّه, [sec. pers. سَرَّه] aor. سَرَّه, (IAqr, Sgh, L, K,) inf. n. سَرَّه, remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) He had a complaint of the سَرَّه [or navel]. (IAqr, Sgh, L, K.) — Also, aor. and inf. n. as in the next preceding case, said of a camel, He had the pain, or disorder, termed سَرَّه [q. v.]. (IAqr, M.)

2: see 1, second sentence. — سَرَّه in the phrase سَرَّه سَرَّه I gave him, or caused him to take, a concubine slave, doubly trans., is [said to be] changed to سَرَّه for alleviation of the pronunciation. (Mgh.) — سَرَّه, inf. n. سَرَّه, said of water, It reached his سَرَّه [or navel]. (K.)

3. سَرَّه, inf. n. مَسَرَّه and سَرَّه, (S, M,) [He spoke, or discoursed, secretly to him or with him;] he acquainted him with a secret. (M.) You say, سَرَّه He spoke secretly to him in his ear. (S, K, TK.) And سَرَّه كَأَخَى السَّرَّه occurs in a trad., meaning He (Mohammad) used to talk to him ('Omar) in a low voice, like him who is telling, a secret. (TA.) — سَرَّه is The selling in which one says, "I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price:" if they produce together, or do not both produce, they do thus again. (Mgh.)

4. سَرَّه, (S, M, A, Mgh, Mgh, K,) inf. n. سَرَّه; (Mgh;) [and accord. to the TA سَرَّه; but see the first sentence of this art.]; He concealed it; suppressed it; kept it secret; (S, M, A, Mgh, Mgh, K;) namely, a story, or the like: (A, Mgh, Mgh;) and, contr., he manifested it; revealed it; published it; made it known. (S, M, Mgh, K.) Both of these significations have been assigned to the verb in the phrase وَأَسْرُوا النَّدَامَةَ, in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is They will manifest repentance: Th says, they will conceal it from their chiefs: the former [says ISd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, they, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-cl-Keys, [in his Mo'allakah,] لَوْ يُسَرُّونَ مَقْتَلِي, which Aq used to quote with ش, thus, لَوْ يُسَرُّونَ

مَقْتَلِي, meaning that they might publish, or make known, my slaughter. (S.) You say also, He revealed unto him a story (S, K) secretly. (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And أَسْرَتْ إِلَيْهِ الْمَوَدَّةَ, and أَسْرَتْ إِلَيْهِ الْمَوَدَّةَ, I showed, or manifested, to him love, or affection. (S.) It is said in the Kur [lx. 1], أَسْرَتْ إِلَيْهِ الْمَوَدَّةَ, meaning, Ye reveal to them the news of the Prophet by reason of the love that is between you and them; the objective complement of the verb being suppressed: or الْمَوَدَّةَ may be an objective complement, the ب being a redundant corroborative, as in أَخَذَ الْخَطَامَ and أَخَذَ بِهِ: (Mgh:) and this interpretation is correct; for إِسْرَارٌ to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — وَأَسْرُوهُ بِضَاعَةً, in the Kur xii. 19, signifies And they concealed, or kept secret, his case, making him as an article of merchandise: (Jel:) or they conjectured in their minds that they should obtain, by selling him, merchandise. (TA.) [See also an ex. voce بِالْفَاتِحَةِ, and اسْرُ الْفَاتِحَةَ — رَغُو, in art. رَغُو.] He recited the Fátihah [or First Chapter of the Kur-an] secretly, or inaudibly: (Mgh:) or the latter form of expression is a mistake. (Mgh.) — سَرَّه also signifies نَسَبَهُ إِلَى السَّرَّه [which may mean either I attributed it to secrecy, or, like many phrases of this kind, by inversion, I attributed to him secrecy, or mystery]. (Mgh.)

5. اسْتَسْرَى and سَرَّه, (M, K,) and اسْتَسْرَى, (K,) He took to himself a concubine-slave. (M, K, TA.) And سَرَّه جَارِيَةً, and سَرَّه, (S,) and اسْتَسْرَى, (TA,) I took to myself a girl, or young woman, as a concubine-slave. (S, TA.) سَرَّه is [said to be] thus changed to سَرَّه, (T, S, Mgh,) for alleviation of the pronunciation, (Mgh,) on account of the three سَرَّه following one another, (T,) being like تَطَنَّتْ and تَطَنَّتْ. (T, S.) Lth says that سَرَّه is a mistake; but Az says that it is correct. (TA.) اسْتَسْرَى occurs in a trad. as signifying He took me to himself as a concubine-slave; but by rule one should say سَرَّه, or سَرَّه: as to اسْتَسْرَى, it [more properly] signifies "He revealed to me his secret." (TA.) — سَرَّه فَلَانٍ بِنْتِ فَلَانٍ [as though signifying Such a one took to himself the daughter of such a one as a concubine-slave] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)

6. سَرَّه They spoke, or discoursed, secretly together; acquainted one another with secrets. (S, K.) [See also 3.] — سَرَّه تَسَارَ إِلَى ذَلِكَ: He experienced pleasure, or delight, at that: as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for اسْتَسْرَى.]

10. اسْتَسْرَى He, or it, became concealed; or he,

or it, concealed himself or itself. (K:) it (a thing, or an affair,) became 'hidden or concealed or secret: (A, Mṣb:) it (the moon) became concealed (S, M, A, TA) by the light of the sun, (TA,) [i. e. by its proximity to the sun,] for one night, or for two nights. (AO, S.) — استسره He took extraordinary pains in concealing it, or keeping it secret. (TA.) — See also 5, in four places. — استسرتني He revealed to me his secret. (TA.) — See also 1; and see 6, last sentence.

سر A man who rejoices, or gladdens, another; or makes him happy; (S, K;) [and so سار:] fem. سرة; with which سارة is syn. (Lh, M, K.) You say رجل بر سر A man who treats with goodness and affection and gentleness, and rejoices &c., (S, K, TA,) his brethren: (TA:) pl. برون. (S, K.)

سر see سور: and سر, last sentence but one. — It is also a contraction of سور, pl. of سوير. (Sb, M.) — Also, and سور, (S, M, K,) and سور, (S, K, in the CK سور.) The navel-string of a child; i. e. the thing that the midwife cuts off from the navel (سرة) of a child; (S, K;) the thing that hangs from the navel (سرة) of a newborn child, and that is cut off: or سور signifies the part that is cut off thereof, and that goes away: (M:) pl. (of سور, S, [or of سور or سور]) أسرة, (Yaakoob, S, M, K,) which is extr. (M.) One says, عرفت ذلك قبل أن يقطع سرك [I knew that before thy navel-string was cut]: one should not say سرتك; for the سرة is not cut. (S.) And She brought forth ثلاث في سور واحد and ولدت ثلاثة في سور واحد [She brought forth three [boys] consecutively, or one at the heels of another. (M.)] [See also سر, last sentence.]

سر A secret; a thing that is concealed, or suppressed, (S, M, A, Mgh, Mṣb, K,) in the mind; (TA;) as also سريرة: (S, M, A, K:) or the former has the above-mentioned signification, and the latter signifies a secret action, whether good or evil: (Lth:) [and the former, also, a mystery:] pl. of the former, أسرار; (S, M, A, Mgh, Mṣb, K;) and of the latter, سرائر. (S, A, K.) It is said in a prov., ما يوم حليمه بسر [The day of Haleemeh is not a secret]: applied to anything commonly known: alluding to Haleemeh the daughter of El-Harith the son of Aboo-Shemir El-Ghassanee; for, when her father sent an army to El-Mundhir the son of Má-es-Semà, she took forth for the soldiers some perfume in a vessel (مركن), and perfumed them with it. (S.) [You say also, هو موضع سري He is the depositary of my secret, or secrets.] The words of the Kur [lxxxvi. 9] يوم تبلى السرائر signify In the day wherein the secret tenets and intentions shall be tried and revealed: (Jel:) or by السرائر is here meant fasting, and prayer, and alms-giving, and ablution on account of the pollution termed جنابة. (TA.) [See also a verse cited in the third paragraph of art. عرض.] — A thing that is revealed, appears, or is made manifest: thus it has two

contrary significations. (MF.) — محل السر [for محل السر, +The heart; the mind; the recesses of the mind; the secret thoughts; the soul;] is a syn. of الضمير. (K in art. ضمير. [See also سريرة.]) لا تعب سرك + Weary not thy heart, or mind, is a common modern phrase. And one says, of a deceased holy man, قدس الله سوره + May God sanctify his soul. — سر also signifies Secrecy; privacy; contr. of علانية. (S in art. علن.) You say سرا وعلانية [Secretly and openly; or privately and publicly]. (Kur ii. 275, &c.) — Concealment. (S.) — Suppression; contr. of إعلان. (Mṣb.) [So in the phrase تكلم سرا He spoke with a suppressed, or low, voice; softly.] — [One having private knowledge of a thing. You say, فلان سر هذا الأمر + Such a one has [private] knowledge of this thing. (TA.) — † The penis (T, S, M, K) of a man: (T:) and † the vulva, or external portion of the organs of generation, of a woman. (K.) One says, اتقى السران + The two pudenda met. (A.) — † Concupitus. (AHeyth, S, Mgh, K.) — † Marriage: (M, A, Mṣb, K:) pl. أسرار. (TA.) You say, واعدتها سرا + He promised her marriage, she promising him the same. (A.) So, accord. to some, in the Kur ii. 235. (TA.) — † Plain declaration of marriage: (K:) i. e., a man's offering himself in marriage to a woman during her عدة: so expl. as occurring in the Kur ubi supra: (TA:) or a man's demanding a woman in marriage during her عدة. (Mujáhid.) — † Adultery, or fornication: (AHeyth, K:) so, accord. to Aboo-Mijlez and El-Hasan, in the Kur ubi supra. (TA.) Hence the saying, لا يرحى من ولد السور + One does not hope for filial piety from the offspring of adultery, or fornication. (TK.) — † Origin; syn. أصل; (M, K;) as in the phrase هو كريم السر كثير البر He is of generous origin, of much filial piety. (TK.) — † The commencement, or first night, of a lunar month: (K, TA:) or its middle; (K;) app. meaning what are called الأيام البيض: (TA:) but Az says, I know it not in this sense. (IAth.) — † The interior of anything; its heart. (K.) Whence السر الشهر and الليل + [The middle of the lunar month and of the night]. (TA.) — The marrow of anything. (TA.) — † The pure, or choice, or best, part of anything. (Fr, M, K.) You say, أعطيتك سرة; I gave thee the pure, or choice, or best, part of it. (A.) — † The pure, or genuine, quality of race, or lineage: (S, A, K:) its best quality: (S, K:) and the middle sort thereof; (S;) and of rank, or quality, or the like: (M:) as also سراز and سارة. (M, K.) One says, هو في سر قومه + He is of the best [in race or family] of his people: (TA:) or of the middle sort of them. (S.) — † The low, or depressed, part of a valley: (K:) the best, (S, K,) or most fruitful, (As, M, TA,) part thereof: (As, S, M, K:) as also سراز (M, K) and سارة (As, S, M, K) and سر: (M, K:) or the last signifies the middle of a valley: (S:) the pl. of سر is سرر and

سور (M) and أسرة, like as أقة is of قن, (S,) or the last is pl. of سراز, like as أقدلة is of قذال; (M;) and that of سارة is سراز, (S,) or [this is a coll. gen. n., and the pl. is] سرائر: (M:) also سر + the middle of a city: and أسرة the middles of meadows. (TA.) And أرض سر + Fruitful, good, land; (M, K;) as also سارة. (K, TA.) — Also + Goodness; excellence. (Mṣb.) — Also, and سر, (M, K,) and سور, (S, M, K,) and سر, (K,) and سراز, (S, M, K,) A line of the palm of the hand, (M, K,) and of the face, (M,) and of the forehead: (S, M, Mgh:) pl. (of سر, TA, or of سراز, S) أسرة, (M, TA,) and (of the same, K, or of سور, S, Mgh) أسرار; (S, M, Mgh, K;) and pl. pl., [i. e. pl. of أسرار] أسارير: (S, M, Mgh, K:) this last, accord. to AA, signifies the lines in the forehead, from the shrivelling of the skin; and its sing. is سر: (TA:) some also apply the pl. أسرة to † lines, or streaks, of herbage; as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and أسارير (as pl. of أسرار, which is pl. of سر, TA) also signifies the beauties of the face, and of the cheeks, and of the elevated parts of the cheeks. (K, TA.) — ولد له ثلاثة على سر, (K, TA,) means Three children were born to him, whose navel-strings were cut in a similar manner, without any female among them. (K. [See also سر.])

سرة The navel; i. e. the place from which the navel-string (سر) has been cut off; (S;) the small cavity, or hollow, of the belly, (M, TA,) in the middle thereof; (TA;) what remains of the سر: (M:) [see سر:] pl. سرر [in the CK erroneously سور] and سرائر. (S, K.) — [Hence,] سررة + [The navel of the horse,] the star, of Pegasus, that is in the head of Andromeda. (Kzw.) — [Hence likewise] سررة also signifies + A perforation in the middle of a jar such as is termed مزملة [q. v.], in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.) — And † The place where the water rests, in the furthest part, of a watering-trough, or tank. (K, TA.) — See also سر, in two places, in the latter part of the paragraph.

سرة a subst. from سارة [like its syn. نجوى from نجاه, signifying Secret discourse, or a secret communication, between two persons or parties]. (M.) — See also سراز الشهر: and سر, last sentence but one: — and سر, in two places. — Also A pain which a camel suffers in his كركرة [or callous projection upon the breast], arising from a gall, or sore: (S, K:) or sores in the hinder part of the كركرة of a camel, nearly penetrating into his inside, but not mortal: or a disease that attacks the horse: (M:) it is said by Lth to be a pain in the navel; but Az and others say that this is a mistake. (TA.) — Also Hol- lonness of a spear-shaft [&c.]. (S, K.) [See أسر.]

سر: see سر, last sentence but one: — and سرور. — It is also a pl. of سرور [q. v.]. (S, M, Mḡb, K.)

سر: see سرور الشهور: — and سر, last two sentences, in three places: — and سر, in two places. — Also The coats, or coverings, and earth, that are upon truffles; (S, K;) and سرور signifies the same, (TA,) or the sand (K, TA) and earth and coats or coverings (TA) upon truffles: (K, TA:) here, and in some copies of the Tekmileh, for كَمَا, is put أَكَمَا: (TA:) or both signify the earth that is upon truffles: (M:) or the former signifies the round clod of earth in which a truffle grows: (ISH, TA:) pl. of the former, (ISH, S,) and of the latter, (TA,) أسرار. (ISH, S, TA.)

سرور الشهور and سرور, (S, M, K,) but the latter is not approved by the lexicologists [in general], (Az,) and سرور (S, M, K) and سرور, (M,) and سرور لَيْلَةَ السَّوَارِ (S) [or السَّوَارِ &c.], The last night of the lunar month: (S, K:) or when the month is twenty-nine, it is the twenty-eighth night; and when the month is thirty, it is the twenty-ninth night: (Fr:) or the night in which the moon becomes concealed by the light of the sun: (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also الدَّعْجَاءُ, voce أَذْعَجَ — سرور is also syn. with سر, in two senses: see سر, in the latter part of the paragraph, in four places. — It signifies also [Dates in the unripe state in which they are termed] سَيَاب [q. v.]. (K.)

سرور: see the next preceding paragraph, in two places: — and سر, last sentence but one, in two places: — and سرور.

سرور: see what next follows.

سرور, (S, M, A, Mḡb,) or سرور, when used as a simple subst., (IAḡr, Sḡh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and سرور (M, Mḡb) and سرور and سرور, (M,) Happiness, or joy, or gladness; syn. فرح; (M, K;*) contr. of حزن: (S:) or dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; whereas فرح is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but فرح is sometimes called سرور, and vice versâ: (Er-Râghib, TA in art. فرح:) or سرور signifies pleasure, or delight, and dilatation of the heart, of which there is no external sign; distinguished from سرور, which is cheerfulness, i. e., pleasure, or delight, or dilatation of the heart, which has a visible effect in the aspect. (TA.) — Also sing. of سرور, (TA,) which signifies The upper extremities of the stems of plants. (K, TA.) See also سرور.

سرور [A couch-frame; a bedstead: a raised

couch, or couch upon a frame: a throne:] a thing upon which one lies; syn. مَضْطَجَع: (M, K:) or a thing upon which one sits: (TA:) pl. [of pauc.] أسورة and [of mult.] سرور, (S, M, Mḡb, K,) and some, for the latter, say سرور, as more easy of pronunciation, (S, Mḡb,) and make the same change in other similar pls., (S,) and he who says صيد [for صيد, pl. of صيود] says سرور for سرور. (Sb, M.) It is said to be derived from سرور, because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) — Hence, and as an appellation of good omen, (Er-Râghib,) A bier, before the corpse is carried upon it: (K:) when the corpse is carried upon it, it is called [نَعَش] and [جَنَازَة]. (TA.) — [Hence,] سرور بنات نعش † [The bier of Benat-Naash;] the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle; [app. τ, h, υ, φ, θ, ε, and f; (as in Freytag's Lex.);] also called الحوض. (Kzw.) — [Hence likewise] سرور also signifies † Dominion, sovereignty, rule, or authority: and ease, comfort, or affluence: (S, K: [in some copies of each of which, we find التَّعَمُّع in the place of التَّعَمُّع:] and settled means of subsistence. (M, TA.) You say, زال عن سروره † He ceased to enjoy authority, or power, and ease, comfort, or affluence. (A.) [See also an ex. in a verse cited in art. دغفل.] — And † The part where the head rests upon the neck: (S, M, K, TA:) pl. أسورة and سوارير. (TA.) — See also سرور, in two places: — and سرور.

سرور: see سر, in the latter part of the paragraph, in three places. It signifies also † The best of the productive parts of a meadow. (TA.) — And hence, (TA,) † Pureness, choiceness, or excellence, of anything: (M, K:) pureness, and excellence, of race, or lineage. (S.) It has no verb. (M.) You say, هو في سرورة من عيشة † [He is in the best condition, or mode, of life]. (A.) And لها عليها سرورة † She possesses superiority over her. (Fr.)

سرور; and its pl. سوارير: see سر, first and fourth sentences, in three places. — Also The heart, or mind. (KL. [And so سر, q. v.]) And One's inner man; syn. جواني: opposed to علانية and براني [q. v.]. (T in art. بر.)

سرور Ampleness, or freedom from straitness, of the means, or circumstances, of life; syn. رخاء; [or a happy state or condition;] contr. of ضرة; (S;) i. q. سرور and سارورا [contr. of مصرة and ضارورا]. (K.) — See also سرور: — and see سر, near the end of the paragraph. — Also i. q. بطحاة [q. v.]. (TA.)

سرور [rel. n. from سر;] Of, or relating to, anything secret: a secret, or mysterious, thing. — And] A man who does things secretly: pl. سرورين. (M.)

سرور A concubine-slave; a female slave whom

one takes as a possession and for concubitus; (M;) a female slave to whom one assigns a house, or chamber, in which he lodges her, (S, K,) and whom he takes as a possession and for concubitus: (TA:) of the measure فَعْلِيَّة, (S, M, Mḡb, Mḡb,) from سر as signifying "concubitus," (S, M,* Mḡb, Mḡb, K,) or as signifying "concealment," because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Mḡb, K,) by its having ḍamm [in the place of kear]; (S, Mḡb;) for the rel. n. is sometimes thus altered, as in the instances of الأرض السهلة from السهلي and الدهر ذهري: (S:) or it is with ḍamm to distinguish it from سرور, which is applied to "a free woman with whom one has sexual intercourse secretly," (Mḡb,) or "one who prostitutes herself:" (TA:) or it is from سرور in the sense of سرور; because her owner rejoices in her; (Akh,* S,* Mḡb;) and if so, it is agreeable with analogy: (Mḡb:) so says AHeyth; and this is the best that has been said respecting it: (TA:) or it is of the measure فَعْلِيَّة, from سرور, (M, Mḡb,) the latter و being changed into ي for euphony, and then the [other] و being incorporated into it and thus becoming ي like it, after which the ḍammeh is changed into a kesreh because the ي is next to it: (M:) the pl. is سوارير (ISk, S, TA) and سرور; (ISk, TA;) the latter, by poetic license. (Ham p. 304.)

سرور A free woman with whom one has sexual intercourse secretly, (Mḡb, TA,*) or who prostitutes herself: (TA:) distinguished from سرور [q. v.]. (Mḡb, TA.)

سرور Intelligent; knowing; skilful; (S, M, K;) entering much into affairs, (S, K,) by means of his good artifices or artful contrivances. (TA.) You say, هو سرور مال He is one who manages well, or takes good care of, property, or cattle, (AA, M,* K,* TA,) knowing what is conducive to the good thereof. (AA, TA.) And هو ابن هو سرور He is the knowing with respect to it. (T in art. بنى.) — A person beloved, or a friend; a special, or choice, companion; (K;) as also سرور. (TA.) — Also The نصل [or spun thread, that has come forth,] of the spindle. (K.)

سرور: see the next preceding paragraph.

سرور; and its fem., with ة: سرور.

سرور: see سرور.

سرور An adventive; one abiding among a people to whom he is not related; syn. دخيل. (S, K.) Lebeed says,

• وَجَدِي فَرَسِ الرَّعْشَاءِ مِنْهُمْ •
• رَبِّمَسْ لَا أَسْرَ وَلَا سَنِيْدَ •

[And my grandfather, the rider of Er-Raashâ, was of them; a chief, not an adventive, nor of suspected origin]. (S.) — Also a camel having a gall, or sore, in the كَرْكْرَة [or callous projection upon the breast]: (S:) or having a pain therein, arising from a gall, or sore: (K:) or

having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or having the disorder termed ضَبّ, which is a tumour in the breast: (M:) fem. سَرَاء. (M, K.) [See سَرَز. — زند A زند [or piece of stick, or rood, for producing fire,] that has become hollow [by wear]. (AHn, S, M, K. [See 1, near the end of the paragraph.]) And قَنَاة سَرَاء A hollow spear-shaft. (S, M, K.)

سُرور: see سُرور.

سُرور an inf. n. of سَرَة [q. v.] (S, O, K.) — [And A cause of سُرور, i. e. happiness, or joy, or gladness;] a thing whereby one is made happy, or joyful, or glad: pl. مَسَار. (Mgh.) — See also سَرَاء. — Also, [perhaps as being a cause of pleasure,] The extremities of sweet-smelling plants; (M, O, K;) and so سُرور: (O, K;) or the latter, the upper halves of the stems of plants; (Lth, M, O; [but see سُرور;]) properly, the parts of a lotus-plant that are concealed [by the water] and are consequently succulent and soft and beautiful: and سُرور, the root, or lower part, of a lotus-plant, whereon it rests: (O:) or this last, the pith of the lotus-plant; (M, K;) and so سَرَاء: (TA:) [accord. to Az,] اِبْنُ السَّرَاءِ signifies the branch [or sprig] of رِيحَان [or of a sweet-smelling plant]. (T in art. بنى.)

سُرور An instrument in which one speaks secretly, like a طومار [i. e. a roll, or scroll] (S, K) &c. (TA.)

سُرور Happy, or joyful, or glad; or affected with سُرور [q. v.]. (S, TA.) — Having the navel-string cut. (TA, from a trad.) — And with سَرَة, applied to the kind of jar termed مَزْمَلَة, Having a سَرَة, meaning a perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.)

سُرور I became acquainted with his hidden, or secret, affair. (A,* TA.)

سَرَاء

1. سَرَاءُ (S, K,) aor. سَرَا, inf. n. سَرَاءُ; (S, TA;) and سَرَاتُ, inf. n. تَسْرَاتُ; (K;) said of the female locust, (S, K,) and of the female of the [lizard called] ضَبّ, (TA,) [and of a fish, and the like, (see سَرَاءُ)] She laid eggs: (S, K, TA:) and سَرَتْ, inf. n. سَرُو, is a dial. var. thereof. (TA in art. سَرُو.) [And accord. to El-Kanánee, as cited in the TA, it seems that one says also, of locusts (سَرَأَ بِهِ and سَرَأَ الْبَيْضَ), (جراد)] — Also, each of these two verbs, (K,) the former mentioned by IDrd, and the latter by Fr, (TA,) said of a woman, She bore many children. (K.)

2: see above, in two places.

4. سَرَاتُ, said of a female locust, [and app. of a female of the lizard called ضَبّ, and a fish, and the like, (see سَرَاءُ)] She attained the period of laying eggs. (S, K.)

سَرَاءُ and سَرَاءُ (M, K) and سَرَاءُ (K [for ويكسر and in the CK should be وتكسر, referring to the second form,]) and سَرَاءُ, (TA, [accord. to which وتكسر refers to the س in the first and second, but this I think improbable,]) or سَرَاءُ is with kesr [only, i. e. سَرَاءُ], (S, K, [supposing that in the latter the pronoun هِيَ refers to سَرَاءُ, but accord. to the TA it means الكلمة, so as to refer to سَرَاءُ also,]) and most hold this to be correct, (TA,) The egg, (S, K,) or eggs, (M,) of the locust, (S, M, K,) and of the [lizard called] ضَبّ, (M, TA,) and of fish (M, K, TA) and the like; (M, TA;) and سَرَاءُ signifies the same, but is originally with ء: (S:) accord. to 'Alee Ibn-Hamzeh El-Iṣbahánee, سَرَاءُ and سَرَاءُ signify the eggs of the locust; but some say, only when laid: accord. to Lth, سَرَاءُ [app. سَرَاءُ] signifies the eggs of the fish and the like, as also سَرَاءُ; [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] and one is called سَرَاءُ [app. سَرَاءُ as a n. un., agreeably with analogy; or it may be سَرَاءُ]. (TA. [See also سَرَاءُ in art. سَرُو: and see دَبِي])

سَرَاءُ: see the next preceding paragraph.

سَرَاءُ: see سَرَاءُ, in two places.

سَرَاءُ: see سَرَاءُ, in four places.

سَرَاءُ, originally سَرَاءُ [q. v., voce سَرَاءُ]. — Also A dust-coloured arrow: in this sense likewise originally with ء: thus expl. by 'Alee Ibn-Hamzeh. (TA.) [See also art. سَرُو.]

سَرَاءُ A species of tree, of which bows are made: n. un. with ء. (TA.) [See art. سَرِي.]

سَرَاءُ, applied to a female locust, (El-Iṣbahánee, K,) and to the female of the [lizard called] ضَبّ, (Lth, TA,) [and to a fish and the like, (see سَرَاءُ)] Laying eggs: (El-Iṣbahánee, K,* TA:) or having eggs in her belly; not yet laid: (Lth, K,* TA:) pl. سَرَاءُ (Lth, El-Iṣbahánee, K) and سَرَاءُ, which latter is extr. in form as pl. of a sing. of the measure فَعُولُ, (K,) and سَرَاءُ [which is also extr., like هَجُودٌ as pl. accord. to some of هَجُودٌ]. (MF.)

سَرَاءُ (S, K,) or سَرَاءُ, (TA,) A land containing سَرَاءُ [meaning locusts' eggs]: (El-Iṣbahánee, S:) or abounding with locusts (K,* TA) [or with locusts' eggs: for the explanation in the K is ambiguous].

سَرَان and سَرَال

سَرَانِيلُ a surname of [the patriarch] Jacob; (Ksh and Bd* and Jel* in ii. 38;) also pronounced سَرَانِيلُ, (Ksh and Bd ibid.,) and سَرَانِيلُ, (Ksh ibid.,) and سَرَالُ, and سَرَانِيلُ. (Bd ibid.) — And the name of A certain angel; also pronounced سَرَانِينُ; in which the ن is asserted by Yaḥqoob to be a substitute for the ل. (TA.) — [But the ! is more properly to be regarded as a radical letter.]

سَرَب

1. سَرَبُ aor. سَرَبَ, inf. n. سَرَبُ, He went forth:

and he went away. (M.) You say, سَرَبَ فِي الْأَرْضِ, (M, A, Mgh, Mgh,) aor. as above, (M, Mgh,) and so the inf. n., (M, A, Mgh,) He went away [into the country, or in the land]. (M, A, Mgh, Mgh.) And سَرَبَ فِي حَاجَتِهِ He went, or went away, (A'Obeyd, M,) or, as some say, during the day, (M,) for the accomplishment of his want. (A'Obeyd, M.) And هُوَ يَسْرِبُ النَّهَارَ كُلَّهُ فِي حَوَائِجِهِ [He goes, or goes away, all the day, accomplishing his wants]. (A.) — سَرَبَ [or rather سَرَبَ فِي الْأَرْضِ] also signifies He (a man) went away at random into the country, or in the land. (Har pp. 448 and 511.) A poet says, (S,) namely, Keys Ibn-El-Khateem, (TA,)

أَتَى سَرَبَاتٍ وَصَنَّتْ غَيْرَ سَرَوْبٍ

[i. e. Whence hast thou gone away at random? for thou wast not one wont to go away at random:] (S, TA:) thus, سَرَبَاتٍ, as related by IDrd: accord. to others, [سَرَبَاتٍ] with سَرَبَاتٍ. (TA.) — سَرَبَاتٍ الْإِبِلُ, aor. and inf. n. as above, The camels went away into the country, or in the land, going forth whithersoever they would: and in like manner سَرَبَ is said of a stallion [camel]: (Az, TA:) or سَرَبَ, (S, K,) said of a stallion [camel], aor. as above, (S,) and so the inf. n., signifies he repaired, or betook himself, to the place of pasture: (S, A, K:) and سَرَبَ الْبَالُ, aor. سَرَبَ, inf. n. سَرَبَ, the camels, or cattle, pastured during the day without a pastor. (Mgh.) — سَرَبَ الْمَاءُ, (A, Mgh, Mgh,) aor. as above, (Mgh,) inf. n. سَرَبَ; (Mgh, Mgh;) or سَرَبَ, [aor. سَرَبَ,] inf. n. سَرَبَ; (M;) The water ran (A, Mgh) upon the surface of the ground: (A:) or flowed; as also سَرَبَ: (M:) [or the latter signifies it ran swiftly: (see Har p. 586:)] and in like manner one says of the سَرَابُ [or mirage], سَرَبَ, inf. n. سَرَبَ, it runs. (AHeyth, TA.) And سَرَبَتِ الْعَيْنُ, inf. n. سَرَبَ; and سَرَبَتْ, aor. سَرَبَتْ, inf. n. سَرَبَ; The عين [or source, or perhaps eye, (see مَسْرُوبٌ)] flowed; as also سَرَبَتْ: so says Lh. (M.) And سَرَبَتِ الْمَزَادَةُ, aor. سَرَبَتْ, (S, K,) inf. n. سَرَبَ, (S,) The مزادة [or leathern water-bag] flowed. (S, K.) And خَرَجَ الْمَاءُ سَرَبًا The water came forth from the punctures made in sewing the skin. (TA.) [Or] سَرَبَتْ said of a new [water-skin such as is termed] قَرَبَةٌ, or of a مزادة, signifies It had water poured into it in order that the thong [with which it was sewed] might become moistened, so as to swell, and fill up the holes made in the sewing. (M.) — See also سَرَبَ, below. — [Golius explains سَرَبَ, inf. n. سَرَبَانَ, as on the authority of the KI., as signifying "Ingressus fuit in rem, totum subivit impletivoe locum:" but this is a mistake, evidently occasioned by his finding سَرَبَانَ, explained in this sense, instead of سَرَبَانَ, the reading in my copy of the KI.] — سَرَبَ [as an inf. n.] is [also] syn. with خَرَزَ [signifying The sewing of a skin or the like]. (Kr, K, TA. [In a copy of the M, I find السَرَبُ الخَرَزُ erroneously written for السَرَبُ الخَرَزُ]) You say, سَرَبَتْ الْقَرَبَةُ, inf. n. سَرَبَ, I sewed the قَرَبَةُ [i. e. water-skin, or milk-skin]. (TK.) —

سرب (M, K,) like عُنِيَ, [i. e. pass. in form but neuter in signification,] (K,) said of a man, (TA,) *He became affected with suppression of the feces, or constipation of the bowels, (أَخَذَهُ حَصْرٌ) or حَصْرٌ accord. to different copies of the K, by the entrance of the fume of [molten] silver [see أَسْرَبَ] into the innermost parts of his nose, and other passages, (K,) or into his mouth, and the innermost parts of his nose, and his anus, (M,* TA,) and other passages: (TA:) the epithet applied to a man thus affected is مُسْرَبٌ (K:*) sometimes he recovers, and sometimes he dies. (TA.)*

2. [سرب app. signifies, primarily, *He sent camels in a herd or drove, together, to pasture.* And hence, —] *سرب على الإبل † He sent [against me] the camels [app. with armed riders], one detached number after another: (A, S, A, K, TA:) and in like manner, السرب † [the horsemen]. (S, A, Mgh, TA.) It is said in a trad. of 'Aishah, [referring to girls who were her playmates,] كَانَ يُسْرِبُنِي إِلَى فَيْلَعَيْنَ مَعِيَ † He used to send them to me [app. party after party, and they would play with me]. (TA.) And one says, سَرَبْتُ إِلَيْهِ الشَّيْءَ † I sent to him the thing, one by one; or rather, portion by portion. (L, TA.) And سَرَبْتُ إِلَيْهِ الْأَشْيَاءَ † I gave him the things, one after another. (A, TA.) And سَرَبَهُ He sent him back in his سرب [i. e. سرب], meaning way [by which he had come]. (Har p. 20.) — See also 4. — سرب سرباً He made a subterranean excavation. (M, A.) — سرب الحافر, (A, TA,) inf. n. سَرِبٌ, (S, K,) *The digger [of a well], in digging, took [i. e. dug] towards the right and left: (A, S,* K,* TA:) in some copies of the K, [and in the S,] right or left: but the former is the correct explanation. (TA.) — سرب القربة, (S, M, A,) inf. n. as above, (K,) *He poured water into the قربة [i. e. water-skin, or milk-skin], in order that the holes made in the sewing might become filled up (S, M, A, K) by their being moistened, (S, K,) or by the moistening, and consequent swelling, of the thong [with which it was sewed]; the قربة being new. (M.)***

4. *اسرب He made water to flow; as also سرب. (M.)*

5: see 1, near the middle of the paragraph. — [Hence, app.,] *تسربوا فيه † They followed one another continuously in it; namely, a road. (M.) — See also 7. — تسرب من الماء He became full of water. (TA.)*

7: see 1, near the middle of the paragraph. — *He entered into it; (S, M, K;) i. e., a wild animal, into his سرب, (S, M, Mgh,) meaning his subterranean habitation, (S, Mgh,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also تسرب. (S, K.)*

Pasturing مال, (M, A, TA,) i. e. camels: (M, TA:) or camels, and مال [here meaning cattle in general], that pasture: (S:) or مال [i. e. camels or cattle] pasturing during the day without a pastor; an inf. n. used as a subst. in this sense; and سارِبٌ [meaning مال سارِبٌ] signifies

the same: (Mgh:) or, accord. to IAqr, (M,) any مَاشِيَةٌ [i. e. camels and other cattle]; (M, K;) thus say IJ and Ibn-Hishám El-Lakhme: and accord. to Kz, سَرِبٌ also, [q. v.,] with kesr, signifies مَالٌ [syn. with مَاشِيَةٌ]; and IO says the like: (TA:) pl. of the former سُرُوبٌ, (M, TA,) and some say أَسْرَابٌ [which is a pl. of pauc.]. (TA.) Hence the saying, *أَذْهَبْ فَلَا أَدُّهُ سُرُوبٌ*, i. e. *Go thou away, for I will not drive back thy [pasturing] camels; (S, Mgh,*) they shall go, (S,) or I will leave them to pasture, (Mgh,) where they will; (S, Mgh;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by saying thus, (S, M, Mgh,) *أَذْهَبِي فَلَا أَدُّهُ سُرُوبٌ*. (S, M, A.) — [Freytag also explains it, from the Deewán el-Hudhaleeyen, as meaning *A sheep-fold.*] — Also *A way, or road; (AZ, S, M, A, Mgh, Mgh, K;) and so سَرِبٌ, with kesr; (M, K;) the latter accord. to Aboo-Omar and Th, but disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Aboo-Omar with kesr: (TA:) and one's way, or course; (M, K,* TA;) the way by which one goes. (T, TA. [See also سُرْبَةٌ, and مَسْرَبٌ.]) One says, *خَلِّ سُرْبَهُ* *Leave thou free, or unobstructed, his way (T, M, Mgh, Mgh, TA) by which he goes, (T, TA,) and his course; (M, TA;) and so سَرِبَهُ, with kesr; (M, TA;) accord. to Aboo-Omar: (TA:) or خَلِّ لَهْ سُرْبَهُ* *leave thou free, or unobstructed, to him his way. (S, A.) And أَطْلَقَ الْأَسِيرَ وَخَلَّى سُرْبَهُ* [He loosed the captive and left free to him his way]. (A.) Hence, in a trad., *مَنْ أَصْبَحَ آمِنًا فِي سُرْبِهِ*, meaning *secure in his scope, or room, for free action*: or, accord. to one reading, the last words are *فِي سُرْبِهِ*, meaning, *† in respect of his wives, or women under covert, and his household, or family; a metaphorical sense, from the سرب of gazelles &c. (A, and so in the Fáik. [See also سُرْبٌ.]) Hence also the saying, إِذَا كَانَ مَخْلَى السَّرْبِ*, meaning *When he is made to be in ample circumstances; not straitened. (Mgh.) And you say *وَإِصْبَحَ السَّرْبِ*, instead of *السَّرْبِ*; meaning *Whose way that he pursues is ample. (TA. [But see what follows.]) — Also The bosom, or breast; or the mind; syn. حَصْرٌ. (Mbr, M, K.) إِنَّهُ إِذَا كَانَ مَخْلَى السَّرْبِ* means *Verily he is of ample bosom, or mind; and judgment; and love: (M, TA:) or, as some say, ample of bosom, or mind; slow of anger. (M. [The latter meaning is assigned in the Mgh and TA to *وَإِصْبَحَ السَّرْبِ*: see the next paragraph.]****

سرب: see سَارِبٌ. — [Hence, app.,] قطع قطع, (S, M, K,) or جَمَاعَةٌ, (Mgh, Mgh,) [i. e. herd,] of gazelles, (S, M, A, Mgh, Mgh, K,) and of oxen, (M, Mgh, Mgh,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Mgh,) and [a flock or herd] of sheep or goats, (M,) and [a flock] of the birds called قَطَا, (S, Mgh,) and of birds [in general], (M,

*and [a party, or bevy,] of women, (S, M, Mgh, K,) &c.; (K;) and, as used by El-'Ajjáj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سرب of the [lizards called] عَطَلَاءَ: (M:) it signifies also † a collection of palm-trees; (M, K; in some copies of the latter of which التخل is erroneously put for التخل; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and سُرْبَةٌ is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:]) each of these words is said to be applied to a قطع of the birds called قَطَا, and of gazelles, and of sheep or goats, on the authority of Aq; and the latter [or each] of them is applied to a قطع of women as being likened to gazelles: (TA:) the pl. of the former is أَسْرَابٌ; (Sh, M, Mgh, TA;) and of † the latter, سُرُوبٌ, (K, accord. to the TA,) with two dammehs, (TA,) [in the CK سُرُوبٌ] or سُرُوبٌ, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of which سُرْبَةٌ is the n. un.,] or both. (TA. [See also سُرْبَةٌ below, where the pl. is said to be سُرُوبٌ.]) — [Hence, as some explain them, two phrases mentioned below in this paragraph.] — See also سُرْبٌ, first sentence. — It is also syn. with سُرْبٌ as meaning *A way, or road: and a course: see سُرْبٌ in two places. — Also i. q. بَالٌ* [app. as syn. with حَالٌ, i. e. *State, or condition.*] (S, Mgh, K.) One says, *فُلَانٌ وَاصِعُ السَّرْبِ*, meaning *رَجِيٌّ البَالُ* [i. e. *Such a one is in an ample, or unstraitened, state or condition: or the meaning may be, such a one is easy, or unstraitened, in mind: see what follows, and see also بَالٌ*: (S, Mgh:) or, as some say, *ample of bosom, or mind; slow of anger: (Mgh, TA:) [see also *وَإِصْبَحَ السَّرْبِ*, in two places near the end of the next preceding paragraph:] MF thinks that for بَالٌ we should read مَالٌ, agreeably with an explanation of a phrase in what here follows. (TA.) — Also *The قلب [meaning heart, or mind]: (M, K:) and the نفس [meaning self]. (IAqr, M, Mgh, K.) One says, *هُوَ آمِنٌ فِي سُرْبِهِ* *He is secure in, or in respect of, his heart, or mind: or, himself: (M:) but IDrd disallows this latter explanation; and says that the meaning is, his family, and his مال [or camels, or cattle, or other property], and his children; as though the phrase *آمِنٌ فِي سُرْبِهِ* were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], *his مال: or, his people, or party: (M, TA:) or as expl. above, voce سُرْبٌ, q. v.: or, accord. to Kz, his way. (TA.) The pl. is سُرَابٌ. (El-Hejerec, M, TA.) — See also مَسْرَبَةٌ.*****

A subterranean excavation: (M, K:) or a habitation (S, Mgh, Mgh, TA) of a wild animal, (S, Mgh,) in, (S, Mgh, Mgh,) or beneath, (TA,) the earth, or ground, (S, Mgh, Mgh, TA,) having no passage through it; also called وَطْرٌ: (Mgh:) such as has a passage through it is*

termed نَقْفٌ (Mgh, Mḡb): the burrow, or hole, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the den] of a lion, and of a hyena, and of a wolf; and the place into which a wild animal enters: (M:) pl. أُسْرَابٌ. (M, A, Mḡb.) In the saying in the Qur [xviii. 60], فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا [And it (the fish) took its way into the sea &c.], Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congealed, and like a سَرَب [or subterranean excavation, &c.]: Zj says that سربا may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of سَرَب, q. v.]: and AHát thinks that it here means ذَهَابًا [going away]: or, accord. to IATH, سَرَبٌ signifies a secret, or hidden, place of passage: or, as used by El-Moqtariḍ Edh-Dhafaree, it means [simply] a road, or way. (TA.) It signifies also A subterranean channel or conduit, by which water enters a حَائِطٌ [or garden, or walled garden of palm-trees]. (M, K.) And طَرِيقٌ سَرَبٌ means A way, or road, in which people follow one another continuously. (M.) — Also Flowing water: (M, K: [see also سَرَب:]) or water flowing from a مَزَادَةٌ [or leathern water-bag] and the like: (S:) or water dropping from the punctures made in the sewing of a water-skin. (A.) — And Water that is poured into a قَرْبَةٌ [or skin for water or milk], (M, K,) when it is new, or into a مَزَادَةٌ [or leathern water-bag], (M,) in order that the thong [with which it is sewed] may become moistened, (M, K,) so as to swell, and fill up the holes made in the sewing. (M.)

سَرَبٌ Flowing water. (S, M. [See also سَرَب:]) You say also مَزَادَةٌ سَرَبَةٌ, i. e. [A leathern-water-bag] flowing. (S, K.)

سَرَبَةٌ: see the next paragraph. — I. q. خُرْزَةٌ [A single puncture, or stitch-hole, made in sewing a skin or the like]. (K.) [There expressly said to be, in this sense, with fet-h; but I think that we should read سَرَبَةٌ, and خُرْزَةٌ: see, again, the next paragraph.]

سَرَبَةٌ A short journey; (IAḡr, M;) or so سَرَبَةٌ. (K.) [But I think that the former is the right.] You say, إِنَّكَ لَتَرِيدُ سَرَبَةً Verily thou desirest a short journey. (IAḡr, M.) A long journey is termed سَبَابَةٌ. (TA.) — And i. q. مَذْهَبٌ (S, M, A, K) and طَرِيقَةٌ (A, K) [i. e. A way by which one goes or goes away, a proper meaning of the former word; and a way, course, mode, or manner, of acting or conduct or the like, which is a meaning of both of these words]. One says, فُلَانٌ يَجِدُ السَّرَبَةَ [Such a one is] one who takes a distant way into the country, or land: (TA:) or meaning يَجِدُ المَذْهَبَ (S, A) and الطَّرِيقَةَ (A) [i. e., who follows a distant, or remote, way in journeying, and a long way, course, mode, or manner, of acting or conduct or the like. See also سَرَبٌ, and مَسْرَبٌ]. Esh-Shenfarà says,

عَدَوْنَا مِنَ الوَادِي الَّذِي بَيْنَ مَشْعَلٍ
وَبَيْنَ الحَمَا هَيْهَاتَ أَنَسَاتُ سَرَبِي

[We passed from the valley that is between Mish'al and El-Hashà: distant was it: I made my way to lead me far off]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, إِنَّهُ قَرِيبٌ المَذْهَبِ, meaning قَرِيبٌ السَّرَبَةِ [i. e. Verily he is one who pursues a near way]; who hastens, or is quick, in accomplishing his want. (Th, M.) — Also A portion, or detached number, (S, Mgh, Mḡb,) of what compose a سَرَبٌ, (Mgh, Mḡb,) i. e., of a collection [or herd] of gazelles, and of [wild] oxen, (Mgh,) or [of a flock] of the birds called قَطَا, and of horses, and asses, and gazelles: (S:) pl. سَرَبٌ, like غُرْفٌ pl. of غُرْفَةٌ. (Mḡb.) See also سَرَبٌ, in two places; in the latter of which the pl. is said to be سَرَبٌ and سَرَبٌ. — A collection of خَيْلٌ [i. e. horses, or horsemen], from twenty to thirty, (M, K,) or from ten to twenty. (M.) — A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return. (IAḡr, TA.) — A row of grape-vines: (M, K:) and any طَرِيقَةٌ [meaning row or line]. (M.) — See also مَسْرَبَةٌ. — Also i. q. خُرْزَةٌ [i. e. A seam, or a stitch, or a puncture, or stitch-hole, of a skin or the like]. (M. [See also سَرَبَةٌ:])

سَرَابٌ [The mirage;] i. q. آل: (Aḡ, M, TA:) or the semblance of water, (S, M, A, K,) of running water, (M,) at midday, (S, M, A, K,) cleaving to the ground, (M,) and [in appearance] lowering everything so that it becomes [as though it were] cleaving to the ground, having no شَخْصٌ; (TA:) whereas the آل is that which is in the ضَعْفَى [or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other distinctions between the سَرَاب and the آل, mentioned here in the TA, see voce آل:] سَرَابٌ has no pl. (S and K voce نَهَارٌ.) One says أَخَذَ سَرَابٌ مِنَ سَرَابٍ [More deceitful than a midday-mirage]. (A.) — سَرَابٌ, like قَطَامٌ, (A, K, TA,) i. e. indecl., with kesr for its termination, as also سَرَابٌ, imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article ال prefixed to it, (TA,) is the name of The she-camel of El-Basoos (البَسُووس), (K,) or the she-camel El-Basoos, (A, TA,) for El-Basoos was her surname: (TA:) whence the saying أَشْأَرُ مِنَ سَرَابٍ [More inauspicious than Saràbi]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.)

سَرَوْبٌ [Went to go away at random]: see 1, near the beginning of the paragraph.

سَرِيَّةٌ A sheep, or goat, (سَاءَةٌ,) which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow. (M, TA. [See also سَرِيَّةٌ:])

سَارِبٌ Going forth: and going away; as also سَرِبٌ; the latter expl. by IAḡr as syn. with

سَارِبٌ and مَاضٍ: (M: [in one place in the TA the latter is erroneously written سِيرِب:]) or going away at random into the country, or in the land. (S, K.) See also سَرِبٌ, first sentence. You say مَالٌ سَارِبٌ, (A,) and فَحْلٌ سَارِبٌ, (TA,) i. e. [Camels, or cattle, and a stallion-camel,] repairing to the place of pasture: (A, TA:) and طَبِيبَةٌ سَارِبَةٌ (M) or سَارِبَةٌ (TA) [a she-gazelle] going away in her place of pasture. (M, TA.) A poet says, (S, M,) namely, El-Akhnas Ibn-Shiháb El-Teghlibee, (TA,)

وَكُلُّ أَنَابِسٍ قَارِبُوا قَيْدَ فَحْلِهِمْ
وَنَحْنُ خَلَعْنَا قَيْدَهُ قَبْوِ سَارِبٍ

[And all other men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his place of pasture]: (S, M, TA: but in the last, حَلَلْنَا is put in the place of خَلَعْنَا: [in the Ham (p. 347) it begins thus: أَرَى كُلَّ قَوْمٍ:] this, says Aḡ, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels; fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by he فعل he means the chief, whom, Abu-l-'Alà says, he likens to the stallion-camel. (Ham p. 347.) And hence the saying in the Qur [xiii. 11], مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ [Hiding himself by night, and] appearing by day: (S:) or appearing by day in his way, or road, or in the roads: or, as is related on the authority of Akh, appearing by night, and hiding himself by day; and Kṯr says the same of سَارِب. (TA.)

أَسْرَبٌ (M, K,) and أَسْرَبٌ (M, Mḡb, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Mḡb, TA,) originally أَسْرَبٌ, (M,) [or أَسْرَبٌ] or أَسْرَبٌ, (Mḡb, MF, TA,) [and in the TA سَرِبٌ,] i. q. رِصَاصٌ [i. e. Lead], (M, Mḡb,) or أُنْكَ [which signifies the same, or black lead, or tin, or pewter]. (K.) — And the latter, The fume of [molten] silver. (M. [See 1, last sentence.]

سَرِبٌ A way by which one goes; [like سَرِبٌ and سَرَبَةٌ;] syn. مَذْهَبٌ: (Har p. 448:) a place in which the مَالٌ [i. e. camels, or cattle,] go to pasture (تَسْرَبُ); (Ham p. 99;) and سَرِبَةٌ signifies [the same, or] a place of pasture: (S, K:) pl. of the former مَسَارِبٌ, (Ham ubi suprà,) and so of the latter. (S, K.) — And A channel of water. (A, and Har ubi suprà.) [Hence,] one says, أَخْضَلَّتْ مَسَارِبَ عَيْنَيْهِ, i. e. The channels of the tears [of his eyes became moist so as to scatter drops]. (A.)

مَسْرَبَةٌ: see the next preceding paragraph. — Also The passage, and place of exit, of the dung; (Mgh, Mṣb, TA;) in this sense with fet-ḥ (Mgh, Mṣb) only [i. e. to the ر]; or so and likewise مَسْرَبَةٌ: and both signify the upper part of the anus. (TA.) — See also the next following paragraph. — Also [A sitting-place] like a صَفَّةٌ [q. v.], before a [chamber such as is called] غُرْفَةٌ: not مشربة; for this is غُرْفَةٌ [itself]. (TA.)

مَسْرَبَةٌ, (S, M, A, Mgh, Mṣb, K,) with damm to the ر, (S, Mgh, Mṣb,) and مَسْرَبَةٌ, (M, Mṣb,) with fet-ḥ, (Mṣb,) i. e. to the ر, (TA,) and مَسْرَبَةٌ, (M, K,) The narrow hair that extends from the breast to the navel: (S:) or the hair growing in the middle of the breast, extending to the belly: (M, K:) or the hair extending from the breast to the pubes: (A, Mgh:) or the hair of the breast, extending to the pubes: (Mṣb:) and مَسْرَبٌ, also, signifies the hair of the breast. (TA.) [See an ex. in a verse cited voce جَذْمٌ.] — The مَسَارِبُ of beasts are The soft parts of their bellies: (M, TA:) or the مَسْرَبَةُ of any beast means the upper parts, from the part next the neck to the root of the tail: and the soft parts of the belly, and the groins, or any similar parts. (A'Obeyd, TA.) — See also مَسْرَبَةٌ.

مَسْرُوبٌ: see 1, last sentence.

مَنْسَرِبٌ Very tall; (K, TA;) applied to a man: and very long; applied to hair. (TA.)

سَرِخ

Q. 1. سَرِخَةٌ فِي الْمَشْيِ, inf. n. سَرِخَةٌ, I walked, or marched, an hour, or a while: (JK:) [or in the middle of the day: and gently, or in a leisurely manner: for] — سَرِخَةٌ signifies The walking, or marching, in the middle of the day. (K.) And The walking, or marching, gently, or in a leisurely manner. (JK, K.) — And The being light, or agile, or active; light in any work or action, or unsteady or lightwitted, or so on an occasion of anger, or hasty, with foolishness or ignorance; syn. خَفِيفَةٌ and نَزَقٌ. (K.)

سَرِخٌ A wide, or spacious, land: (S, K:) or one far extending: (TA:) and a land in which one cannot find his way. (K,* TA.)

مَهْمَةٌ سَرِخٌ A desert, or waterless desert, wide, or spacious, (K, TA,) in the sides: (TA:) and مَهْمَةٌ سَرِخٌ a desert, or waterless desert, far extending, (K,* TA,) wide, or spacious: so in a verse of Aboo-Duwád cited voce مَرْدُونٌ, q. v. (TA.)

مَسْرَبَةٌ: see what next precedes.

سَرِبَلٌ

Q. 1. سَرِبَلَةٌ, (S, K,) or سَرِبَلَةٌ سَرِبَالًا, (M, Mṣb,) inf. n. سَرِبَلَةٌ, (KL,) He clad him with a سَرِبَالٌ. (S, Mṣb, K.)

Q. 2. تَسَرِبَلٌ, (S,) or تَسَرِبَلٌ سَرِبَالًا, (Mṣb) or بِسَرِبَالٍ, (M, K,) He clad himself, or became clad, with a سَرِبَالٌ: (S, M, Mṣb, K:) and so تَسَرِبَانٌ, in

which, accord. to Yaākoob, the ن is a substitute for the ل of the former. (M.)

سَرِبَلَةٌ Broken, or crumbled, bread, (ثَرِيدٌ, M, K,) or a mess of broken, or crumbled, bread, (ثَرِيدَةٌ, AA, TA,) having, (K,) or moistened with, (AA,) grease, or dripping, or gravy, (AA, K,) or having much thereof. (M.)

سَرِبَالٌ A shirt: (S, M, Mṣb, K:) and [so in the M, and in the Ham p. 65, but in the Mṣb and K "or"] a coat of mail: (M, Mṣb, K:) the former is the primary signification: (Ham p. 349:) or anything that is worn: (M, K:) pl. سَرَابِيلٌ, (Mṣb, TA,) which occurs in the Kur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and سَرِبَانٌ signifies the same as سَرِبَالٌ, the ن being, accord. to Yaākoob, a substitute for the ل. (M.) — In the following words of a trad. of 'Othmán, لَا أُخْلَعُ سَرِبَالًا سَرِبَلِيهِ اللَّهُ [I will not pull off a garment with which God has invested me], it is metonymically applied to the office of Khaleefeh. (TA.)

سَرِبِنٌ

Q. 2. تَسَرِبِنٌ: see تَسَرِبَلٌ.

سَرِبَانٌ: see سَرِبَالٌ.

سَرَجٌ

1. سَرَجٌ, (O, K,) aor. ٢, (K,) inf. n. سَرَجٌ, (TK,) + He lied; as also سَرَجٌ, (O, K,) aor. ٢; (K;) but the latter is outweighed [in authority]; (TA;) like سَنَجٌ: (O:) and so سَرَجٌ: (TA:) and سَرَجٌ. (O and K* in art. شَرَحٌ.) You say, تَكَلَّمَ فُلَانٌ بِكَلِمَةٍ فَسَرَجَ عَلَيْهَا بِالسَّرْوَجَةِ + [Such a one spoke a word, or sentence, and followed it with a lie]. (O.) — And سَرَجَ الْكَذِبِ, aor. ٢, inf. n. سَرَجٌ, + He forged the lie. (TA.) [See also 2.] — سَرَجٌ, as an inf. n., signifies The being bright, or shining. (KL.) — [And hence,] سَرَجٌ, (O, K,) aor. ٢, (K,) inf. n. سَرَجٌ, (TK,) said of one's face, + It was, or became, beautiful: (O:) or, said of a man, (TA,) + he was or became, beautiful in his face: (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) — سَرَجَتْ شَعْرَهَا, (O, K, TA, but not in the CK,) and سَرَجَتْ, (K, TA, but not in the O,) [thought by SM to be a mistranscription for سَرَحَتْ, with the unpointed ح,] She (a woman, O) plaited her hair; (O, K;) like سَجَرَتْهُ. (O.) — [سَرَجٌ, aor. ٢, expl. as signifying "Ephippio instruxit instravitoe equum" by Golius and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this meaning is اسرج only.]

2. سَرَجَةٌ, (A, K,) inf. n. تَسَرِيجٌ, (K,) + He rendered it beautiful; (A, K;) namely, a person's face; said of God: (A:) + he adorned, ornamented, decorated, or embellished, it; namely, a

thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhaḳee and IKṭṭ and Es-Saraḳuṣṭee and IKṭṭ; but Aboo-'Abd-Allah Moḥammad Ibn-Esh-Shádhilce thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says, سَرَجَ إِلَيْهِ أَمْرَكَ + Embellish and elucidate thou to him thy affair, or case. (Ham p. 326.) — And i. q. وَقَفَهُ + [He accommodated, adapted, or disposed, him, or it, to a right course, or issue]. (TA.) — One says also, سَرَجَ عَلَيَّ السَّرْوَجَةَ + [He forged against me a lie]. (A, TA.) And عَلَيَّ سَرَجَ + He lied, or lied purposely, against me. (A, TA.) [See also تَسَدَّجٌ.] And يَسْرَجُ الْأَحَادِيثَ + [Verily he forges traditions, or stories]. (A, TA.) — See also 1, first sentence. — سَرَجَتْ شَعْرَهَا: see 1.

4. أَسْرَجْتُ السَّرَاحَ, (O, Mṣb, TA) I lighted the lamp, or wick. (Mṣb, TA.) — [And اسرج signifies also He lighted himself or another with a lamp &c.; and so اسسرج: or each of these, with به following it, he employed it (i. e. a lamp, or oil, &c.), as a means of light: see اصْطَبَحَ, in art. الفَرَسُ = أَسْرَجْتُ الدَّابَّةَ, (S, K,*), or الفَرَسُ, (Mṣb,) I bound the saddle, or his saddle, upon the beast, or horse: (Mṣb, K:) or I made a saddle for the [beast, or] horse. (Mṣb.)

5: see 2.

10: see 4.

Q. Q. 1. سَرَجَنَ الْأَرْضَ He manured the land with سَرَجِينٌ. (L in art. سَرَجِنٌ.)

سَرَجٌ A certain appertenance of a horse or similar beast, (Mṣb, K,*), well known; (S, Mṣb:) i. e., his رَحْلٌ [or saddle]: (TA:) an Arabic word; or, accord. to the Shifá el-Ghaleel, arabicized from سرك [which is written by Freytag شرك, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. سَرِيجٌ: (Mṣb:) and pl. سَرُوجٌ. (Mgh, Mṣb, TA.) [Hence,] مَالٌ سَرُوجٌ + Thy affair, or case, was, or has become, in a disordered, or an unsound, state: a proverbial saying. (Ham p. 242.)

سَرَجَجٌ Continuing, or lasting; or continuing, or lasting, long; or, for ever. (O, K.)

سَرُوجٌ Foolish, or stupid. (O, K.)

سَرِيجٌ i. q. زَبَلٌ [i. e. dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]: (Mṣb, and K in art. سَرَجِنٌ) a foreign, or Pers., word, (Mṣb,) originally سَرِكِينٌ, [meaning سَرِكِينٌ], (Mṣb, K,) arabicized, (Mṣb, and S and K in art. سَرَجِنٌ,) by the conversion of the ك [or ك] into ج, and also into ق, so that one says also سَرِقِينٌ [q. v.]: As is related to have said, I know not how to say it, and I only say رَوْتُ: it is with kesr to the first letter in order to agree with Arabic words; fet-ḥ not being allowable, because

there is no instance of the measure **فَعْلِيل**; though it is said in the M to be **سَرَجِين** and **سَرَجِين**: (Msb:) [the word being arabicized, all its letters should be regarded as radical; but] many assert the ن to be augmentative [and therefore mention the word, or the two words, in the present art., as does the author of the Msb], (TA.)

سَرَجِيَّة (S, O, K) and **سَرَجِيَّة** (O, K) Nature; or natural, native, or innate disposition, or temper, or the like: (S, O, K, and) and a way, mode, or manner, of acting or conduct or the like. (S, O, TA.) One says, **هُمَّ عَلَى سَرَجِيَّةٍ وَاحِدَةٍ** They are of one uniform nature or disposition. (As, S, O.) And **الْكَرَمُ مِنْ سَرَجِيَّتِهِ** and **سَرَجِيَّتُهُ** Generosity is a quality of his nature or disposition. (Lh, TA.) And **إِنَّهُ لَكَرِيمٌ سَرَجِيَّةً** Verily he is generous of nature or disposition. (AZ, TA.)

سَرَجِيَّة: see the next preceding paragraph.

سَرَجٌ a word of well-known meaning; (S, O, K;) i. q. **مَصْبَاحٌ** [i. e. A lamp, or its lighted wick, (the latter of which meanings is assigned to both of these words by Jel in xxiv. 35,)] (L, Msb, TA) that gives light by night: (L, TA:) or, properly, a lighted wick; its employment to signify the place thereof [i. e. a lamp, generally a vessel of glass having in its bottom a small glass tube into which the lower part of the wick is inserted,] being a well-known tropical application: (MF, TA:) pl. **سَرَاجٌ**. (O, Msb, TA.) [See also **مَسْرَجَةٌ**.] — [Hence,] the sun is called **سَرَجٌ** [in the Kur lxxi. 15, and also xxv. 62, and lxxviii. 13], (S, O,) and **السَّرَاجُ**, (K,) and **السَّرَاجُ النَّهَارُ** [The lamp of day]. (A, TA.) So too is the Prophet. (Kur xxxiii. 45.) 'Omar, also, is called in a trad. **السَّرَاجُ** [The lamp of the people of Paradise]. (TA.) And one says, **السَّرَاجُ الْهَدْيُ** [The lamp of the believers], (A,) or **السَّرَاجُ الْمُؤْمِنُ** [the lamp of the believer]. (TA.) — Also, metaphorically, †The eye; because of its being often likened to a **سَرَجٌ**. (Har p. 554.)

سَرَجٌ dim. of **سَرَجٌ**, q. v. (Msb.)

سَرَجٌ The craft, or occupation, of the **سَرَّاجٌ** [or saddler]. (O, K, TA.)

سَرَجِيَّاتٌ (As, S,) or **سَرَجِيَّاتٌ** (O, K,) Certain swords so called in relation to a blacksmith named **سَرَجِيَّةٌ**: (As, S, O, K:) or they may be so called because having much water, and [glistening] wavy marks or streaks or grain. (Ham p. 326.) [See also **مَسْرَجَةٌ**.]

سَرَّاجٌ A saddler; i. e. a maker of **سَرَّاجٌ** [or saddles]: (O, K, TA:) or a seller thereof. (TA.) — Also †A great, or habitual, liar, (K, TA,) who will not tell thee truly whence he comes, but will tell thee lyingly. (TA.) One says, **إِنَّهُ سَرَّاجٌ** †Verily he is a lying person, (A,) or a great, or habitual, liar, (TA,) who adds, or exaggerates, (بَيِّنَةٌ) in his narration, or talk, or

discourse. (A, TA.) And it is used alone, [without **مَرَّاجٌ**,] so that one says, **رَجُلٌ سَرَّاجٌ** [A man who lies much, or habitually, &c.]. (TA.) [See also **سَدَّاجٌ**.]

† **جَبِينٌ سَرَّاجٌ** [A side of a forehead, or a forehead itself,] clear, or white, [and bright,] like the **سَرَّاجٌ** [or lamp]. (Th, TA.)

سَرَّاجٌ i. q. **سَرَّاجٌ**; (TA in the present art. and in art. **غَيْرُ الشَّرَّاجِ**, [but in the present art., **غَيْرُ الشَّرَّاجِ** is erroneously put for **غَيْرُ الشَّرَّاجِ**, meaning the same as **الشَّرَّاجِ**];) but vulgar; (TA in art. **سَرَّاجٌ**;) i. e. Oil of sesame, or *sesamum*: an arabicized word, from [the Pers.] **شِيرَه**. (TA in the present art.)

† **أَسْرُوجَةٌ** A lie. (TA.) See 1 and 2.

مَسْرَجَةٌ, applied to a horse, (A,) or beast (دَابَّةٌ), [or app., when applied to the latter, with ة,] Saddled; i. e. having the **سَرَّاجٌ** bound upon it. (TA.)

مَسْرَجَةٌ, with fet-h (S, Mgh, O, Msb) to the م and ر, (Msb,) [A lamp; i. e.] the thing in which is the wick and the oil: (S, Mgh, O, TA:) and also the thing upon which the **سَرَّاجٌ** [app. here meaning lamp] is put: (O:) or the thing upon which the **مَسْرَجَةٌ** is placed: (Msb:) or **مَسْرَجَةٌ**, with kear, has the last of these meanings: **مَسْرَجَةٌ**, with fet-h, having the first thereof: or, as some say, the reverse is the case; (Mgh;) [i. e.] **مَسْرَجَةٌ**, with kear, signifies the thing in which is the wick [and the oil]: and **مَسْرَجَةٌ**, with fet-h, the thing upon which that is put: (A, TA:) the pl. (of either, Mgh) is **مَسْرَاجٌ**. (Mgh, Msb.) [See also **سَرَّاجٌ**.]

مَسْرَجَةٌ: see the next preceding paragraph, in three places.

† **مَسْرَجَةٌ** A face rendered beautiful by God. (A.) — A nose beautiful in thinness and evenness: used in this sense by El-'Ajjáj: likened by him to the kind of sword called **سَرَّاجِيٌّ**. (S, O.)

سرجن

Q. 1. **سَرَجِنٌ**: } see art. **سَرَجٌ**.
سَرَجِينٌ: }

سرج

1. **سَرَّاجٌ** (S, TA,) or **سَرَّاجَةٌ** (S, TA,) or **السَّرَّاجُ**, (Mgh, Msb,) aor. ء, (Msb, TA,) inf. n. **سَرَّاجٌ** (S, A, Msb, K) and **سَرَّاجٌ**, (Mgh, Msb, K,) The cattle, or camels, pastured, (S, Mgh, Msb, K, TA,) or pastured where they pleased, (S, K, TA,) by themselves; (S, * Msb, K, * TA;) [or in the morning; for] you say, **رَأَيْتُ بِالْعَشِيِّ** and **سَرَّاجَتْ بِالْغَدَاةِ** (S:) or pastured in the morning until the **ضُحَى** [or period of bright morning-sunshine]. (AHeyth, TA.) — [Hence, app.,] **هُوَ يَسْرَجُ فِي أَعْرَاضِ النَّاسِ** [as though meaning He feeds upon the reputations of men;] i. e. †he defames men; or defames

men in their absence. (A, TA.) — And **سَرَّاجَتْ أُنَا**, inf. n. **سَرَّاجٌ**, I went, or went away, in the morning. (AHeyth, TA.) And **أَسْرَجْتُ إِلَيْكَ** I go, or walk, to thee. (Har p. 44.) — And **السَّرَّاجُ**, (A, TA,) aor. ء, inf. n. **سَرَّاجٌ** and **سَرَّاجٌ**, (TA,) The torrent ran, or flowed, easily: (A, TA:) on the authority of Abou-Sa'eed. (TA.) — And **سَرَّاجٌ**, (A, K,) aor. ء, inf. n. **سَرَّاجٌ** (K) and **سَرَّاجٌ**, (TA,) The urine had vent, poured out or forth, flowed, or streamed, (A, K, TA,) after its having been suppressed. (A, TA.) — **سَرَّاجٌ الْمَاشِيَّةُ**, (AHeyth, S, A, * TA,) or **السَّرَّاجُ**, (Mgh, Msb,) aor. ء, (Msb,) inf. n. **سَرَّاجٌ**; (S, A, Mgh, Msb, TA;) and **سَرَّاجٌ**, (Mgh, Msb,) inf. n. **سَرَّاجٌ**, (Mgh, K,) but the tashdeed in this verb denotes intensiveness, or muchness, or frequency, of the action, or its application to many objects; (Msb;) He sent forth, or set free, [or drove,] the cattle, or camels, to pasture, (S, * Mgh, Msb, * K,) or to pasture where they pleased, (S, K, TA,) by themselves: (S, * Msb, K, * TA:) [or he did so in the morning, as is indicated in the S; i. e.] he made them to go forth in the morning to the pasturage. (AHeyth, TA.) You say, **أَرَّحْتَ الْمَاشِيَّةَ** and **سَرَّحْتَهَا** and **أَهْمَلْتَهَا** and **أَسْمَيْتَهَا** and **أَنْفَسْتَهَا**; this last alone without t. (S. [Yet Golius mentions the last also with t, though without assigning any authority for it.]) And hence, in the Kur [xvi. 6], **جِئِن تَرْجِعُونَ وَجِئِن تَسْرِعُونَ** [When ye bring, or drive, them back in the evening, and when ye send, or drive, them forth in the morning]. (AHeyth, S.) — [Hence also,] **سَرَّاجٌ**, aor. ء, inf. n. **سَرَّاجٌ**; (K;) and **سَرَّاجٌ**, (S, A, L,) inf. n. **سَرَّاجٌ**; (L;) He sent (S, L, K) a messenger to another person, (A, TA,) or such a one to such a place, (S, L,) or to accomplish some needful affair. (L.) — [And hence, app.,] **سَرَّحَهُ اللَّهُ**, and **سَرَّحَهُ**, †God disposed him [to what was right or good], or adapted him [thereto]: mentioned by Az, on the authority of El-Iyádee, but as being strange. (TA.) One says, **سَرَّحَكَ اللَّهُ لِلْخَيْرِ** †May God dispose thee, or adapt thee, to that which is good. (A.) — And **سَرَّاجٌ**, aor. ء, inf. n. **سَرَّاجٌ**, He voided his excrement, or ordure; or, in a thin state; [the objective complement being understood;] syn. **سَلَّحَ**. (K.) — And **سَرَّحَتْ مَا فِي صَدْرِي**, (K, * TA,) aor. ء, inf. n. **سَرَّاجٌ**, (K,) †I manifested, or gave forth, (أَخْرَجْتُ) what was in my bosom. (K, * TA.) — **سَرَّاجٌ**, aor. ء, He set out easily in his affairs. (K.)

2: see above, in four places. — **تَسْرِيحٌ** also signifies The dismissing a wife by divorcement. (S, K.) You say, **سَرَّحَهَا** He dismissed her by divorcement: (A, Msb:) from **السَّرَّاجُ** [expl. above]. (Msb.) And He sent her forth from his abode; (Bd in xxxiii. 48;) or let her go free; (Jel ibid.;) meaning one to whom he had not gone in. (Bd and Jel ibid.) [See also **سَرَّاجٌ**, below; a subst. used as a quasi-inf. n. of this verb.] — [Also The putting, or sending, another away, far away, or far off; removing him far

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away; or alienating, or estranging, him: see Har p. 44.] — And The act of removing, or clearing away: you say, سَرَحَ عَنْهُ *He removed, or cleared away, from him* [grief or sorrow]; syn. فَرَجَ. (L, TA.) — [And The causing water to flow; or letting it flow.] You say, سَرَحُوا الْمَاءَ فِي الْخَنْدَقِ [They caused the water to flow, or let it flow, into the moat]; from الإِبِلِ سَرَحَ. (Mgh.) — And The letting down, and loosing, the hair, (S, K,) before the combing: (S:) or the disentangling the hair: or the separating it with the comb: or the combing it: (Mgh:) or the combing down the hair; and disentangling it with the comb. (Az, TA.) You say, سَرَحَتْ شَعْرَهَا (A) or الشَّعْرَ, inf. n. as above, (Msb,) *She combed* [i.e.] *her hair* (A) [or the hair]. — [And it is used also in relation to poetry, or verses.] You say also, سَرَحَ الشَّاعِرُ الشَّعْرَ [app. meaning *The poet trimmed the poetry, or verses*; as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) — And The act of facilitating, or rendering easy. (S, K.)

5. سَرَحَ *He (a man) went away, and went forth, from a place.* (TA.) — See also the next paragraph.

7. انْسَرَّحَ The act of running, or going along [quickly and easily]. (K, L.) You say of a she-camel, انْسَرَّحَتْ فِي سَبْرِهَا *She was, or became, quick and easy in her pace.* (A.) — And انْسَرَّحَ *He lay upon his back, or lay as though thrown down or extended, and parted his legs.* (S.) — And *He was, or became, naked, bare, or without clothing.* (K, L.) [See also its part. n., مَنَسَّرَحَ.] — And *It (grief or sorrow) became removed, or cleared away; [syn. انْفَرَجَ]; as also تَسَرَّحَ; quasi-pass. of سَرَحَ signifying فَرَجَ.* (L, TA.)

سَرَحَ Cattle, or camels &c., pasturing, (S, A, Mgh, Msb, K,) or pasturing where they please, by themselves: (S, A, K:) or only such as are sent, or driven, forth [to pasture] in the morning, and brought, or driven, back in the evening to their nightly resting-place: (L:) an inf. n. used as a subst. (Mgh, Msb.) A'Obeid says that سَرَحٌ and سَارِحَةٌ signify *Cattle, or camels &c.*: and Khálid Ibn-Jembeh says that سَارِحَةٌ means *camels and sheep or goats*: and a single beast; as well as a collection [of beasts]. (TA.) — Also *A certain kind of trees, of great size, (S, K, TA,) and tall, (S, TA,) not depastured, or seldom eaten by the camels &c., but used for their shade: they grow in Nejd, in plain, or soft, and in rugged ground, but not in sand nor upon a mountain; and have a yellow fruit: (TA:) n. un. with ة: and it is said to be the same as السَّ:* (S:) but this is a mistake; the fact being that it bears a kind of berry termed آء, (K, TA,) resembling the olive: (TA:) or any trees without thorns: (K:) n. un. in this sense with ة: (Fr, Ham p. 603, TA:) or any tall trees: (K:) or [trees] of the kind called عَضَاهُ, great, with spreading branches, beneath which men alight in the صَيْف [or summer]: (Ham ubi suprâ:) accord. to

AHn, the سَرْحَةٌ is a great tree with spreading branches, beneath which people often alight, widely extending; men alight beneath it in the صَيْف [or summer], and pitch tents, or build houses, beneath it; and its shade is good: accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, it has a dusty colour, is not so tall as the أثل [a species of tamarisk], has small leaves, and lank branches, or twigs, and always grows slanting, its inclination among all the trees being towards the south (الْجَمِين): Lth says that the سَرْحَ are a kind of trees that have a fruit, and they are the آء (الآء) [app. a mistranscription for الآء, i. e. the آء]; but Az says that this is a mistake: Lth cites the saying of 'Antarah,

بَطَلٌ كَانَ تِبَاهَهُ فِي سَرْحَةٍ *
تُحَذَى نَعَالُ السَّبْتِ لَيْسَ بِتَوَمٍ *

(L,) i. e. *He is a man of valour, tall of stature, as though his clothes were upon a great tree such as is called سَرْحَةٌ; sandals of سَبْت [q. v.] are cut and made for him, such as are worn by the kings; and he is not a twin; so that he has been well suckled: (EM p. 245:) thus he describes this person as tall of stature, showing that the سَرْحَةٌ is a large tree: but the آء [or آء] has no trunk nor tallness: IAqr says that the سَرْحَ are ذُكْوَانُ that have become large; and the ذُكْوَانُ are certain trees having beautiful [shoots such as are termed] عَسَالِيجَ: the pl. is سِرَاحٌ. (L.) — The n. un., سَرْحَةٌ, is applied to signify † *A man's wife, (S, A,) by a metonymy. (S.) The Arabs are said by Az to term a woman, or wife, a سَرْحَةٌ growing over water, because in this case it is in the most beautiful condition. (TA.) — [Accord. to Forskål, (Flora Aegypt. Arab. pp. cvi. and 68,) the name of سَرْحَ is applied to a plant of the class pentandria, which he terms Cadaba farinosa, (described by him in p. 68,) growing in the lower region of the mountains of Wádee-Surdud, in Tihámeh.] — Also The exterior court or yard of a house, (K,) or, as in the L, of a gate, or door. (TA.)**

سَرْحٌ Easy; as also سَوِيحٌ. (L.) You say, سَرَحَا وَوَدَّتُهُ سَرْحَا *She brought him forth with ease.* (TA.) And تَخْرُجُ سَرْحًا *It passes forth easily and quickly: occurring in a trad., describing a draught of water that satisfies thirst (شُرْبَةٌ مَاءً).* (TA.) And نَاقَةٌ سَرْحٌ and مَنَسَّرَحَةٌ *A quick, or swift, she-camel; (S;) as also سَرُوحٌ: (L:) or a she-camel quick and easy in pace. (A, MA, and Har p. 481.) And قَرَسٌ سَرْحٌ and مَنَسَّرَحٌ (K) and سَرِيحٌ, (TA,) or خَيْلٌ سَرْحٌ, (S,) *A horse, or horses, quick, or swift. (S, K.) [See also سَرَّاحٌ, and سَرَّاحٌ.] And مِلَاطٌ سَرْحٌ الْجَنْبِ *A shoulder-blade, (TA,) or an upper arm-bone, of a camel, (Ish, T, TA,) quick to go and come [or move forwards and backwards]. (Aq, S, TA.) And مِشْيَةٌ سَرْحٌ *An easy gait, or manner of going; (S, K;) like سَجْعٌ. (TA.) And عَطَاةٌ سَرْحٌ † *A gift promptly given, without deferring: (K:) or*****

a gift that is easy and quick; a metaphorical phrase from نَاقَةٌ سَرْحٌ expl. above. (Har p. 481.) — [See also سَرِيحَةٌ, of which, in two senses, it is a pl.]

سَرْحَةٌ *A single tree of the kind called سَرْحٌ [q. v.]. (Fr, S, TA.) — Also A she-ass that has attained to maturity but has not become pregnant. (O, K.) — And سَرْحَةٌ, (O,) or السَّرْحَةُ, (K,) is the name of *A certain dog.* (O, K.)*

سِرْحَانٌ, of the measure فَعْلَانٌ, the ن being an augmentative letter, (Sb, S,) from the verb سَرَّحَ, (TA.) *The wolf; (S, A, Mgh, Msb, K;) as also سِرْحَانٌ; (Yaḥkoob, K;) fem. سِرْحَانَةٌ (Ks, S) and سِرْحَانَةٌ; (TA;) and the lion, (S, O, Msb, K,) in the dial. of Hudheyl: (S, O:) pl. سِرْحَانِينَ (S, A, O, Msb, K) and سِرَاحٌ and سِرَاحٌ, (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov.,*

سَقَطَ الْعَتَاءُ بِهِ عَلَى سِرْحَانٍ *

[*The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf*]: (S, Meyd:) accord. to A'Obeid, it originated from a man's going forth to seek the evening-meal, and falling upon a wolf, which devoured him: accord. to Aq, from the like accident to a beast: accord. to IAqr, from a man's being slain by another man, named سِرْحَانٌ: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [See Freytag's Arab. Prov. i. 599: but the name there written "Hasahah" is هَزَلَةٌ; accord. to Meyd, the father, but accord. to the O, the brother, of Sirhán.]) — Hence, (Mgh, Msb,) i. e. from السَّرْحَانُ as meaning "the wolf," or, as some say, "the lion," (TA,) ذَنْبُ السَّرْحَانِ *The false dawn; (Mgh, O, K, TA;) i. e. the first [dawn]. (TA. [A term nearly agreeing with the Greek λυκόφως.]) — السَّرْحَانُ, (O, K,) or سِرْحَانٌ, (TA,) is also the name of *A certain dog: and of a certain horse: and of another horse. (O, K.) — Also The middle of a watering-trough or tank: (O, K:) pl. as above. (K.)**

سَرَّاحٌ a subst. from تَسْرِيحُ الْمَرْءِ; (S, Msb, K;) [i. e., a subst.] signifying *The dismissal of a wife by divorcement: (Bḍ in xxxiii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.]) like فَرَّاقٌ and طَلَّاقٌ, it signifies divorcement explicitly. (L.) — [And Dismissal in a general sense. Hence,] it is said in a prov., سَرَّاحٌ مِنَ التَّجَاجِ [i. e. *Dismissal is a part of the accomplishment of one's want*]; (S, A, L;) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it; (S, L: [in some copies of the former, for قَائِسَةٌ, we find قَائِسَةٌ:] or it is applied to a man who does not desire to accomplish the want [of another]; and means, it behooves thee to make him to despair if thou accomplish not his want. (Meyd. [See a similar prov. voce سَرَّاحٌ.]) — Also *Haate, ex-**

pedition, or promptness. (TA.) — And + *Ease*: so in the saying, **اقْعَلْ ذَلِكَ فِي سَرَّاجٍ وَرَوَّاجٍ** (TA) i. e. † *Do thou that in a state of ease* (§ and A and K in art. **روح**) and *rest*. (A in that art.) — **سَرَّاجٍ** [indecl.] like **قَطَامٍ**, [app. as meaning *The quick, or quick and easy in pace, like the سَرَّاجِ*], the name of a certain horse. (K.)

سَرَّاجٌ: see سَرَّاجٌ.

سَرَّاجٌ: see سَرَّاجٌ. — **أَمْرٌ سَرَّاجٌ** *An affair done quickly, expeditiously, or promptly*; (TA;) in which is no deferring. (A.) You say also, **لَا يَكُونُ ذَلِكَ إِلَّا فِي سَرَّاجٍ** *That will not be save with quickness, expedition, or promptness*. (TA.) And **إِنَّ خَيْرَكَ لَفِي سَرَّاجٍ** and **إِنَّ خَيْرَكَ لَفِي سَرَّاجٍ**, *Verily thy bounty is quick, expeditious, or prompt*. (TA.) — **فَرَسٌ سَرَّاجٌ** *A horse without a saddle*. (§, K.) — See also the next paragraph, in five places.

سَرَّاجَةٌ *A thong with which one sews soles or sandals or the like*: (§, O, K:) pl. **سَرَّاجِيَّةٌ** (§, O, K*) and **سَرَّاجٌ** (TA) and [coll. gen. n.] **سَرَّاجِيَّةٌ** (§, TA:) or, as some say, the *thong wherewith is fastened, or tied, the حَذْمَةُ*, which is a [thick plaited] thong that is fastened upon the pastern [of a camel, encircling it like a ring, for the attachment of a leathern shoe, or sandal]: (TA:) the pl. **سَرَّاجِيَّةٌ** is also expl. as signifying the **نَعَالٍ** [or leathern shoes, or sandals,] of camels: or, as some say, the *thongs, or straps, of their نَعَالٍ*; each thong, or strap, being called **سَرَّاجَةٌ**: (L, TA:) Suh says, in the R, that **سَرَّاجِيَّةٌ** signifies *a kind of thing like the نَعَالِ* with which camels' feet are clad. (TA.) The **سَرَّاجِيَّةُ** of an arrow are *The sinews that are wound around it*; sing. **سَرَّاجَةٌ**: and also certain marks upon it, like those of fire. (TA.) — Also *A piece of a garment (K, TA) that has been much torn*: (TA:) pl. **سَرَّاجِيَّةٌ** (K, TA) and [coll. gen. n.] **سَرَّاجِيَّةٌ** (TA.) — And *A conspicuous elongated strip of ground, (O, K,) even, (O,) narrow, and having more trees, or shrubs, (O, K,) or, as Az says, having more plants, or herbage, and trees, or shrubs, (TA,) than what is around it, (O, K, TA,) and rising above what surrounds it; (TA;) so that one sees it to be oblong, abounding with trees, or shrubs, what is around it having few trees, or shrubs: and sometimes it is what is termed عَقَبَةٌ [app. as meaning a long mountain lying across the way, and over which one passes]: (O, TA:) pl. **سَرَّاجِيَّةٌ** (O, K,* TA) and [coll. gen. n.] **سَرَّاجِيَّةٌ** (TA.) — And *An oblong, or elongated, tract of blood, (K, TA,) when flowing*: (TA:) pl. **سَرَّاجِيَّةٌ** (K,* TA) and [coll. gen. n.] **سَرَّاجِيَّةٌ** (TA.)*

سَرَّاجِيَّةٌ: see سَرَّاجِيَّةٌ. — Also *Tall*; (§, K;) as an epithet applied to a man. (TA.) — And *Locusts, or the locust*. (§, O, K, TA. [In the CK, and in my MS. copy of the **الحواد** is erroneously put for **الجواد**].) And *The female locust*:

(Abou' Amr Ez-Zahid, IB:) and the name of *A certain woman, (§, K,) in one instance only*. (Abou' Amr Ez-Zahid, IB.) — **السَّرَّاجِيَّةُ** (K,) or **سَرَّاجِيَّةٌ** (O,) is the name of *A certain dog*. (O, K.)

سَرَّاجِيَّةٌ [probably meaning *Quick, or quick and easy in pace, like سَرَّاجِيَّةٌ*], the name of a horse of *El-Mohallaq Ibn-Hantam*. (O, K.)

سَرَّاجِيَّةٌ and سَرَّاجِيَّةٌ: see سَرَّاجِيَّةٌ, second sentence, in three places. **مَا لَهُ سَرَّاجِيَّةٌ وَلَا رَائِحَةٌ** [lit. *He has not any camels, &c., that go away to pasture, nor any that return from pasture*,] means † *he has not anything*: (§, TA:) and sometimes it means † *he has not any people, or party*. (Lh, TA.) — **سَيْلٌ سَرَّاجِيَّةٌ** *A torrent running, or flowing, easily*. (Abou-Sa'eed, A, TA.) — **سَرَّاجِيَّةٌ** is also used as a subst., signifying *A pastor who sends forth, or sets free, camels, or cattle, to pasture, or to pasture where they please, by themselves, or who sends them forth in the morning to the pasturage: and a people, or party, having camels, or cattle, pasturing, or pasturing where they please, by themselves, or sent forth in the morning to the pasturage*. (TA.)

سَرَّاجِيَّةٌ *A place of pasturage*: (K:) or a place into which beasts are sent forth, or sent forth in the morning, to pasture: (O:) pl. **سَرَّاجِيَّةٌ**. (TA.) — **إِبِلٌ قَلِيلَاتُ الْمَسَارِجِ** occurs in a trad., of Umm-Zarq, meaning [*He has camels whose places of pasturage are few; i. e.*] his camels do not go forth into distant pasturages, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh. (TA.)

سَرَّاجِيَّةٌ *A comb*. (O, K.) — And [the dual] **سَرَّاجِيَّتَانِ** *Two wooden things, or two pieces of wood, [composing a yoke,] that are bound upon the neck of the bull with which one ploughs*. (AHn, TA.)

سَرَّاجِيَّةٌ *An instrument with which hair and flax or the like are separated and combed*. (TA.)

سَرَّاجِيَّةٌ *The سَرَّاجِيَّةُ [or mirage]: (K: [in some copies of which, السَرَّاجِيَّةُ is put in the place of السَرَّاجِيَّةُ:] mentioned on the authority of Th; but he was not sure of its correctness: (TA:) a dial. var. of سَرَّاجِيَّةٌ in this sense. (TA in art. شرح.)*

سَرَّاجِيَّةٌ; and its fem., with ة: see سَرَّاجِيَّةٌ, in two places. — Also the former, (K, TA,) applied to a man, (TA,) *Lying upon his back, or lying as though thrown down or extended, and parting his legs*. (K, TA.) — And *Denuded, or divested, of his clothes; or making himself to be so: or having few clothes; lightly clad*: (TA:) or *coming, or going, forth from his clothes*; (§, O, K;) or so **هُوَ مَسْرُوحٌ مِنْ ثِيَابِهِ**. (A.) [Hence,] one says, **هُوَ مَسْرُوحٌ مِنْ ثِيَابِهِ** † *He is divested, or divesting himself, of the apparel of generosity*. (A.) — And [applied to a camel as meaning] *Divested of his وَبَرٍ [i. e. fur, or soft hair]*. (TA.)

— **السَّرَّاجِيَّةُ** is also the name of *A kind of verse*; (§, O, K;) [namely, the tenth;] the [full] measure of which is

مُسْتَفْعِلُنْ مَفْعُولَاتٌ مُسْتَفْعِلُنْ

twice. (O.)

سرح

سَرْحَانٌ, applied to a mare, *Long-bodied*; (§, K;*) [said to be] applied only to a female: (§:) or, as some say, a mare that moves the fore legs quickly in running: and a horse of generous race, or excellent, and light, or active: said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And *A she-camel swift, and long [in the body]*. (TA.) It is also applied to a man, (K,) meaning *Tall, and beautiful in body*: and with ة, to a woman: but not known to the Kilábees as applied to a human being. (TA.) — **السَّرْحَانُ** *The jachal; syn. ابْنِ أَوَى. (K.) — And *A certain blind devil, dwelling in the sea*. (K.) — **سَرْحَانٌ سَرْحَانٌ**, (K, TA,) with the ب quiescent, (TA,) [in the CK with ب,] *A cry by which the ewe is called on the occasion of milking*. (K.)*

سرحل

سَرْحَالٌ; fem with ة: see سَرْحَانٌ, in art. سرح.

سرد

1. **سَرَدٌ**, aor. **سَرَدْتُ**, inf. n. **سَرِدٌ**, *He carried on a thing, or put it forward from one stage to another, in regular order, consecutively, or one part immediately after another, uninterruptedly; he made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like*: (M, L:) [and so **سَرَدٌ**, inf. n. **سَرِدٌ**; or this may have an intensive signification.] — You say, **سَرَدْتُ السَّرْدَ**, (A,) [aor. and] inf. n. as above, (§, K,) *He fabricated the coat of mail (S, A, K) by inserting the rings one into another*: (§, A:) [and so (as appears from an explanation of its pass. part. n.) **سَرَدَهَا**; or this may have an intensive signification:] and **زَرَدَهَا** signifies the same. (K in art. زرد.) [See also **سَرَدٌ** below.] — And **سَرَدُ الشَّيْءِ**, (M,) inf. n. as above; (M, K;) and **سَرَدُهُ**, (M,) inf. n. **سَرِدُهُ**; (K;) and **سَرَدُهُ**, (M,) inf. n. **سَرَادٌ**; (TA;) *He perforated the thing [as one does in fabricating a coat of mail, (see, again, **سَرَدٌ**, below,) and in sewing leather]: (M, K:) some say that **سَرَدٌ** signifies the act of perforating. (§.) — And **سَرَدَ التَّعْلَ وَغَيْرَهَا**, [inf. n. as above and **سَرَادٌ**,] *He sewed the sandal &c.*; (A;) [as also **سَرَدٌ**, for] **سَرَدٌ** (§, K) and **سَرَادٌ** (K) and **سَرَدٌ** (§, K) signify the sewing of leather. (§, K.) — And **سَرَدَ حُفَّ الْبَعِيرِ**, inf. n. **سَرَدٌ**, i. q. **حَصَفَهُ بِالْقَدِّ** [app. meaning *He covered the camel's foot with thongs interwoven*]. (M.) — And **وَنَحْوَهُ** (M, A, Mṣb) aor. **سَرَدْتُ**, (S, M, Mṣb, K;) inf. n. **سَرَدٌ**; (§, M, Mṣb, K;) and **سَرَدُهُ**; (TA;) † *He carried on, or continued, uninterruptedly, (§, M, A, Mṣb, K,*) and well, (§, K,) the narrative, or tradition, or discourse, (§, M, A, Mṣb, K,) and the like; (M;) and in**

like manner, القِرَاءَةُ the recitation, or reading: (A:) from سَرَدَ الدَّرْعَ and التَّعَالَ [or التَّعَلَّ, expl. above]: (Har p. 307:) and سَرَدَ الْقُرْآنَ He carried on, or continued, uninterruptedly and with rapidity the recitation, or reading, of the Kur-án. (M, L.) And سَرَدَ الصَّوْمَ (S, K*) or الصَّيَامَ, (TA,) and صَوَّمَهُ, aor. ٢, inf. n. سَرَدَ, (K,) + He continued uninterruptedly the fast, (S, K,) and his fast. (K. [See also what next follows.]) = سَرَدَ, aor. ٢, (K,) inf. n. سَرَدَ, (TK,) He (a man, TA) fasted uninterruptedly. (K.)

2: see the preceding paragraph, in six places.

4: see 1. = اسرد النخل The palm-trees had hard green dates, which are termed سَرَاد. (K.)

5. تسرد الدر The pearls, or large pearls, followed one another, or did so uninterruptedly, upon the string. (A.) And تسرد دمعها كما يتسرد upon the string. (A.) And تسرد دموعه كما يتسرد His tears followed one another, or did so uninterruptedly, like as do pearls. (A.) And تسرد الحديث, and, القِرَاءَةُ, The narrative, or tradition, and the recitation, or reading, was carried on, or continued, uninterruptedly [and well: see 1]. (A.)

Q. Q. 3. اسرنداه (S, M, K,) inf. n. اسرنداه, (S,) It (a thing, M) prevailed against him, or overcame him; (S,* M, K,*) like اغرنداه: (S,* K,*) these two are said to be the only verbs of this measure: (TA:) [but several others should be added; as اعلندى and اعلندى and اعلنتى:] the ي in اسرندى [and the like] is to render it quasi-coordinate to [quadrilateral-radical verbs of the measure] افعلئل. (S.) A rájiz says,

قد جعل العاص يفترديني
أطرده عني ويسرنديني

[Drowsiness was beginning to prevail against me; I driving it from me, and it overcoming me]. (S, M; but in the latter, with أدفعه in the place of أطرده.)

سرد inf. n. of 1 [q. v.]. (S, M, &c.) [Hence,] وقدّر في السرد, in the Kur xxxiv. 10, means And do thou make a due adaptation of the rings in the fabrication of the coats of mail: (Bd, Jel:) or and do thou properly adapt the nails, or pins, and the holes of the rings, [in the fabrication,] not making the former thick and the latter small, nor the reverse: (M, Bd,* L:) or السرد means السمر [i. e. the nailing, or the making firm, or fast, with nails], (Zj, M, L,) in this instance. (Zj, L.) = Also + Coats of mail; (S, M, L, K,*) a gen. n. in this sense: (S, K,*) [and a single coat of mail; like زرد and زرد:] and + any other حلق [properly signifying rings, but here meaning mail]; (S, A, K,*) [i. e.] it signifies also the like of coats of mail, made of حلق: (M, L:) [said to be] so called because the two extremities of each ring are perforated by the nail, or pin; and these rings are [termed] السرد: (L:) [if so, the word is an inf. n. used in the sense of a pass. part. n.,] see مسرود, [and then as a subst.; and, being originally an inf. n., it is used alike as sing. and

pl.; or, as Z says,] it is an inf. n. used as a subst.: (A:) or السرد, as some say, means السمر, [as mentioned above,] and السرد means الحلق [like الزرد]. (M.) = Also + Consecutive, or following one another: so in the phrase نجوم سرد نجوم [Stars that are consecutive: the epithet retaining the masc. sing. form, though applied to a pl. subst., because originally an inf. n.; like عدل in the phrase رجال عدل]. (A.) So too as an epithet applied to three of the sacred months, in the saying, ثلاثة سرد وواحد فرد [Three are consecutive and one is separate]: (A:) thus an Arab of the desert answered when asked if he knew the sacred months: (S, M, Mḡb:) the سرد are Dhu-l-Kaḡdeh and Dhu-l-Hijjeh and El-Moharram, and the فرد is Rejeb. (S, M.)

سرد: see السرد in the next preceding paragraph.

سراد Hard green dates: (K,*) and dates that are injured by want of water, (K, TA,) and consequently dry up before ripening: (TA:) or unripe dates that drop before attaining to maturity, while green: n. un. with ٥: (Aḡn, M, TA:) or the latter signifies a date that becomes sweet before it becomes coloured, being such as is termed بليحة. (M, TA.) [See يسرد.] = See also مسرد. = مسرد said by Golius, and by Freytag after him, to signify the same as the “Pers. Pavidum fugacemque esse,” as on the authority of the KL, are mistranscriptions for سرد and سرد, which I find thus expl. in the KL.]

سرد: see مسرد.

سريد: see مسرد in two places.

سرادة The art of fabricating coats of mail; as also زرادة. (TA in art. زرد.)

سراد A fabricator of coats of mail; (TA in art. زرد.) زراد. q. (M and TA in art. زرد.) — And A sewer of leather; (TA;) as also سارد. (AA, L, TA.)

سردى: see art. سرد.

سردى Strong: (S, M, K,*) or bold, daring, brave, or courageous: (M,*) and quick in his affairs: (K,*) or a man who goes on, or advances, boldly; derived from السرد: (Sb, TA:) [accord. to Sb, therefore, this is its proper art.; but accord. to the K, its proper art. is سرد, in which F mentions it again: it is perfectly decl., i. e., with tenween, for] the fem. is سرنداه. (S, TA.) — Also A sword that penetrates the thing that it strikes. (L.)

سارد: see سرد.

السرد: see سرد.

مسرد (S, M, A, L, Mḡb) and سرد (S, M, A, L) An instrument for perforating: (M, L, Mḡb) and, (M,) or as some say, (Mḡb) an instrument with which leather is sewed; (S;) syn. مسرود; (M, L, Mḡb;) or اشقى which is [said to be] the same thing as the مسرود; (L;) as

also سرد: (K,*) or an [instrument of the kind called] اشقى that has a hole at its extremity; (A;) and so سرد and سرد. (TA: [but the last I think a mistake for سرد.] — [Hence,] one says, هو ابن مسرد, (K,) or هو ابن مسرد, (A,) + He is the son of a female slave: (A, K,*) because she is a sewer of skins, or leather: (A:) an expression of vituperation. (K.) — [Hence, likewise,] مسرد also signifies + The tongue. (M, A.) So in the saying, فلان يخرق الأعراس بمسرده [Such a one wounds reputations with his tongue]. (A.) = Also A sandal having its لسان [or tongue, i. e. the thing projecting in its fore part,] faced with another piece sewed on. (M, L.)

مسرد; and its fem., with ٥: see the next paragraph, in three places.

مسرد and مسرد [app. A sewing of leather or skin carried on in regular and uninterrupted order]. (S. [In one of my copies of the S, I find مسرد in the place of مسرد; and so in the L; but the latter appears from the context to be the right reading.] — And likewise درع مسرودة and مسرودة, (S,) or درع مسرود, and مسرود, [though درع and مسرود are both generally fem.,] and لامة سرد, [in which the epithet retains the masc. form because originally an inf. n., like عدل in the phrase امرأة عدل.] A coat of mail fabricated by inserting the rings one into another. (A.) And مسرودة signifies A coat of mail (درع) perforated [in its rings]. (S.)

لؤلؤ مسرد Pearls following one another, or doing so uninterruptedly. (A.) And ماش مسرد + One walking, or going, with consecutive, or uninterrupted, steps. (A.)

مسرد [A thing] that overcomes one. (S.)

سرداب

سرداب, an arabicized word, (K,*) from [the Pers.] سرد [i. e. “cold”] and آب [“water”], (TA,) A subterranean structure, for the summer: (El-Aḡmar, K,*) or a narrow place into which one enters: (Mḡb:) [applied in the present day to a cellar, or subterranean vault, in which anything is put to be kept cool:] pl. سرداب (Mḡb) [or سرداب].

السردابية A people of those who compose the extravagant zealots of the [sect called] رافضة [q. v.], who expect El-Mahdee's coming forth from the سرداب that is in Rei, wherefore they bring a saddled and bridled horse every Friday, after the prayer [of the congregations at noon], saying, “O Inám: in the name of God:” three times. (TA.)

سردق

[Q. 1. سردق, inf. n. سردقة, He covered a house with an awning over its interior court, as a protection from the heat of the sun: so accord. to Golius, as on the authority of the KL: and the

same is indicated by the explanation of the pass. part. n. in the PŞ: but in the KL, I find only the inf. n. expl. by سَرَاهِرْدَه كَرْدَن: the verb may, however, be better expl. as signifying *he furnished with a سَرَادِق*, q. v.]

سَرَادِق, said by El-Jawáleekee to be an arabicized word from [the Pers.] سَرَادَار or سَرَادِق, (MF,) *An awning extended over the interior court of a house:* (Ş, O, Mşb, K:) [and the cover of a tent:] and any tent of cotton: (Ş, O, K, and mentioned in the Mşb as on the authority of J:) or a [tent of the kind called] فُسَطَاط; (Bd in xviii. 28;) so says AO: (Mşb:) also (Mşb) an enclosure around a خَيْمَة [or tent], consisting of pieces of cloth, without a roof: (Mgh, Mşb:) or an enclosure (حُجْرَة) around a فُسَطَاط: (Ksh and Bd ubi suprà:) or what surrounds the [tent called] خَيْمَة and the [tent called] قَبَة: (Ham p. 772:) or any wall or enclosure, or [tent such as is called] مَضْرَب, or [such as is called] حَبَاء, that surrounds a thing: (IAth, TA:) pl. سَرَادِقَات: (Ş, O, K:) it has this pl., though it is masc., because it has no broken pl. (Sb, TA.) El-Kedhdháb El-Hirmázee says, not Ru-beh as in the "Book" of Sb [and in the Ş], addressing Hakam Ibn-El-Mundhir Ibn-El-Járood,

سَرَادِقُ الْمَجْدِ عَلَيْكَ مَمْدُودٌ

† [The canopy of glory is extended over thee]. (O, TA.) — [Hence,] † *Dust rising; or spreading, or diffusing itself.* (Az, O, K.) — And † *Smoke rising high, and surrounding a thing.* (Az, O, K.) — In the Kur xviii. 28, it is applied to what will surround the unbelievers, of the fire of Hell, (Ksh, Bd,) as being likened to a فُسَطَاط, (Bd,) or to an enclosure around a فُسَطَاط; or as meaning the *smoke* of the fire; or a *wall* thereof. (Ksh, Bd.)

بَيْتٌ مُسَرَّدِقٌ (Lth, Ş, &c.) [A house, or tent,] having a سَرَادِق: (Kşh in xviii. 28, and PŞ:) or having the whole of its upper part, and of its lower part, مَسْدُود [accord. to the TK here meaning *curtained*, which seems to be the only apposite rendering, but I know not any authority for it], (Lth, JK, O, K, TA,) or مَسْدُود [i. e. *closed*, &c.]. (So in the CK.)

سوط

1. سَوَطَة, aor. ء, inf. n. سَرَط (Ş, M, Mşb, K) and سَرَطَان; (M, K;) and سَوَطَة; (Şgh, K;) but the former is the more chaste, and is the form commonly known, and the latter is by some disallowed; (TA;) *He swallowed it:* (Ş, M, Mşb, K:) or, as in some of the copies of the Ş, *without chewing:* or, accord. to the A, *by little and little:* (TA:) and سَوَطَة signifies the same; (Ş, M, Mşb, K;) and so سَوَطَة: (Aş, K:) and in like manner, زَرْدَة and زَرْدَة (TA) [and تَزْرَدَة]. It is said in a prov., لَا تَكُنْ حَلْوًا تَسْرَطُ وَلَا مَرًّا قَتَعَقَى *Be not thou sweet, so that thou shouldst be swal-*

lowed; nor bitter, so that thou shouldst be put out of the mouth because of thy bitterness: (Ş, TA:) or, accord. to one relation, قَتَعَقَى, i. e., *so that thou shouldst be disliked for being very bitter:* used in enjoining the taking of a middle course of conduct: so in the O. (TA.)

4. اَسْرَطْتُهُ ذِرَاعِي I put my fore arm upon his throat [from behind him], to strangle him, or throttle him. (TA in art. ذرع.)

5: see 1.

7. اِنْسَرَطَ فِي حَلَقِهِ It (a thing, M) passed easily in his throat. (M, K.)

8: see 1.

Q. Q. 1. سَوَطَر: see art. سَوَطَر.

سَرَط A man that swallows quickly; (Ibn-'Abbád, O;) as also سَوَطَة (Ibn-'Abbád, O) and سَوَطَر: (O:) or سَوَطَر (so accord. to the TA) and سَرَط and سَرَطَان a man that eats quickly: (TA:) or the first, and سَرَطَان and سَوَطَر (M, K,) a man (M) that swallows well, (M,) or largely. (K.) [See also سَوَطِي.] — Also, and سَرَطَان (M, K,) † A horse (M, TA) that runs vehemently. (M, K, TA.) [See again سَوَطِي.]

سَوَطَة: see the next preceding paragraph.

سَوَطَر and سَوَطَر: see سَوَطِي, in three places. — Hence, (M,) the former also signifies † *An eloquent speaker;* (M, K;) as also سَرَطَان (TA.) [See also art. سَوَطَر.]

سَرَطَان: see سَرَط, in two places: and سَرَطِي: and سَوَطَر. — Also [The crab;] a certain aquatic creature; (Ş;) a certain animal of the sea; (Mşb;) a certain creeping thing (دَابَّة), of aquatic creatures; (M;) a certain fluvial creeping thing (دَابَّة); and also a marine kind, which is an animal that becomes hard like stone: the former kind is of much utility; the quantity of three مَائِقِل of its ashes, when burnt in a cooking-pot of copper [نَحَاسِ أَحْمَر] [for the latter of which words we find in the CK حَمِير], with water or wine, or with half its weight of gentian (جَنْطِيَانًا), is very good against the bite of the mad dog; if its eye be hung upon a person affected with a tertian fever, he is cured; and if its leg be hung upon a tree, its fruit falls spontaneously: (K:) this is [said of] the سَرَطَان that is bred in rivers: (TA:) of the marine kind, what is burnt is an ingredient in collyriums, (K,) for removing whiteness, (TA,) and in dentifrices (سَوْنَات, so in copies of the K and in the TA [but in the CK, erroneously, سَوْفَات], and strengthens the gum: (TA:) pl. سَرَطَانَات. (Mşb.) — السَرَطَان is also the name of † A certain sign of the Zodiac; (Ş, M, K;) [Cancer;] the fourth sign; so called because resembling the creature above mentioned in form. (TA.) — [The disease called cancer;] a black-biliary tumour, which begins like an almond, and smaller, and when it becomes large,

there appear upon it veins, red and green, resembling the legs of the سَرَطَان: there is no hope for its cure; and it is treated medicinally only in order that it may not increase: (K:) a certain disease that attacks men and beasts: (M:) it is also (K) a certain disease in the pastern of a beast, rendering it hard, or rigid, so that the animal inverts his hoof: (Ş, K:) a certain disease that appears in the legs of beasts: (T, TA:) some say that it is a disease which affects a man in his fauces, having relation to the blood, and resembling the دَبَبَة [which is explained by ISh, in describing the disease termed ذَاتُ الْجَنْبِ, as an ulcer that perforates the belly]: and some say, that it is [the disease called] دَاءُ الْفَيْلِ. (TA.)

سَوَطِي: see سَوَط.

سَوَطَر or سَوَطَر: see سَوَط.

سَوَطَرَان (Lth, Lh, Ş, M, K) and سَوَطَرَان (Lth, M, K,) the former said by Az to be a good form, like جَلْبَاب and سَجَلَاط, but the latter to be the only instance of its form known to him, (TA,) and سَوَطَر, like زَبَر, (accord. to the K,) or سَوَطَر, (as in the M,) like قَبِيط, (TA, [in which this is said to be the right form,]) [The kind of sweet food called] فَالُوْدَج, (Lh, Ş, M, K,) or فَالُوْدَج; (as in some copies of the K and in the TA;) so called because very delicious to eat and swallow, from سَرَط signifying the "act of swallowing;" (Az, TA;) of the dial. of Syria: (Lh, M:) or [the kind of sweet food called] حَبِيص. (M, K.)

سَرَطِي: see سَرَطِي.

سَرَاط A road, or way: (Mşb:) or a conspicuous road or way; (M, K;) so called because he who goes away on it disappears like food that is swallowed; (K;) i. q. سَرَاط, (Ş, M, Mşb, K,) which is of the dial. of the early Kureysh, (Fr,) and is the more approved, on account of the mutual resemblance [of the ص and ط], (M, K,) though the former is the original; (M, Mşb, K;) and زَرَاط; for the saying that the pronunciation with the pure ز is a mistake, is [itself] a mistake: (K:) [ISd says,] Aş mentions the reading الزَرَاط, with the pure ز; but this is a mistake; for he only heard the resemblance, and imagined it to be ز; and Aş was not a grammarian, that he should be trusted in this matter: (M:) this is [itself, however,] a mistake; for AA is related to have read الزَرَاط, and the same is related of Hamzeh, by Ks. (TA.) One says also, هُوَ فِي دِينِهِ عَلَى سَرَاطٍ مُسْتَقِيمٍ [He is, in respect of his religion, on, or in, a right way]. (TA.) [It is fem. as well as masc.: see زَقَات.]

سَوَطِي: see سَوَطِي.

سَرَطِي: see سَرَطَرَان: and سَرَطِي.

سَرَطِي: see سَرَطَانَة: and سَرَطِي.

سَرَاطِي A great eater; (K;) as also سَرَاطِي

(Seer, M, K,) and **سوطير** (K:) or one who swallows everything; as also **سواط** (M) and **سوطير** and **سوطير**; (Lh, M;) from **الاستراط**; the **ر**, accord. to IJ, being augmentative; (M;) and so **سوط**. (TA.) [See also **سوط**.] — Also, (S, M, K,) and **سواط** (M, K,) † A sword that cuts (S, K, TA) much, or well; (K, TA;) that passes into the object that is struck with it; (M, TA;) that goes quickly into the flesh. (Ibn-Habeb, O, in explanation of the former word.) — **سواطى الجري** † A horse that runs vehemently. (K, TA.) [See again **سوط**.]

سوطية, (Jm, M, K, TA,) or **سوطى**, (L,) A kind of soup, or food that is supped, (Jm, M, K, TA,) like **خزيرة** [q. v.]; (Jm, M, TA;) in the K, erroneously, like **خزيرة**: (TA:) or resembling **خزيرة**. (L in explanation of the latter word.) — See also **سوطى**.

سواط: see **سواطى**, in two places.

سواط: see **سوط**.

سوط: see **سوطا**: — and see also the paragraph here following.

سوطى a word occurring in the following prov.: **الآخذ سوطى والقضاء سوطى** (S, K,) or **سوطى** and **سوطى**, (so in a copy of the M, without teshdeed,) and one says also **سوطى** and **سوطية**, (O, K,) and **سوطية** and **سوطية**, (O, K, TA, in the CK **سوطية** and **سوطية**) and **سوط** and **سوط**, (K, and so in a copy of the S,) each like **سوط**, (TA,) or **سوط** and **سوط**, (so in another copy of the S,) or both, (M,) [Taking, or receiving, is a swallowing, and paying is a making with the mouth a sound like that of the emission of wind from the anus; i. e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and paying is disliked: (TA:) and **الآخذ سوطان**, (O, K,) or, as some relate it, **سوطان**, (O,) **والقضاء لسان**. (O, K. [See 1 in art. **سوط**.])

سوطى: see the next preceding paragraph.

سوط and **سوط** The gullet: (M, K:) also written with **ص**. (M.)

سوط: see what next precedes: — and see also **سوط**.

سوطير

Q. 1. **سوطير** He (a man) was, or became, silent. (Sh, TA in art. **سوطير**.) — [From what follows, it would seem to signify also He was perspicuous in speech, or eloquent.]

سوطير Long, or tall; (S, K;) as also **سوطير**: (K:)

in the latter sense, the former epithet is applied to a man; as also **سوطير** and **سوطير**: (M:) and a poet (namely 'Adee Ibn-Zeyd, TA) uses the phrase **سوطير اللحيين** [long in the two jaw-bones]. (S.) — And The gullet; because of its width. (M.) — And, as also **سوطير**, Wide in the fauces, quick in swallowing, (M, K,) or that swallows much, (TA,) with [largeness of] body and make: (M, K:) or that swallows everything: held by Kh to be of the trilateral-radical class; (M, TA;) and mentioned in art. **سوط**. (TA. [See **سوطى**].) — And hence † the latter, † An eloquent speaker: (M in art. **سوط** and in the present art., and K* in the former:) or perspicuous in speech; (M and K in the present art. ;) as also **سوطير** (K.) — **سوطير** is also expl. as meaning **الذى يستوعب الزمام** [which may be rendered That takes the whole of the nose-rein, or leading-rope; but the exact meaning must be determined from the context]; and so **سوطمان**. (Freytag, from the Deewán of Jereer.)

سوطير: see **سوطير**, in three places.

سوطمان: see **سوطير**, last sentence.

سوطير } see **سوطير**, first sentence.
سوطير }

سوع

1. **سوع**, aor. ², inf. n. **سوع** (S, M, K) and **سوع** (TA [and mentioned in the K, but app. as a simple subst.,]) and **سوع** and **سوع** and **سوع** (TA) and **سوع**, (K,) or this last is a simple subst. from **أسوع**, (M, K,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them,] He, or it, was quick, expeditious, hasty, speedy, rapid, swift, or fleet: [in course, tendency, action, speech, &c.:] (S, K:) or, said of a man, i. q. **أسوع** [which may mean as above, or he hastened, made haste, or sped,] in his speech and in his actions: (IAar, TA:) but Sb makes a difference between **سوع** and **أسوع**: see the latter below: (TA:) one says also **سوع**, aor. ²; a dial. var. of **سوع**: and **تسوع**, said of an affair, or event, signifies the same as **سوع**. (TA.) One says, **الواعة التسوع** like **الواعة الواعة**, (S, K,) i. e. [Make thou] haste; or haste to be first, or before, or beforehand: haste; or haste to be first, &c. (S and TA in art. **وحي**.) And **سوع**, (S, TA,) and **سوع**, which is a contraction of the former; for the Arabs contract by the suppression of dammeh and keareh because they are difficult of pronunciation, saying **فخذ** for **فخذ** and **عقد** for **عقد**, but one should not say **حجر** for **حجر**, (S, TA,) or the like, accord. to the Bagrees, though the Koopees allow the contraction in the case of fet-hah also, as in **سلف** for **سلف**; (M in art. **سلف**;) and one says also **سوع**, as a contraction of **سوع**; all meaning **سوعان** [i. e. Quick was thy

doing that: or how quick was thy doing that! or, which is nearly the same, excellently quick was thy doing that; for **سوع** is similar to **قُضُو** and **رَمُو**, denoting excellence]. (TA.)

2: see 4.

3. **سَاعَة** signifies The hastening with another; or vying, or striving, with another, in hastening; or hastening to be, or get, before another or others; (S, K;) **إلى شيء** to a thing; (S;) as also **تسارع**; syn. **مبادرة**; (S, K;) with which, also, [not, however, as it is expl. above, but in the sense of **تسارع**, i. e. simply the hastening to a thing,] **سراع** is syn. (TA.) One says, **سارعوا** **إليه**, and **تسارعوا** **إليه**, [They hastened, one with another, &c., to such a thing,] both signifying the same. (S.) And [of a single person,] **سارع إلى الشيء** He hastened to the thing; syn. **بادر**. (M, K.) And it is said in the Kur [iii. 127], **وسارعوا إلى مغفرة من ربكم** [And vie ye, one with another, in hastening to obtain forgiveness from your Lord]. (TA.) And again, [iii. 170,] **الذين يسارعون في الكفر** Who fall into unbelief hastily, or quickly, (Bd, Jel,) and eagerly. (Bd.)

4. **اسرع** is originally trans.; (S, K;) [signifying He quickened, or hastened, himself, or his going, &c.]; and hence the saying, in a trad., **إذا مر أحدكم بطيربالمائل فليسرع المشى** [When any one of you passes by a high wall, or the like, that is inclining, let him quicken, or hasten, the pace, or going]. (K, TA.) But [it is used also elliptically, as meaning He hastened, in an intrans. sense; he made haste; he sped; he went quickly; and hence] you say, **اسرع في السهر**, (S, K,) like **سرع** [He was quick, expeditious, hasty, speedy, rapid, swift, or fleet, in going, journeying, or pace]: (K:) or [rather he hastened, made haste, or sped, therein; for] **اسرع** signifies he endeavoured, or sought, and affected, to be quick, &c., as though he hastened the pace, or going; but **سرع** denotes what is as it were an innate quality: (Sb:) the verb being originally trans., when you say of one **اسرع في السهر** it is as though [meaning] he urged himself forward with haste; or he quickened, or hastened, the pace, or going; and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K:) or the verb may be trans. by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei,] **اسرع في** **اسرع** **مشيه**, &c., inf. n. **أسراع**, is originally **مشيه** [He quickened, or hastened, his pace, or going]; **اسرع** being redundant; or **اسرع الحركة في مشيه** [he quickened, or hastened, the motion in his going]: and **اسرع إليه** means **إليه** **اسرع** [he quickened, or hastened, the going to him]. (M, K.) **سوع** is syn. with **اسرع**. (TA.) And you say, **تسرع إلى الشر**, (S, K,) meaning He hastened, or made haste, to [do] evil, or mischief; (K;) as also **تسرع**. (Sgh and K in art. **تسرع**.) And **تسرع**

بالامر *He hastened to do the thing, or affair;* syn. *بَادَرَ بِهِ*. (TA.) See also 3. — *اسرع إليه* occurs in a trad. as meaning *He was quick, or hasty, in being angry with him, or in blaming him, or in reviling him.* (Mgh.) — *اسرع به*: see [its contr.] *بَطَأَ بِهِ*. — *أَسْرَعُوا* signifies also, *Their beasts on which they rode were, or became, quick, swift, or fleet.* (AZ, S, K.) — *مَا أَسْرَعُ مَا صَنَعْتَ كَذَا* [How quick was thy doing that!]. (S, K.)

5: see 1 and 4; the latter in two places.

6: see 3, in two places.

سَرَعٌ [originally an inf. n. of *سَرَعٌ*, like *سَرِعٌ* and *سَرَعٌ* accord. to the TA]: see *سَرِعٌ*, in two places.

سَرَعٌ: see [1 and] *سُرْعَةٌ*.

سَرِعٌ: see *سَرِعٌ*.

سُرْعَةٌ Quickness, expedition, haste, speed, rapidity, swiftness, or fleetness; [of course, tendency, action, speech, &c.]; (S, K;) as also *سَرَعٌ*; (K;) [the former said in the K, and the latter in the TA, to be an inf. n. of *سَرَعٌ*:] and *اِسْرَاعٌ*, making haste, or speeding; i. q. *اِسْرَاعٌ* [inf. n. of 4]; (TA;) or a subst. therefrom. (Mgh.) You say, *عَجِبْتُ مِنْ سُرْعَةِ ذَلِكَ* [I wondered at the quickness, &c., of that]. (S.)

سُرْعَانٌ and *سُرْعَانٌ* and *سُرْعَانٌ* (S, K) and *سُرْعَانٌ*, the last with damm to the ر, (IAar,) occurring in the phrase *سُرْعَانٌ ذَا خُرُوجًا*, (IAar, S, K,) meaning *Quick is this in coming forth: or how quick is this in coming forth!* or, which is nearly the same, *excellently quick &c.*, (S, K,) are dial. vars., changed from the original form, which is *سَرَعٌ*, and, for this reason, (S,) made indecl., with the final vowel of *سَرَعٌ* for their termination. (S, K.) The word *سُرْعَانٌ* is used as a simple enunciative [placed before its inchoative], and also as an enunciative denoting wonder: [see *سُرْعَانٌ*:] and hence the saying, (K,) *مَا سُرْعَانٌ مَا صَنَعْتَ كَذَا* *How quick was thy doing that!* (S, K.) The saying *سُرْعَانٌ ذَا إِهَالَةٍ* originated from the fact that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him "What is this?" he answered, "Her grease:" whereupon the asker said as above: the last word is in the accus. case as a denotative of state; and the meaning is, *Quick, or how quick, is this snivel [coming forth] in the state of melted grease!* or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase *نَصَبَ زَيْدٌ عَرَقًا* and the meaning to be understood is, *Quick, or how quick, is the melted grease of this!* the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) — *سُرْعَانٌ*; and its fem., *سُرْعَانِي*: see *سَرِعٌ*, in two places: see also the paragraph here next following, in two places.

سُرْعَانٌ (S, Mgh, Msh, K,) and *سُرْعَانٌ* (IAar, K,) *The first, or foremost, of the men, or people,* (IAar, S, Mgh, Msh, K,) *striving,*

one with another, to be the first to do a thing; (K;) so says Ag, with reference to soldiers hastening: (TA:) the former word in this phrase is [disting. vished from *سُرْعَانٌ* in being] declinable in every case: (S:) in two trads. in which the phrase occurs, we find it differently related, *سُرْعَانٌ* and *سُرْعَانٌ*; the latter being pl. of *سَرِعٌ*.

(TA.) *سُرْعَانٌ الخَيْلِ*, also, signifies *The first or foremost, of the horsemen,* and sometimes they said *سُرْعَانٌ الخَيْلِ*. (K.) Abu-l-'Abbás says that when *سُرْعَانٌ* is an epithet applied to men, it has both of the above-mentioned forms; but when applied to others, the former is the more chaste, though the latter is allowable. (TA.)

سُرْعَانٌ: see *سُرْعَانٌ*.

سُرْعَانٌ; and its fem., with ة: see what next follows, in three places.

سَرِعٌ Quick, expeditious, hasty, speedy, rapid, swift, or fleet; [in course, tendency, action, speech, &c.]; (S, Msh, TA;) as also *سَرِعٌ* [and *سَرِعٌ*] and *سَرِعٌ*, of which the fem. is with ة, and *سَرِعَانٌ*, of which the fem. is *سَرِعَانِي*; (TA;) i. q. *سَرِعٌ*, (K,) which signifies as above; (TA;) [and which also signifies *hastening, making haste, or speeding;*] and *سَرِعٌ*, also, signifies *quick, &c.,* (S, K,) to [do] good or evil: (K:) the pl. of *سَرِعٌ* is *سَرِعَانٌ*, (K,) and *سَرِعَانٌ* is [also a pl. of the same,] syn. with *سَرِعَانٌ*. (Msh.) You say, *قَرَسَ سَرِعٌ* and *سَرِعٌ* [A quick, swift, or fleet, horse]: (IB:) and *سَرِعٌ* meaning *سَرِعَةٌ* [a quick, swift, or fleet, mare]. (K.) And *اِسْعِ عَلَى رَجْلِكَ السَّرْعَى* [Go thou quickly; lit. go thou, or walk thou, or run thou, upon thy quick, or swift, leg]. (Fr.) And *جَاءَ سَرِعًا* meaning *سَرِعًا* [He, or it, came quickly, hastily, speedily, &c.]. (TA.) And God is said [in the Kur ii. 198, &c.] to be *سَرِيعُ الْحِسَابِ* [Quick in reckoning], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] *سَرِيعُ الْعِقَابِ* [quick in punishing]. (El-Mufradát, B.) — Also *A certain kind of going, or paces; coupled with سَرِيعٌ, which signifies another kind thereof.* (Ibn-Habeesh, TA.) — [The ninth metre (بَحْر) in prosody, in which each hemistich originally consisted of مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مَفْعُولَاتُ] — And *سَرِيعٌ* The [shrub called] *عَرُوجٌ*: or the fire that is therein. (K. [See زَحْفَةٌ.]) — Also *A shoot, or twig, that falls from the شَامِ* [or tree of the balsam of Mekkeh]: pl. *سُرْعَانٌ* and *سُرْعَانٌ*. (K.)

أَسْرَعٌ [More, and most, quick, expeditious,

hasty, speedy, rapid, swift, or fleet, of course, tendency, action, speech, &c.]. [It is said, of God, in the Kur vi. 62,] *وَهُوَ أَسْرَعُ الْحَاسِبِينَ* [And He is the quickest of the reckoners]. (K.) [The fem.] *سَرِعَانِي* is applied to a she-camel by Honeyf El-Hanátim [as meaning *Surpassingly quick or fleet*]. (IAar, TA in art. سَرِيحٌ.)

سَرِعٌ: see *سَرِعٌ*.

سَرِعٌ Very quick, or hasty, (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.)

سرف

1. *سَرَفٌ*, aor. ء, inf. n. *سَرَفٌ*, *He was ignorant: or he was unmindful, negligent, or heedless.* (Msh.) [In these senses it is trans.: you say,] *سَرَفٌ*, (S, M, K,) aor. ء, (K,) inf. n. *سَرَفٌ*, (S, M, K,*) *He was unmindful, negligent, or heedless, of it;* (S, M, K;) namely, a thing: (S, M:) and *he was ignorant of it:* (S, K:) and *he missed it;* (S, M, K;*) [in the first and third of which, only the inf. n. of the verb in this sense is mentioned, and expl. as syn. with *خَطَأٌ*;] syn. *أَخْطَأَ*. (M.) And *طَلَبْتُهُمْ فَسَرَفْتُهُمْ* *I sought them and missed them: or was ignorant of them.* (Msh.) And *سَرَفَ الْقَوْمَ* *He passed by the people, or party, and left them behind him.* (M.) Ag relates, of an Arab of the desert, with whom some companions of his made an appointment to meet him in a certain place of the mosque, and to whom he broke his promise, that, being asked respecting that, he said, *مَرَرْتُ بِكُمْ فَسَرَفْتُكُمْ*, meaning [I passed by you and] I was unmindful of you. (S.) And hence the saying of Jereer, (S, TA,) praising the Benoo-Umeiyeh, (TA.)

* *أَعْطَوْا هِنْدَةَ بِحَدْوِهَا ثَمَانِيَةَ*
* *مَا فِي عَطَائِهِمْ مِنْ وَلَا سَرَفٌ*

meaning [They gave a hundred camels, eight persons driving them, or urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor] *unmindfulness: or the meaning is, nor missing (خَطَأٌ);* that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving. (S, TA.) You say also, *سَرَفْتُ بِحَيْثُ* *I was unacquainted with, or knew not, his oath.* (TA.) — [*سَرَفٌ* is also, as expl. below, syn. with *إِسْرَافٌ*, but as a subst., having no verb properly belonging to it.] — *سَرَفَتِ الشَّجَرَةُ*, (ISK, S, K,) aor. ء, inf. n. *سَرَفٌ*, (ISK, S,) said of the *سَرَفَةُ* [q. v.], *It ate the leaves of the tree:* (ISK, S, K:) and *سَرَفَتِ الخَشَبَ* is likewise said of the *سَرَفَةُ* [as meaning it ate the wood]. (Z, TA.) And *سَرَفَتِ الشَّجَرَةُ*, (ISK, S, M, TA,) inf. n. *سَرَفٌ*, (ISK,) *The tree had its leaves eaten by the سَرَفَةُ:* (S:) or *was smitten, or lighted on, by the سَرَفَةُ:* (ISK, M, TA:) and *سَرَفَتِ الخَشَبَ* [the wood was eaten by the *سَرَفَةُ*], the verb in this phrase being quasi-pass. of the verb in the phrase *سَرَفَتِ السَّرَفَةُ الخَشَبَ*, like as *حَطَرَ* and

صَعَقَ are quasi-passives of the verbs in the phrases صَعَقَتِ السِّنُّ and صَعَقَتَهُ السَّاءُ: (Z, TA:) and [hence] one says also, سَرَفَ الطَّعَامُ † The wheat, or food, was, or became, cankered, or eaten away; as though smitten, or lighted on, by the سُرْفَةُ. (M, TA.) — [Hence also,] سَرَفَتِ أذنُ الشَّاةِ † The ear of the sheep, or goat, was entirely cut off. (A, TA.) — And سَرَفَتْ وَلَدَهَا † She (a mother) injured her child by too much milk. (A, K, TA.)

4. اسرف, (Msb,) inf. n. اسراف, (M, Msb,) He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: (M, Msb:) or اسراف signifies the being extravagant in expenditure, syn. تَبذِيرٌ; (K:) or so اسراف في التَّفَقُّةِ: (S, TA:) or, as some say, تَبذِيرٌ means the "exceeding in respect of the right objects of expenditure," which is ignorance of the [right] manner, and of things that should prevent it; and اسراف means the exceeding with respect to quantity [in expenditure], and is ignorance of the values of the right objects: (MF in art. بذر:) or the latter signifies the expending otherwise than in obedience of God, (Sufyan, K, TA,) whether little or much; (TA:) as also سَرَفٌ: (M, TA:) it is also said to mean the eating that which it is not lawful to eat; and this is said to be meant in the Kur vi. 142 or vii. 29: and the putting a thing in a wrong place [as when one expends his money upon a wrong object]: and accord. to Iyas Ibn-Mo'awiyeh, الاسراف is that [action] whereby one falls short of what is due to God. (TA.) You say also, اسرف في ماله, meaning He was hasty in respect of his property, [i. e. in expending it,] without pursuing the just course, or keeping within due bounds. (M.) And اسرف الكلام, and في القتل, He exceeded the due bounds, or just limits, in speech, and in slaying. (M.) الاسراف في القتل, which is forbidden in the Kur xvii. 35, is said to mean The slaying of another than the slayer of one's companion: (Zj, M, Mgh:*) or the slaying the slayer without the authority of the Sultan: or the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer: or the slaying one higher in rank than the slayer: (Zj, M:) or the slaying two when the slayer is one: or the maiming or mutilating [before slaughter]. (Mgh.) اسراف also signifies The committing of many faults, offences, or crimes, and sins. (TA.) And you say, اسرفا اسرافا, (TA) and سرفا, (M, TA,) meaning He ate it hastily. (M, TA.)

5. تسرف He sucked: and ate, gnawed, or devoured. (KL. [App. from سُرْفَةُ, q. v. See also سَرَفَتِ الشَّجَرَةُ, &c., in the latter half of the first paragraph.]

سرف inf. n. of سرف [q. v.]: (S, M, Msb, K,*) — And also a subst. from اسرف; (Msb;) i. q. اسراف; (M;) signifying Excess, or transgression, of the just, or right, bound, or limit, or measure; extravagant, exorbitant, or immode-

rate, action or conduct; (M, Msb, TA;) contr. of قَصَدَ. (S, K.) See also 4, in two places. — [Hence,] † The overflowing of water from the sides of a watering-trough, or tank; as in the saying, ذَهَبَ مَاءُ الْحَوْضِ سَرَفًا † The water of the watering-trough, or tank, [went away running to waste, or] overflowed from its sides: (K, TA:) or سَرَفُ الْمَاءِ means † what goes, of water, without irrigating and without profit: [or rather its going for nought:] you say, اُرْوَتِ الْبَيْتُ السَّخِيلُ سَرَفًا † [The well irrigated the palm-trees, and the rest of the water went for nought, in waste]. (Sh, TA.) — And Addictedness (سُرْفَةٌ, S, K, or نَهَجٌ, M) to a thing, (M,) or in respect of wine. (K, TA.) It is said in a trad. (S, M) of 'A'ishah, (TA,) اِنَّ لِلشَّخْرِ سَرَفًا كَسَرَفِ الْخَمْرِ [Verily there is an addictedness to flesh-meat like the addictedness to wine]: (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little self-restraint therefrom: or the meaning here is unmindfulness [of consequences with respect to flesh-meat &c.]: or corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite: (TA:) or it may be [that the meaning is, there is an extravagance with respect to flesh-meat &c.] from الاسراف (S, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) — It is also said in a trad., لَا يَتَّبِعُ الرَّجُلُ نَهْجَهُ دَاتٌ † ذَاتُ سَرَفٍ وَقَدْرٌ كَبِيرٌ, meaning, [i. e. The man shall not take a thing as spoil that is of high and great estimation, he being a believer]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with ش [i. e. ذَاتُ سَرَفٍ]. (K.)

سرف Ignorant; (IAqr, M, Msb, TA;) as also سرف: (IAqr, TA:) or unmindful, negligent, or heedless. (Msb.) And رَجُلٌ سَرَفٌ الْفؤَادِ † A man missing, or mistaking, in heart, or mind; negligent, or heedless, therein. (S, K, TA.) And رَجُلٌ سَرَفٌ الْعَقْلِ † A man having little intellect, or intelligence: or † corrupt in intellect; accord. to Z, from سَرَفَتِ السُّرْفَةُ الخَشَبَ, of which the quasi-pass. is سَرَفٌ [q. v.; meaning that it is from سرف as a part. n. of this latter verb]. (TA.) — A land, and a valley, abounding with the [worm, or caterpillar, or small creeping thing, called] سُرْفَةٌ. (S, M, K, TA.)

سرف A certain white thing [or substance] resembling the web of the silkworm. (Ibn-'Abbád, O, K.)

سُرْفَةٌ [A certain worm, or caterpillar, or small creeping thing;] a small creeping thing that makes for itself a habitation, (S, K,) four-sided, or square, (S,) of fragments of wood, (S, K,) joining them together by means of its spittle, in the form of a نَأْوُسٌ [here meaning coffin], (S,)

which it then enters, and [therein it] dies: (S, K:) or the silkworm: or a certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is: or a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spider: or a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the web of the spider: or, accord. to AHn, a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the [plants called] حَمِضٌ, that constructs a four-sided, or square, habitation, of pieces of wood, joining the extremities of these together by means of a thing [or substance] resembling the web of the spider: or the worm [or caterpillar] that weaves [a web] upon certain trees, and eats their leaves, and destroys the rest thereof by that weaving: or a certain worm [or caterpillar] like the finger, hairy, speckled with black or white, that eats the leaves of trees so as to make them bare: or a certain worm [or caterpillar] that weaves upon itself, of the size of the finger in length, a thing like the قُرْطَاسِي [or roll, or scroll, of paper], which it enters, so becoming unattainable: or a certain light, small creeping thing, like a spider: (M:) pl. سُرْفٌ. (TA.) Hence the prov., أَصْنَعُ مِنْ سُرْفَةٍ [More skilled in fabricating than a سُرْفَةٌ]. (S, M, K.) And one says also, أَخْفٌ مِنْ سُرْفَةٍ [Lighter than a سُرْفَةٌ]. (M.)

سراف, accord. to Freytag, (but he has not named his authority,) The erosion of a tree by wood-fretters ("teredines," by which he means سُرْفٌ, pl. of سُرْفَةٌ.)

سُرُوفٌ Hard, severe, or difficult; great, momentous, or formidable: (O, K, TA:) an epithet applied to a day. (O, TA.)

سوريف A row of grape-vines. (O, K.)

سرافيل: see اسرافيل, below.

أسرف i. q. أنك [i. e. Lead, or black lead, or tin, or pewter]; (O, K;) of Pers. origin, (O,) arabicized, from سُرْبٌ, (O, L, K,) or أُسْرَبٌ. (CK.) [See also أُسْرَبٌ.]

اسرافيل, (S, M, O, K,) and El-Kanānee used to say سرافيل, the name of A certain angel; (M; [in which it is mentioned among quadrilateral-radical words; but it is there said that the † may be radical;]) the angel who is to blow the horn on the day of resurrection: (Jel in vi. 73, &c.): [see رُوْحَانِي:] a foreign word (S, O, K) prefixed, (K,) or as though prefixed, (S, O,) to اِبِلٌ: (S, O, K:) and اسرافين is a dial. var. of the same; (Kh, S, M, O, K;) like as they said اسرافين and اسرافين and اسرافين. (Akh, S, O.)

مُسْرَفٌ [Exceeding, or transgressing, the just, or

right, bound, or limit, or measure; acting extravagantly, &c.: see its verb (4). — See also سورف. — [Also] Denying, or disacknowledging, the favours, or benefits, or the unity, and the prophets and law, of God; a disbeliever, an unbeliever, or an infidel: it is said to be used in this sense in the Kur xl. 36. (TA.)

سورف *Eaten by the سورف* [q. v.] (TA.) And سورف *A tree of which the leaves have been eaten by the سورف*; (S;) or smitten, or lighted on, by the سورف. (ISk, TA.) — شاة سورف *A sheep, or goat, that has had its ear entirely cut off.* (M, A.)

سورفن and سورفل

سورافل and سورافل: see the next preceding art.

سورق

1. سورق منه مالا (S, Mgh, O, Mjb) or الشىء (K) and سورقه مالا (S, Mgh, O, Mjb) thus also they sometimes said, (S, O,) the prep. being suppressed for the sake of alleviation, but meant to be understood, (Ham p. 155,) aor. , inf. n. سورق (S, Mgh, O, Mjb, K) and سورق and سورقه (Mgh, K) and سورق and سورق (K,) *He stole from him property, [or the thing,] i. e. he took it [from him] secretly, and by artifice; (Mgh;)* or *he came clandestinely to a place of custody, and took what belonged to him, namely, another person; (O, K;)* as also *استرقه* [followed by منه]. (IAqr, K.) And سورقهم [alone, *He stole from them; or robbed them.*] (JK and K in art. سوق.) It is said in a prov., سورق السارق فانتحر (S, O) *The thief was robbed, and in consequence slew himself: applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive.* (Meyd, O.) And سورق, inf. n. سورق, signifies the same as سورقه: El-Faradaq says,

- لا تحسبن ذراهما سرقتهما
- تمحو مآزيناك التي بعمان

[By no means reckon thou that dirhems which thou stolest will efface thy disgraceful practices that were committed in 'Oman]. (IB, TA.) And you say in selling a slave, برئت إنياد من الإياتي والسورق [I am irresponsible to thee for running away and stealing]. (TA.) — One says also, سورق السبع, meaning استرقه. (Mjb. See 8.) — And سورق صوته [lit. *His voice was stolen*], meaning *he became hoarse.* (Z, TA.) — And سورقت يا قوم [app. سورقت يا قوم, expl. as meaning سورقت هونى, which I think a mis-transcription for سورقت هونى, i. e. *I have been robbed of my honour, or reputation, O my people.*] (TA.) — And سورقتنا ليلة من الشهر *We passed pleasantly, or with enjoyment, a night of the month.* (TA.) — And سورقتني قهني *My eye coerces me.* (TA.) — سورق, aor. , (Yoo,

IDrd, K,) inf. n. سورق, (TK,) said of a thing, (Yoo, IDrd,) i. q. حلفى [It was, or became, unperceived, or imperceptible, or hardly perceived or perceptible, &c.]. (Yoo, IDrd, K.) — And سورقت مفاصله, aor. as above, (IDrd, K,) and so the inf. n., (TA,) *His joints became weak, or feeble; (IDrd, K;)* as also *انسورقت.* (K.)

2. سورقه: see 1. — Also, (S,) inf. n. سورق, (K,) *He attributed to him [or accused him of] theft.* (S.) It is said in the Kur [xii. 81], accord. to one reading, إن أبناك سورق [Verily thy son has been accused of theft]. (S.)

3. سورق هو يسارق التظكر إليه; *He avails himself of, (S, O,) or seeks, (K,) his inadvertence, to look at him: (S, O, K;)* [he takes an opportunity of looking at him by stealth:] and in like manner one uses the phrases استراق التظكر and سورقه [as meaning *the taking an opportunity of looking by stealth*]: and سورق [alone] signifies *the taking an opportunity of looking and of hearing: (TA:)* [and the hearing discourse by stealth; as is indicated in the TA:] and استرق السمع [and استرق alone, as appears from an explanation of the part. n. مسترق, below,] *He listened, (S, O,) or heard, (Mjb,) by stealth; (S, O, Mjb;)* as also سورق السمع. (Mjb.)

5. سورق *He stole [by degrees, or] one thing and then another.* (O, K.) So in the phrase تسرق شعري [He stole my poetry, bit by bit], used by Ru-beh. (O, TA.) — See also 3, in two places.

7. السورق *He went, drew, or shrank, back, in order to go away, هتبر from them.* (K, TA.) [In this and the following sense, the verb is erroneously written in the CK أسرق.] — And سورق *He was, or became, languid, and weak, or feeble.* (O, K, TA.) See also 1, last sentence.

8. استرق: see 1, first sentence: — and see 3, in two places. [See also كهبس.] — Also *He deceived, or circumvented, secretly, [or by stealth,] like him who [so] listens.* (TA.) — And you say, استرق الكاتب بعض الحسابات *The writer suppressed some of the items of the reckoning.* (TA.)

Q. Q. 1. سورقن الأرض *He manured the land with سورقن.* (L in art. سورقن.)

سورق *Oblong pieces (S, O, Mjb, K) of silk; (S, O, Mjb;) accord. to A'Obeyd, (S, O,) of white silk: (S, O, K;) or silk in general: (K;) said by A'Obeyd to be arabicized from the Pers. سوره, meaning "good:" (S, O:) n. un. with s; (S, O, Mjb;) which is expl. as meaning a piece of good silk.* (TA.)

سورق and سورقه [the former of which is said in the Mgh and K, and the latter in the K, to be an inf. n., are also said to be] substa. from سورق, [as such signifying Theft,] as also سورقه (O, K,) or سورقه. (Mjb.)

سورقه: } see what next precedes.
سورقه: }

سورقه: see سورق. — Also, (Mjb,) *A thing stolen; (Mgh, Mjb;) and so سورقة; [pl. of the latter عنده سورقات الشعر;] whence the saying سورقات الشعر [He has stolen things of poetry or verse].* (TA.)

سورقن (K, and S and Mjb in art. سورقن) sometimes written سورقن (K,) as also سورقن (Mjb, TA.) *Dung of horses or other solid-hoofed animals, syn. روث, and زبل, (Mjb,) or fresh dung of camels, sheep and goats, wild oxen, and the like; (TA in art. ذار;) a manure for land: (L:) arabicized from سورقن [or سورقن], (Mjb, K,) a Pers. word. (Mjb.) [See سورقن, in art. سورق.]*

سورق [Thievish; a great thief]; an epithet applied to a man, and to a dog: pl. سورق. (TA.)

سورقة: see سورقه. — Also *A stealer of poetry or verses.* (TA.)

سورقة [Very thievish; a very great thief]: it has no pl. (TA.)

سارق [Stealing; a thief; or] one who comes clandestinely to a place of custody, and takes what does not belong to him: (O:) pl. سورقات and سورق (TA) and سورق. (Mgh.)

سورق *A certain disease in the members, or limbs.* (Ibn-'Abbád, O.)

سورقة sing. of سورق, which signifies [Collars by means of which the two hands are confined together to the neck, called also] حوامع (O, K, TA,) of iron, attached to fetters or shackles. (TA.) — And the pl., سورق, signifies also *The adjuncts (زوائد) in the catches (قراش [q. v.]) of a lock.* (Ibn-'Abbád, O, K.)

سورق الصوت [lit. *Having the voice stolen,*] means *hoarse in voice.* (Z, TA.) And hence, سورق النعام; [A young gazelle] *having a nasal sound, or twang, in its cry; as though its voice were stolen: a phrase used by El-Aashah.* (TA.)

سورقن; *Listening by stealth, (K, TA,) like the thief.* (TA.) — *Defective, weak in make.* (Ibn-'Abbád, O, K.) — سورقن القول *Weak in speech or saying.* (A, TA.) — سورقن العنق *Short in the neck; (Ibn-'Abbád, O, K, TA;) applied to a man; (Ibn-'Abbád, O, TA;) contracted therein.* (A, TA.) [In the CK, سورقن is erroneously put for المسترقن.]

سورقن

Q. 1. سورقن: } see the next preceding art.
سورقن: }

سور

سور *The anus; (IAqr, T;) the place of egress of the feces; i. e. the extremity of the rectum; (S, K;) a post-classical word: (S;) or the interior of the extremity of the rectum: (Lth, TA;) or the edge, or margin, of the rectum: accord. to some, peculiarly in beasts of prey that have*

in a verse of El-Bureyk El-Hudhalee, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) — The middle of anything: pl. as above. (S.) The middle and main part of a road; (Mgh, Mṣb;) the hard and elevated part thereof. (K.) It is said in a trad., *لَيْسَ لِلنِّسَاءِ سُرُواتُ الطَّرِيقِ* (S, Mgh) *The back and middle of the road, (S,) or the middle and main parts thereof, (Mgh,) are not for the women; meaning that they should walk upon the side parts. (S.)* — Accord. to Er-Rághib, *A wide tract of land.* (TA in art. سرى) — It is also a pl., of a rare form, (S, Mṣb,) or a quasi-pl. n., (M, K,) of سرى [which see in several places]. (S, M, Mṣb, K.)

سرورة n. un. of سرور [q.v.] in two senses. — See also سرورة.

سرورة: see what next follows.

سرورة (Th, AHn, T, S, M, K) and سرورة (Th, M, IAth, K) and سرورة (Kr, M, K) *A small arrow: (S:) or a small and short arrow: or an arrow broad and long in the head; (M, K, TA;) but therewithal slender and short; with which one shoots at the butt: (TA:) or such as is round and smooth, not broad; the broad and long being termed معبلة: (M:) or the very slenderest of arrow-heads, that penetrates into the coats of mail: (Th, M:) or it [is an arrow that] penetrates into the coats of mail, for which reason it is called الدرعية, its head entering like the needle: (T, TA:) or an arrow-head resembling an ordinary needle or a large needle: it is mentioned also in art. سرى, [as being a small, short, round and smooth arrow-head, having no breadth, and as being called سرورة and سرورة] because the word belongs to that art. and to this: (M:) [see also مرمأة; and see سرورة in art. سرا:] the pl. is سرى [or سرى?] accord. to the T, or سرورة accord. to the S. (TA.) — The first (سرورة) also signifies *The locust in its first state, when it is a larva; (S;) or in its first state of growth, when it comes forth from its egg: (M:) originally with hemz: (S:) [see سرور, in two places:] and سرورة is a dial. var. thereof. (S.)* [See also جراد.]*

سرى, as an epithet applied to a man, (S, M, K, &c.) may be from استرثت الشيء "I chose, or selected, the thing," or from السرة "the higher, or highest, part" of a thing, (Ham p. 337,) or, accord. to Er-Rághib, from سرت الثوب عني "I pulled off the garment from me," (TA, [in which this derivation is said to be good, but I think it far-fetched,]) *Possessing liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or possessing manliness, or manly virtue, (M, K,) and, (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory: (M, K:) or i. q. رئيس [meaning a chief, or person high in rank or condition]: (Mṣb:) [or a generous and manly or noble person:] fem. with ة: (M, K:) and سروران signifies the same, ap-*

plied to a man; and سرورانة applied to a woman: (M:) the pl. of سرى is أسرية and سرورة (Lh, M, K) and سرى (Az, K,) which is anomalous, (TA,) and سرورة (T, S, Mgh, * Mṣb,) [originally سرورة,] which is [also] anomalous, (T, TA,) the only instance of فعلة as the measure of a pl. of a word of the measure فعييل (S, Mṣb,) or it is a quasi-pl. n., (Sb, M, K,) and its pl. is سرورات; (S, M, Mgh, * K;) meaning سادات [or chiefs, &c.]; (Mgh); and سرورة, with damm, [originally سرورة,] is a dial. var. of سرورة, as pl. [or quasi-pl. n.] of سرى: (IAth, TA:) the pl. of سرورة is سرريات and سرايا. (M, K.) Also Chosen, or choice, or select: (M:) what is good of anything; pl. [or quasi-pl. n.] سرورة: (Ham p. 337:) the best, (Mṣb, TA, and Har p. 56,) and in like manner سرورة [as a pl.]; (M, Mṣb, TA, and Ham p. 57, and Har ubi suprà;) the former, of men, (Har ubi suprà,) and of camels; (S;) and the latter, of men, (S, TA, and Ham ubi suprà, and Har,) and of cattle or camels and the like, (S, M, TA,) as also the former. (TA.) — See also art. سرى.

سريرة, said by some to be originally of the measure فعوثة, from سرور: see art. سر.

السرى is of the measure أفعل [denoting the comparative and superlative degrees] from السور signifying "liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue:" [&c.:] whence the phrase أسراهم سوودا, meaning *The best of them in respect of chieftom or the like: or it may be from السرى; meaning in this instance that the fame of the chieftom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is more worthy of regard in respect of the method of grammatical analysis; from Mtr: (Har p. 363: [see art. سرى:]) [ISd, however, assigns the word to the present art.:] see 5, last sentence.*

أرض سرورة A land containing the سرورة, or locust in its first state, when it is a larva. (S.) [In a copy of the M, it is said to be from السرورة; and the context there indicates the meaning to be *A land infested by a worm of the kind termed سرور, of which سرورة is the n. un.: but probably السرورة, in this instance, is a mistranscription for السرورة, which is mentioned immediately after as meaning "the locust in its first state of growth, when it comes forth from its egg."*]

سرورانة; and its fem., with ة: see سرى.

سرول

Q. 1. سرولة, (inf. n. سرولة, TA,) *He clad him with سراويل.* (S, M, K.)

Q. 2. تسرول *He clad himself, or became clad, with سراويل.* (S, M, K.)

سرول: see سراويل, latter half, in two places.

سرويل: see سراويل, in the latter half.

سرورة: see the next paragraph, latter half, in two places.

سراويل a Pers. word, (S, * M, Mṣb, * K,) originally شلوار (MA, KL, [in the former loosely expl. by the word ازار, and so in the PṢ,]) of well-known meaning, (S,) [Drawers, trousers, or breeches; originally applied to such as are worn under other clothing;] a certain under-garment; (MA;) [but now applied also to such as are worn externally;] is masc. [and perfectly decl., i. e. with tenween], and fem. [and imperfectly decl., i. e. without tenween]; (S, M, Mṣb, K;*) sometimes masc., (Mṣb, K,) but not known to As otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly decl. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfectly decl. [as a pl. of the measure فعايل] when determinate and when indeterminate; but is perfectly decl. when indeterminate; and imperfectly decl. if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (S:) or it is imperfectly decl. as a proper name because it is also originally a foreign word; and its dim., سرويل, [for سرويل, the و being changed into ي, as in سيود for سيود,] is perfectly decl. unless used as a proper name, in which latter case it is imperfectly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA:) it (i. e. سراويل) is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (S;) and it occurs in poetry imperfectly decl. [when indeterminate]: (S, M, * IB, TA:) [but this may be by poetic license:] thus in the saying of Ibn-Muqbil,

أتى دونها ذب الرباد كانه
فتى فارسى فى سراويل رامح

[There came as an obstacle intervening in the way to her, or them, the wild bull, as though he were a Persian youth in drawers; one with a pair of trousers]: (S, * IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (S:) the pl. is سرويلات: (S, M, Mṣb, K;) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (K,) some say, (S, M, Mṣb,) namely those grammarians who make it imperfectly decl. when indeterminate, (S,) holding it to be [originally] an Arabic word, (Mṣb,) it is a pl. of which the sing. is سرورة (S, M, Mṣb, K) and سرول (S, K) and سرويل, which is [said to be] the only instance of a word of the measure فعييل: (K:) [this, therefore, confirms the opinion that I hold, that the measure of this word is فعييل, and that all the words of the present art. are quadrilateral-radical, agreeably with an assertion in the TA that سرول is not genuine Arabic: though it seems that all the lexicographers regard

the و in the words of this art. as augmentative:] a poet says,

عَلَيْهِ مِنَ اللَّؤْمِ سِرْوَالَةٌ • فَلَيْسَ يَرُوقُ لِمَسَّةٍ حَلِيبَةٍ •

[Upon him is an under-garment of ignobleness, (i. e. ignobleness cleaves to him like a pair of drawers,) so that he does not become tender-hearted to one who endeavours to conciliate him]: (S, M:) in the "Mujarrad," سِرْوَالٌ is made fem., and سِرْوَالٌ masc.: (Mṣb:) سِرْوَالِيْن is a dial. var.; (K;) or syn. with سِرْوَالِيْن; the ن in the former being asserted by Yaḥṣoob to be a substitute for the ل [in the latter]: (M:) and سِرْوَالٌ, with ش, is likewise a dial. var. [of سِرْوَالٌ], (K,) mentioned by Es-Sijistānee, on the authority of some one or more of the Arabs: (TA:) [the common modern pronunciation is سِرْوَالٌ: pl. سِرْوَالِيْن.]

سِرْوَالِيْن: dim. of سِرْوَالِيْن, q. v. (IB, TA.)

مُتَسِرْوَالٌ Clad with سِرْوَالِيْن; as also مُتَسِرْوَالٌ.

(A, TA.) — [Hence,] طَائِرٌ مُتَسِرْوَالٌ † A bird whose plumage clothes its legs. (M, L, TA.) And حَمَامَةٌ مُتَسِرْوَالَةٌ † A pigeon having feathers upon its legs. (S, K, TA.) And فَرَسٌ مُتَسِرْوَالٌ (K,) or فَرَسٌ أَيْبَقٌ مُتَسِرْوَالٌ (A'Obeyd, S, TA.) † [A horse, or a black and white horse,] whose whiteness of the legs extends (A'Obeyd, S, K) beyond, (A'Obeyd, K, TA.) or to, (S,) the arms and thighs: (A'Obeyd, S, K:) or مُتَسِرْوَالٌ applied to a horse means white in the hinder part, [and black, or of some other colour, in the hind legs,] the whiteness descending to the thighs. (A, voce آزر.) — And المُتَسِرْوَالُ signifies † The wild bull: because of the blackness that is in his legs. (Az, TA.)

مُتَسِرْوَالٌ: see the next preceding paragraph.

سرول

سرول: see سِرْوَالِيْن, in art. سِرْوَالِيْن.

سرى

1. سَرَى (S, M, K,) or سَرَى اللَّيْلِ (Mṣb) and بِاللَّيْلِ (Mgh, Mṣb,) aor. يَسْرِي (K,) inf. n. سَرِي (S, M, Mgh, K) and مَسْرِي (S, K) and سَرِيَّةٌ and سَرِيَّةٌ (M, K) and سَرِيَّةٌ (S, * and TA) as from the ك, but not in the CḲ nor in my MS. copy of the K; the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and هُدَى fem., namely, Benoo-Asad, supposing them to be pls. of سَرِيَّةٌ and هُدِيَّةٌ (S,) and Lḥ knew not سَرِي but as a fem. noun; (M;) or the inf. n. is سَرَى, and سَرِيَّةٌ and سَرِيَّةٌ are more special [in meaning, as will be shown below, voce سَرِيَّةٌ], and سَرَى is pl. of سَرِيَّةٌ; (Mṣb;) or سَرِيَّةٌ is an inf. n. un., and سَرِيَّةٌ is a simple subst., and so is سَرَى (S, TA.) and so is سَرِيَّةٌ (Mṣb, TA) also, as some say; (TA:) He journeyed, or travelled, by night, or in the night, (S, M, Mgh, Mṣb, K,) in a general sense; (M, K;) accord. to

AZ, in the first part part of the night, and in the middle thereof, and in the last part thereof; (Mṣb, TA;) and سَرَى signifies the same (S, M, Mgh, Mṣb, K) in the dial. of El-Hijáz, (S, Mṣb,) inf. n. سَرَاةٌ; (M;) as also سَرَى; (M, K;) and perhaps سَرَى likewise. (Mgh.) [See also سَرَى and سَرِيَّةٌ below.] It is said in a prov., ذَهَبُوا إِسْرَاءً فَتَقَدُّوا [They went away in the manner of a hedge-hog's night-travelling; meaning they went away by night]; because the قَدُّ goes all the night, not sleeping. (M.) — [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning It crept along beneath the ground; (Az, M, K;) aor. as above, (M,) inf. n. سَرَى. (TA.) — And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Mṣb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are سَرَى عِرْقٌ and سَرِيَّةٌ. (TA.) One says, سَرَى عِرْقٌ † [The root, or strain, of evil crept in the man]. (Es-Sarakustee, Mṣb, TA.) And سَرَى فِيهِ السَّرُّ † [The poison crept in him, or pervaded him]; and similarly one says of wine; and of the like of these two things. (El-Farábee, Mṣb, TA. [See also دَبُّ.] And the lawyers say, † [The wound extended to the soul], meaning that the pain of the wound continued until death ensued in consequence thereof: (Mgh, * Mṣb, TA:) and قَطَعَ كَفَّهُ فَسَرَى † [His hand was cut off, and it extended to his upper arm], meaning that the effect of the wound passed by transmission: and سَرَى السَّخْرِيْمِ, and العَتَقِ, † The prohibition, and the emancipation, [extended, or] passed by transmission: phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Mṣb, TA.) One says also, سَرَى عَلَيْهِ السَّرُّ † Anxiety came to him [or upon him] by night: and سَرَى † His anxiety went away. (Mṣb, TA.) And similar to these is the phrase in the Ḳur [lxxxix. 3], † وَاللَّيْلِ إِذَا يَسْرُ, † And by the night when it goes away: (Mṣb, TA:) or, as some say, when one journeys in it: like as one says نَائِمٌ لَيْلٌ meaning "night in which one sleeps." سَرَى [of the verb] is elided because it terminates a verse. (TA.) — It is made trans. by means of ب: (Mṣb:) one says, سَرَى بِهِ [He made him to journey, or travel, or he transported him, by night, or in the night; or it may be rendered he journeyed, or travelled, with him, by night, or in the night]; (M, Mṣb, K;) and in like manner, [and more commonly,] بِهِ † سَرَى; (S, M, Mṣb, K;) and † سَرَاهُ; (S, M, K;) like as one says, أَخَذَ بِالْحِطَامِ as well as أَخَذَ الْحِطَامَ. (S.) As to the saying in the Ḳur [xvii. 1], سُبْحَانَ الَّذِي سَبَّحَانَ الَّذِي † [Extolled be the glory of Him who transported his servant by night!], it is an instance of corroboration, (S, K, * TA,) like the saying, الْبَارِحَةُ لَيْلًا and سِرَتْ أَمْسٌ نَهَارًا (S, TA:) or the meaning is [simply] سِيرَهُ: (K, TA:) ac-

cord. to 'Alam-ed-Deen Es-Sakháwee, لَيْلًا is added, although الْإِسْرَاءُ is not otherwise than by night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were, فِي لَيْلٍ وَاحِدٍ; and it denotes wonder: لَيْلًا is here used instead of لَيْلَةً because when they say سَرَى لَيْلَةً the meaning generally is he occupied the whole of the night in journeying: Er-Rághib holds the verb in this instance to be from سَرَاةٌ signifying "a wide tract of land," to belong to art. سَرُو, and to be like أُجْبَلٌ and أَتَهَرٌ; the meaning being, who transported his servant over a wide tract of land: but this is strange. (TA.) — سَرَى مَتَاعَهُ (M, K,) aor. يَسْرِي (M, TA,) inf. n. سَرَى (TA,) He threw his goods, or utensils and furniture, upon the back of his beast. (M, K.) — And سَرَى عَنِّي التَّوْبُ, inf. n. سَرَى, He removed from over me the garment: but و is more approved [as the final radical: see 1 in art. سَرُو]. (M, TA.) You say, سَرَيْتُ التَّوْبُ and سَرَيْتُهُ I pulled off the garment: and سَرَى عَنْهُ † It was removed from over him, and removed from its place: the tesheed denotes intensiveness. (TA.)

سَرَى (K,) or سَرِيَّةٌ (TA,) inf. n. سَرِيَّةٌ, He (the leader of an army, TA) detached a [q. v.] (K, TA) to the enemy by night. (TA.) — سَرَى العِرْقَ عَنْ بَدَنِهِ, inf. n. as above, He exuded the sweat from his body. (TA.) — See also 1, last sentence, in two places.

4: see 1, in the former half of the paragraph, in two places: — and again, in the latter half, in three places. — See also 4 in art. سَرُو.

5: } see 1, first sentence.
8: }

سَرَى, [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of سَرِيَّةٌ, or supposed to be so, and therefore made fem., as mentioned in the first sentence of this art.,] meaning A journeying, or travelling, by night, or in the night, in a general sense, is masc. and fem., (M, K,) by some of the Arabs made fem., (S,) and not known to Lḥ but as a fem. noun. (M.) It is said in a prov.,

عَنْ اللَّيْلِ سَرَى سِرْوَالِيْنٌ • [At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or distress, or fatigue, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to dispose and subject the mind, until one commends the result thereof. (Ḥar p. 555, q. v.)

سَرَاةٌ: see art. سَرُو.
سَرِيَّةٌ and سَرِيَّةٌ are inf. ns. of سَرَى (M, K:) or have a more special signification than the inf. n. of that verb, which is سَرَى: one says, سَرَيْتُ سَرِيَّةً † and سَرَيْتُ سَرِيَّةً مِنَ اللَّيْلِ [We journeyed by night a journey of the night]: and the pl. of سَرَى is [said to be] سَرَى (Mṣb:) or one says,

سَرِيَّةٌ [We journeyed by night a single night-journey]: and the subst. [signifying a journeying, or travelling, by night, or in the night,] is سَرِيَّةٌ, and سَرِيٌّ. (S, TA.)

سَرِيَّةٌ: see the next preceding paragraph, in four places.

سَرِيَّةٌ meaning An arrow-head, (Aḡ, M, TA,) such as is small, short, round and smooth, having no breadth, (M, TA,) is a dial. var. of سُرُوَّةٌ [q. v.], (Aḡ, TA,) or formed from the latter word by the substitution of ي for و because of the kesreh: (M, TA:) accord. to the ك, سَرِيَّةٌ signifies a small round arrow-head; but this is a mistake; the correct word being سَرِيَّةٌ, with kesr, and without tesheed to the ي. (TA.) — It is also a dial. var. of سُرُوَّةٌ signifying The locust in its first state, when it is a larva. (S in art. سُرُو.)

سَرَاةٌ A certain tree, (Aḡn, S, M, K,) from which bows are made, (Aḡn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (Aḡn, M:) El-Ghanawee El-Aḡrābee says, the شَوْحَطُ and نَبْعُ [q. v.] and سَرَاةٌ are one: (TA in art. شَحَطُ:) [it is also mentioned in the TA in art. سَرَا:] n. un. سَرَاةٌ. (M, K.)

سَرِيٌّ i. q. نَهْرٌ [A river, &c.]: (Th, M:) or a rivulet, or streamlet: (S, M, Mḡb:) or a rivulet running to palm-trees: (M, K:) pl. [of pauc.] سَرِيَّاتٌ (S, M, K) and [of mult.] سَرِيَّانٌ (Sb, S, M, Mḡb, K:) as its pl. has not been heard. (S.) Thus it has been expl. as occurring in the Kur xix. 24. (M, TA.) — See also art. سُرُو.

سَرِيَّةٌ A portion of an army: (S, Mḡb:) of the measure فَعِيْلَةٌ in the sense of the measure فَاعِلَةٌ; because marching by night, privily; (Mḡh, Mḡb;) thus originally, and afterwards applied also to such as march by day: (Ḥam p. 45:) or it may be from الإِسْتِرَاةُ “the act of choosing, or selecting;” because a company chosen from the army: (Mḡh: [but if so, belonging to art. سُرُو:]) from five persons to three hundred: (M, K:) or four hundred: (K:) or, of horsemen, about four hundred: (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of four hundred: (S, Nh:) or, accord. to the “Fet-ḡ el-Bāri,” from a hundred to five hundred: (TA:) or nine, and more than this; three, and four, and the like being ~~تَسْبِيحَةٌ~~, not سَرِيَّةٌ: but it is related of the Prophet that he sent a single person as a سَرِيَّةٌ: (Mḡh:) the pl. is سَرِيَّاتٌ (S, Mḡb) and سَرِيَّاتٌ. (Mḡb.) — See also سَرِيَّةٌ.

سَرَاةٌ A journeying, or travelling, by night, or in the night: (S, Mḡb, TA:) an inf. n.; (TA as from the ك; [see 1, first sentence;]) or a simple subst. (Mḡb, TA.)

سَرِيَّانِيٌّ, from the inf. n. سَرِيَّانٌ, Pervasive: occurring in philosophical works, and probably post-classical.]

السُّرْيَانِيَّةُ The Syriac language.]

سَرِيٌّ One who journeys much, or often, by night. (K.)

سَارٍ Journeying, or travelling, by night, or in the night, in a general sense: (M, TA:*) pl. سَرَاةٌ. (TA.) — Hence, because of his going [about] by night, (TA,) السَّارِي signifies The lion; as also السَّارِي and السَّارِي. (K, TA.)

سَارِيَّةٌ A party, or company of men, journeying by night. (Er-Rāghib, TA.) — And A cloud that comes by night: (S, Mḡb:) or clouds that travel by night: (K:) or a cloud that is between that which comes in the early morning and that which comes in the evening: [perhaps thus termed as having previously travelled in the night:] or, accord. to Lḡ, a rain that comes in the night: (M, TA:) pl. سَوَارِي [app. a mistranscription for سَوَارٍ, being indeterminate]. (K, TA.) — One says, جَاءَ صَبِيحَةَ سَارِيَّةٍ He came in the morning of a night in which was rain. (TA.) — And the pl. السَّارِيَّاتُ signifies The asses: (M:) or the wild asses: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) — Also A column, syn. اسْطُوَانَةٌ, (S, M, Mḡb, K,) of stone, or of baked bricks; so in the “Bāri:” (TA:) pl. سَوَارٍ. (Mḡh.) — [And A mast: see صَرٌّ and حَنَّ and see also صَارِيَّةٌ.]

أَسْرَى [More, and most, used to night-journeying]. أَسْرَى مِنْ قَنْذَرٍ [More used to go about by night than a hedge-hog] is a prov. of the Arabs. (TA.) [See also the same word in art. سُرُو.]

سَرِيٌّ may be a n. of place and a n. of time, [signifying A place, and a time, of night-journeying,] as well as an inf. n. (Ḥam p. 23.) It is [used also in a larger sense, as] syn. with مَذْهَبٌ [A place, and a time, of going &c.: a way by which one goes &c.]. (Ḥar p. 540.)

السَّارِي: } see سَارٍ, above.
السَّارِي:

السَّارِي He who goes forth in, or among, the [company termed] سَرِيَّةٌ. (Iath, TA.)

سَبٌّ, with two س, (L, TA,) the second of which is commonly pronounced سَبِّب, and by some سَبِّس, (TA,) A kind of tree, (M, K,) a kind of lofty tree, (TA,) of which arrows are made, (M, K, TA,) and bows. (TA.) In the saying of Ru-beh,

رَأَحَتْ وَرَأَحَ كَعِصِي السَّيَابِ

[She went, and he went, like the rods of the seysāb, (of which see another reading voce سَبِّب, in art. سَب,) meaning, like arrows], it may be that السَّيَابِ is a dial. var. of السَّيَّبِ, or it may be that the ل is added for the sake of the rhyme like as it is in العُقْرَابِ in a verse cited in art. عُقْرَابِ. (M. [Accord. to the K and TA,

السَّيَابِ is used by Ru-beh for السَّيْبَانِ: but this is evidently a mistake.]

سَبِّب: see the preceding paragraph: — and see also سَبِّبَانٌ.

سَبِّبَانٌ, and سَبِّبِي, and سَبِّبِي, and سَبِّبِيَّةٌ: see the paragraph that next follows.

سَبِّبَانٌ and سَبِّبِي, (K,) or the former and سَبِّبِيَّةٌ, which is mentioned by Th, (M,) A kind of tree; (M, K;) accord. to Aḡn, it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the دِفْلِي [q. v.], beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps (خَرَاطِطُ) of sesame, but thinner: (M, TA:) Aḡn adds that, when its pericarps dry, it makes a rustling sound (a sound such as is termed خَشْخَشَةٌ) [in the wind], like the [species of cassia called] عَشْرَقُ: (TA:) [the sesbania Aegytiaca of Persoon; aeschynomene sesban of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) dolichos sesban of Forskål (in his Flora Aegypt. Arab, p. lxx., no. 362):] Aḡn further says, وَحَكَى الْفَرَاءَ فِيهِ سَبِّبًا: (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, سَبِّبٌ, as it is in the accus. case: but I think that the right reading is سَبِّبِي, and also سَبِّبِي, (which last has been mentioned above on the authority of the K,) for it is immediately added in the TA, “it is masc. and fem.,” app. indicating that it is with, and without, tenween: then it is there further and strangely added, “it is brought from India:”] a rájiz uses the form السَّيْبَانِ, at the end of a verse, for السَّيْبَانِ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

سَبِّبَانٌ: see the first paragraph, in two places.

سسر

سَسْرٌ, without س, (Aḡát, TA,) A kind of tree, of which arrows are made: (Aḡát, M:) a kind of black tree: (S, K:) or a kind of tree (Aḡn, M, K) of the mountains, of the [sort termed] عَتَقُ, (Aḡn, M,) of which bows are made: (Aḡn, M, K:) or, (K,) as some assert, (Aḡn, M,) the [tree called] اِبْنُوسُ [i. e. ebony]: (Aḡn, M, K:) or, (K,) as others assert, (Aḡn, M,) the [tree called] شَبِزُ: (Aḡn, M, K:) [in some copies of the ك شَبِزِي, which means the same:] but neither of these two is suitable for bows. (Aḡn, M.)

سطب

أَسْطَبَةٌ [an arabicized word, app. from the Greek σῦππη or σῦπη,] Tow; i. e. what falls from flax in the process of combing. (K. [See also art. صَطْبُ.])

سَطَبٌ and مَسَطَبَةٌ are sings. of مَسَاطِبُ, which signifies The [wide benches, of stone or brick &c., generally built against a wall: called] دَكَاكِينُ, upon which people sit: (AZ, K:) [and particularly such as surround the court of a mosque: for] one says, رَأَيْتُمْ قَاعِدِينَ عَلَى الْمَسَاطِبِ, mean-

ing [I saw them sitting upon] the **دُكَاكِين** around the court of the mosque. (A. [See also art: **صطب**].) — The pl. also signifies *Blacksmiths' anvils*. (IAqr, K. [See, again, art. **صطب**].) — And *Waters stopped up, or choked up, with earth or dust; or altered for the worse by long standing*; syn. **مياه سُدَّ** [q. v.]. (IAqr, K.)

سطح

1. **سَطَحَهُ**, (A, K.) aor. **سَطَحَ**, (K.) inf. n. **سَطْحٌ**, (Msb.) *He spread it, spread it out or forth, or expanded it*: (A, Msb, K.): this is the primary signification. (Msb.) You say, **سَطَحَ اللهُ الأَرْضَ**, inf. n. as above, *God spread, or expanded, the earth*. (S.) And **سَطَحَ التَّمْرَ**, aor. and inf. n. as above, *He spread the dates [to dry]*. (Msb.) And **سَطَحَ الثَّرِيدَ فِي الصُّحْفَةِ** [*He spread evenly the crumbled, or broken, bread in the bowl*]. (A.) And **سَطَحَ سَطْوَحَهُ** *He made even his [or flat roofs]*; as also **سَطَحَهَا**, (K.) inf. n. **سَطْحٌ**. (TA.) And **سَطَحَ البَيْتَ**, aor. and inf. n. as above; [*He made a flat roof to the house, or chamber*]; as also **سَطَحَهُ**. (TA.) And **سَطَحْتُ القَبْرَ**, inf. n. as above, *I made the top [or roof] of the grave [flat] like the [of a house]*: (Msb.) **سَطْحُ القَبْرِ** is the contr. of **تَسْبِيحُهُ**. (S, A.) — *He threw him down* (A, L, K) [*so that he lay*] extended on the back of his neck, (A,) or spread upon the ground. (L.) And *He threw him down on his side*. (K.) And **سَطَحَ الشَّاقَةَ** *He made the she-camel to lie down on her breast*. (TA.) — And *He sent him with his mother*; namely, a lamb or kid, or a new-born lamb or kid. (O, K.)

2: see above, in three places.

5: see what next follows.

7. **انسطح** *It was, or became, spread, spread out or forth, or expanded*; as also **تسطح**. (TA.) — Said of a man, *He became extended [lying] on the back of his neck*, (S, Msb,) affected by a disease of long continuance, or crippled, (Msb,) and moved not: (S, Msb:) or *he became thrown down [so that he lay] extended on the back of his neck*. (A.)

Q. Q. 3 [accord to the S, but of an extr. form]. **استسطح** *It (a thing) was, or became, long and wide*. (AA, S. [Mentioned in the S in this art., as though of the measure **افلتحل**: see also art. **سلطح**].)

سطح a word of well-known meaning; (S;) The upper, or uppermost, part [or surface] of a house or chamber &c.; (Msb;) [the flat top or roof of a house &c.]; the back (ظهر) of a house or chamber (K, TA) when it is flat, level, or even; because of its expansion: (TA:) and the upper, or uppermost, part [or surface] of anything: (K:) or it has this last meaning [primarily]: and hence the **سطح** of a house or chamber: (A:) pl. **سطوح**. (Msb, TA.) — [In geometry, A plane; i. e.] the **سطح** is that which is divisible in length and breadth and is terminated by a line [or lines]. (KT.)

سطح Spread, spread out or forth, or expanded; as also **مسطوح**. (TA.) — Extended, (Msb,) or thrown down [so as to be lying] extended, (A,) or lying as though thrown down or extended, (S,) on the back of his neck, (S, A, Msb,) in consequence of disease of long continuance, or crippleness; (S, Msb;) and **منسطح** signifies the same: (A:) or spread [upon the ground], slow in rising, by reason of weakness, (L, K,) or disease of long continuance, or crippleness. (K.) And One born weak, unable to stand and to sit, so that he is always spread [upon the ground]. (TA.) And *Slain, spread [upon the ground]*; as also **مسطوح**. (K.) — See also the next paragraph.

سطيحة One of the vessels for water; (TA;) a [leathern water-bag of the kind called مزادة (S, A, Mgh, Msb, K, TA,) made of two skins (Mgh, TA) placed opposite to each other; it is small, and large; but the مزادة [properly so called] is larger than it; (TA;) and **سطيح** signifies the same. (S, K, TA.)

سطح A certain kind of plant, (As, AHn, S, O, K,) of the plants that grow in plain, or soft, ground: (AHn, O:) n. un. with **س**: (As, AHn, S, O:) accord. to Az, the **سطاحة** is a certain herb, or leguminous plant, upon which cattle are washed: (TA:) or it is a certain plant growing in plain, or soft, tracts, and spreading upon the ground: or a certain tree, or shrub, that grows in the places where cattle recline around the waters, spreading, but scanty, and of no use. (L.) And Any kind of plant that spreads (AHn, O, K) upon the ground, and does not grow tall: such as run and extend, as the melon or water-melon (**بطيخ**), and the cucumber (**قثاء**), and the colocynth, are all called **شروي**: and such especially as are eaten [by men], like the gourd, and the cucumber (**قثاء** and **خيار**), and the melon or water-melon (**بطيخ**), are called **يسطحين**. (AHn, O.)

مسطح, (Msb,) or **مسطوح**, (K,) or both, (S, O,) the former because it means a place, (O,) A place (S, R, O, Msb) that is even, or level, (R,) in which, (S, O, Msb,) or upon which, (R,) dates are spread (S, R, O, Msb) and dried; (S, R, O;) i. q. **جربين**; (K;) of the dial. of El-Yemen: (TA:) [pl. **مسطاح**]. — **رأيت الأرض مسطاح** means I saw the land [bare, or] destitute of pasturage; likened to **بيوت مسطوحة** [i. e. flat-topped houses]. (TA.)

مسطح A rolling-pin; i. e. the implement with which bread [or dough] is expanded. (O, K.) — The pole, (S, A, Mgh, O, Msb,) or a pole, (K,) of a [tent such as is called] **خيمة**, (S, A, O, Msb, K,) or of a [tent such as is called] **فساطط**. (Mgh.) — The transverse piece of wood upon the two props of the grape-vine, with the hoops [that are affixed upon it]. (K.) ISh says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to

props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood (**خشبة**, so in the O, in the TA [erroneously] **شعبة**) is taken, and laid across two props, and this transverse piece of wood is called the **مسطح**, [pl. **مسطاح**], and upon the **مسطاح** are placed hoops, from the nearest part thereof to the furthest; (O, TA;) and the **مسطاح** with the hoops are called **مسطاح**. (O.) — A smooth piece of rock or hard stone, surrounded with stones, in which water collects: (S, O, K:) or a wide slab of rock or hard stone, bordered round, for the rain-water [to collect therein]: and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels are watered, like the **حوض**. (T, TA.) [See also **حوية**]. — Also i. q. **مسطح**, q. v. (S, O.) — And A mat (S, O, K) woven (O) of **خوص** (A, K) or **طنى** (O) [i. e. leaves] of the **دوم** [or Theban palm]; (O, K;) as also **مسطح**. (A.) — A large roasting-pan (**مقلى**) for wheat, (K, TA,) which is roasted therein. (TA.) — And A mug (**كوز**) that is used in travelling, having one **جنب** [app. here meaning flat side]; (O, K, TA;) as also **مسطحة**: it is like the **مطهرة**; not four-sided. (TA.)

مسطحة: see what next precedes.

مسطح [Plane, or flat; opposed to **كروى** &c.]. — A flat roof (**سطح**) made even. (A, TA.) — A nose spreading very widely. (S, K.)

مسطح: see **مسطح**, last sentence but two.

مسطوح: see **سطح**, in two places. — **بيت مسطوح** [A house, or chamber, having a flat roof made to it]. (TA.)

منسطح: see **سطح**.

سطر

1. **سَطَرَ**, (S, M, Msb, &c.) aor. **سَطَر**, (S, M, Msb,) inf. n. **سَطْرٌ**; (S, M, Msb, K;) and **سَطَّر**; (M;) and **استطر**; (S, M, A, Msb, K;) *He wrote* (S, M, A, Msb, K) a writing or book. (M, Msb.) — [And **سَطَرَ** He ruled a book. (See **مسطرة**.)] — Also **سَطَرَ**, (TA,) inf. n. as above, (K, TA,) † *He cut another man with a sword*. (K, TA.) — And **سَطَرَهُ** *He prostrated him; threw him down prostrate*. (S.)

2. **سَطَرَ**: see 1. — Also, inf. n. **تسطير**, *He composed* (M, K) lies, falsehoods, (TA,) or **أساطير**, i. e. stories having no foundation, &c. (M.) — Also, [not **تسطر** as in Gol.,] *He said what was false: and he pretended a false thing*. (KL.) And **سَطَرَ عَلَيْنَا** *He told us أساطير*, i. e. stories having no foundation; or no right tendency or tenour: (M, K:) or *he told us stories resembling falsehoods*: (Lth:) or *he embellished stories to us with lies*: (TA:) or *he related to us wonderful*

stories of the ancients. (A.) And سَطَرَ فُلَانٌ فُلَانًا Such a one told falsehoods to such a one. (Mṣb.) — And سَطَرَهُ He made him to form wishes, or desires. (Sgh, TA.)

4. اسطر نسبي He passed over the line in which was my name. (Az, K.) — And اسطر He committed a mistake, or an error, (Ibn-Buzurj, K, TA,) in his reading, or recitation. (K.)

8: see 1, first sentence.

11. اسطار, aor. يسطار, [app. signifies It (beverage, or wine,) became what is termed مَسَطَرٌ or مَسَطَارٌ, q. v.] (TA.)

Q. Q. 1. سَطَرَ عَلَيْنَا (S, M, A, K,) inf. n. سَطْرَةٌ; (A;) and سَوَطَرَ; (K;) or سَوَطَرٌ; (so in a copy of the M; [but see what is said below respecting the pass. form of سَطَرَ;]) and تَسَطَّرَ; (A, K;) He had, or exercised, absolute authority over us: (M, A, K:) or he was set in absolute authority over us, to oversee us, and to pay frequent attention to our various states or conditions, and to write down our manner of action: (S:) or he acted as a watcher and guardian over us, (M, K, TA,) paying frequent attention to us: (TA:) also written with ص in the place of س; but originally it is with س, from السطر: and every س immediately followed by ط may be changed into ص: (TA:) the pass. form of سَطَرَ is not used. (T.)

Q. Q. 2. تَسَطَّرَ: see the next preceding paragraph.

سطر (S, M, A, Mṣb, K,) originally an inf. n., [see 1,] (S,) and سَطْرٌ (S, M, Mṣb, K,) A line (S, M, K) of a book or writing: (M, A, K:) and a writing: (S, K:) and † a line or row (S, M, A, Mṣb, K) of buildings, (S, A,) and of trees, (S, M, A, Mṣb, K,) &c., (Mṣb, K,) and [particularly] of palm-trees, and the like, (M,) [and so, app., مَسَطَارٌ, q. v.:] pl. (of the former, S, Mṣb) اَسَطَارٌ (S, M, A, Mṣb, K) and (of the latter, S) اَسَطَارٌ (S, M, A, K) [both pls. of pauc.] and (of the former, S, Mṣb) سَطَوْرٌ (S, M, A, Mṣb, K,) and اَسَاطِيرٌ (Lh, S, M, K) is a pl. pl., (S, K,) i. e. pl. of اَسَطَارٌ. (S.) You say, كَتَبَ سَطْرًا مِنْ كِتَابَةٍ [He wrote a line of writing]: (A:) and بَنَى سَطْرًا † He built a row (S, A) مِنْ بَنَائِهِ [of his building]: (A:) and غَرَسَ سَطْرًا † He planted a row (S, A) مِنْ وَدْيِهِ [of his palm-shoots, or young palm-trees]. (A.) — [Hence the saying,] اجْعَلْ اَجْعَلِ الْاَمْرَ سَطْرًا وَاحِدًا † Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. باج.) — Also the former, (سطر,) A yearling (عَتُوْدٌ, T, M, K) of goats, (M,) or of sheep or goats: (T, K:) and صَطْرٌ is a dial. var. thereof. (IDrd, M.)

سطر: see the next preceding paragraph.

سطر: see اَسَطْوَرَةٌ.

سطرة: An object of wish or desire. (K, TA.)

You say, رَاجَعْتُ فُلَانًا وَتَرْتَسَعِدُ سَطْرَتِي, [I consulted such a one, and he did not aid in the accomplishment of the object of my wish or desire]. (TK.)

سطار: see what next follows.

ساطر: A butcher; (Fr, O, K, TA;) as also سَطَارٌ. (Fr, O, TA.)

ساطور A butcher's cleaver; (MA, O, K;*) i. e. the great knife with which the butcher cuts [the slaughtered beast: pl. سَوَاطِيرٌ]. (O.)

اَسَطْوَرَةٌ [resembling the Greek *ιστορία*] (S, M, A, Mṣb, K) and اَسَطْوَرٌ (M, Mṣb, K) and اِسْطَارَةٌ (S, M, Mṣb, K) and اِسْطَارٌ and اِسْطِيرَةٌ and اِسْطِيرٌ (M, K) sings. of اَسَاطِيرٌ, (S, M, A, Mṣb, K,) which signifies Lies; or falsehoods; or fictions: (S, Mṣb, TA:) or stories having no foundation, or no right tendency or tenour: (لاَ نَظَامَ لَهَا): [such as we commonly term legends:] (M, K:) or wonderful stories of the ancients: (A:) or their written stories: (Bd in viii. 31:) or their written tales: (Jel in lxxxiii. 13:) or their written lies: (Bd in xxiii. 85, and Jel in xxvii. 70:) or stories embellished with lies; as also سَطْرٌ: (TA:) or, accord. to some, اَسَاطِيرٌ is pl. of اَسَطَارٌ which is pl. of سَطْرٌ: or, accord. to AO, اساطير is pl. of اَسَطْرٌ which is pl. of سَطْرٌ: or, accord. to Abu-l-Hasan, اساطير has no sing.: (M:) or the pl. of اَسَطْرٌ, accord. to AO, is اَسَاطِرٌ, i. e., without ي: or, as some say, اساطير is an irreg. pl. of سَطْرٌ. (TA.)

مَسَطْرَةٌ An instrument with which a book is ruled (يَسَطَّرُ) [made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string]. (TA.)

مَسَطَّرٌ Written. (S, M.)

مَسَطَّرٌ: see مَسَطَّرٌ.

مَسَطَّرٌ: see سَطْرٌ. — † Dust rising into the sky; (K, TA;) as being likened to a row of palm-trees or other things. (TA.) — Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with damm, TA,) or مَسَطَّرٌ, (thus in the S, and in some copies of the K,) with kesr to the م, (S,) or with tesheed, [مَسَطَّرٌ,] as written by Ks, and this also shows it to be with damm, being in this case from اَسَطَارٌ, aor. يَسَطَّرُ, (Sgh, TA,) A kind of wine in which is acidity; (S;) an acid kind of wine: (A'Obeyd, K:) or a kind of wine which prostrates its drinker: (K:) or new, or recently-made, wine, (K,) of which the taste and odour are altered: (TA:) or wine made of the earliest of grapes, recently: (T, TA:) or a wine in which is a taste between sweet and sour; also termed مَسَطَّرَةٌ: (Har p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin "mustarius," which is from "mustum,"] because it does not resemble an Arabic form: it is with ص, or, as some say, with س; and [app. a mis-

take for "or"] I think it to be of the measure مَقْتَلٌ from صَارَ, with the ت changed into ط. (TA.)

مَسَطَّرَةٌ: see the next preceding paragraph.

مَسَطَّرٌ (S, M, A, Mṣb, K) and مَسَطَّرٌ (S, K,) as also مَسَطَّرٌ (S, A,) One who has, or exercises, absolute authority (M, A, K) over others: (M:) one who is set in absolute authority over a thing [or people], to oversee it, and to pay frequent attention to its various states or conditions, and to write down its manner of action: from السطر: (S:) or a watcher and guardian; (M, K;) one who pays frequent attention to a thing. (Mṣb,* TA.)

سطرنج

سطرنج [commonly pronounced سَطْرَنَجٌ] a dial. var. of شَطْرَنَجٌ. (K in art. شَطْرَنَجٌ, q. v.)

سطع

1. سَطَعَ, aor. سَطَعُ, (S, Mgh,* Mṣb, K,) inf. n. سَطْوَعٌ (S, K) and سَطْعٌ (TA) and سَطِيعٌ, which last is rare, (K,) It rose: (S, Mgh, Mṣb, K, TA:) or it spread, or diffused itself: (Mgh, TA:) said of dust, and of the dawn, (S, Mṣb, K,) [meaning as above, and it radiated, gleamed, or shone, (see سَاطِعٌ,)] and of light, (TA,) and of lightning, and of the rays of the sun, (K,) and † of odour, (S, Mgh, Mṣb, K,) in relation to which last it is tropical, and signifies it diffused itself, and rose: or it was originally said only of light; and was then used absolutely, as meaning it appeared, or became apparent. (TA.) You say also سَطَعَ السَّهْمُ The arrow, being shot, rose into the sky, glistening. (TA.) And سَطِيعٌ, the aor. of سَطَعَ, is used by Dhu-r-Rummeh, in describing an ostrich, as meaning He raises his head, and stretches his neck. (TA.) And you say, سَطَعَ لِي اَمْرٌ † Thine affair became, or has become, apparent, or manifest, to me. (Lh.) — سَطَعْتَنِي رَائِحَةُ الْمِسْكِ † The odour of the musk rose to my nose. (K, TA.) — سَطَعْتُ الشَّيْءَ I laid hold of the thing with the palm of the hand, or with the hand, striking [the thing]. (Mṣb.) And سَطَعَ بِيَدَيْهِ, inf. n. سَطْعٌ, He clapped with his hands: whence the subst. سَطْعٌ [q. v.]. (IDrd, K.) — سَطِعٌ, aor. سَطَعُ, (K,) inf. n. سَطْعٌ, (TK,) He was long-necked; he had a long neck. (K.) [See اَسَطْعٌ.]

2. سَطِعَهُ, inf. n. تَسَطِيعٌ, He marked him (namely a camel) with the mark called سَطِعٌ. (K.)

اَسَطِعْتَهُ (for اَسَطَعْتَهُ), aor. اَسَطِيعُهُ (for اَسَطِيعُهُ); or اَسَطِعْتَهُ (for اَسَطَعْتَهُ), aor. اَسَطِيعُهُ (for اَسَطِيعُهُ): see in art. طوع. (TA.)

سَطْعٌ Length of neck. (S.) It is said of Mo-hammad, فِى عُنُقِهِ سَطْعٌ In his neck was length. (TA.) [See اَسَطْعٌ.] — A clapping with the hands, or striking with one hand upon the other,

or upon the hand of another : (Ḳ) or a striking a thing with the palm of the hand, or with the fingers. (TA.) And The sound of a striking or throwing : as in the saying, سَمِعْتُ لَوْعَهُ سَطَعًا شَدِيدًا [I heard, in consequence of its falling, a loud sound of a striking or throwing]. (Ḳ.) It is with fet-ḥ to the medial radical because it is an onomatopoeia, not an epithet nor an inf. n., for onomatopoeias are sometimes made to differ [in form] from epithets. (Lth, Ḳ.)

سَطَعُ The pole of the [tent called] بَيْتٌ (S, Ḳ) and the longest of the poles of the [tent called] خَيْبَةٌ (Ḳ) from سَطَعٌ applied to the dawn : (Az, TA.) and a pole that is set up in the middle of the خَيْبَةِ and of the [tent called] رَوَاقٍ : pl. [of pauc.] أَصْطَعَةٌ and [of mult.] سَطَعٌ. (TA.) — Hence, as being likened thereto, † The neck. (TA.) — Hence also, (Az, TA.) † A tall, bulky, camel. (Az, Ibn-'Abbád, Ḳ, TA.) — † A mark made with a hot iron upon the neck of a camel, (Az, S, Ḳ,) or upon his side, (TA,) lengthwise : (Az, S, Ḳ, TA.) in the R, it is said to be upon the limbs, or members. (TA.)

سَطِيعٌ Tall, or long. (Ḳ.) — See also سَطِيعٌ.

سَطِيعٌ Rising : or spreading, or diffusing itself : [and radiating, gleaming, or shining :] applied [to dust, (see 1,) and] to the dawn, and to light, and to fire [&c.] : applied to the dawn, it denotes that extending lengthwise into the sky, and called ذَنْبُ السَّرْحَانِ [q. v.]. (TA.) — Also The dawn [itself]; (TA.) and so سَطِيعٌ; (S, TA.) because of its shining, and spreading; when it first breaks, extending lengthwise. (TA.) — نَاقَةٌ سَاطِعَةٌ A she-camel having the front of the neck, and the [whole] neck, extended. (TA.)

أَسْطَعٌ Long-necked; (Ḳ) applied to a camel, and an ostrich : (TA.) fem. سَطَعَاءٌ; applied to a she-camel, (TA.) and a she-ostrich. (S.) — عُنُقٌ أَسْطَعٌ A long, erect, neck : (TA.) and عُنُقٌ سَطَعَاءٌ a neck that is long, and erect in its sinews. (AO, in describing horses; and TA.)

مُسْطَعٌ Chaste in speech; or eloquent; (Lh, Ḳ, TA.) fluent in speech. (TA.)

مُسْطَعٌ † A camel marked with the mark called سَطِيعٌ; (S, TA.) fem. with ة : and مُسْطَوِعَةٌ signifies the same, applied to a she-camel. (TA.) — And إِبِلٌ مُسْطَعَةٌ † Camels tall as the tent-poles called سَطِيعٌ, pl. of سَطِيعٌ. (TA.)

مُسْطَوِعَةٌ : see مُسْطَعٌ.

سَطَل

1. سَطَلَهُ, inf. n. سَطَلٌ, said of a medicine, It intoxicated him : but it is a vulgar word. (TA.) — [And hence, † He, or it, charmed, or fascinated, or delighted, him.]

7. اِسْطِطَالٌ A state of intoxication produced by the حَشِيشِ [or herb, or perhaps species of hemp,] known by the name of زِيَه; as also اِسْطِطَالٌ.

(De Sacy's Chrest. Ar., 2nd ed., i. 282; from the book entitled كتاب الكواكب السائرة في اخبار القاهرة ومصر والقاهرة.) [Both app. post-classical : see 1, of which each is quasi-pass.]

8. اِسْطِطَالٌ : see what next precedes.

Q. Q. 2. جَاءَ يَتَسَطَّلُ He came alone, having nothing with him. (Ibn-'Abbád, Ḳ.)

سَطَلٌ A طَسِيئَةٌ [or small vessel of the kind called طَسِيئَةٌ, or طَسِيئَةٌ, q. v.], (M, Ḳ,) like the تَوْرٌ [q. v.], (M,) having a loop-shaped handle, (M, Ḳ,) like that of the مِرْجَلِ; (TA;) well known : (S, Mṣb;) a genuine Arabic word : (M;) or an arabicized word : [said by Golius to be in Pers. سَطَلٌ:] and صَطَلٌ is a dial. var. thereof : (Mṣb;) a vessel of copper, a large [vessel of the kind called] طَسِيئَةٌ [q. v.], for the hot bath; (MA;) the thing [i. e. vessel] in which water is drawn from the hot bath : (KL:) [in the present day applied to a kind of pail, of tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes; as also سَطَلَةٌ:] and سَطَلٌ signifies the same : (S, M, Ḳ, KL:) or this last signifies, (Ḳ,) or signifies also, (M,) a [vessel of the kind called] طَسِيئَةٌ; (M, Ḳ;) not the well-known [vessel called] سَطَلٌ : (Ḳ) the pl. [of mult.] of سَطَلٌ is سَطُولٌ (M, Mṣb, Ḳ) and [of pauc.] اِسْطِطَالٌ. (Mṣb.)

سَطَلَةٌ : see the next preceding paragraph.

سَاطِلٌ Dust rising, or rising high; as also طَاطِلٌ. (Ḳ.)

سَطَلٌ : see سَطَلٌ. — Also A tall man : (Ḳ) or سَطَلٌ سَطَلٌ a man tall, or long, in body. (Ibn-'Abbád, TA.)

أَسْطُولٌ A ship of war, prepared for fighting with the unbelievers on the sea : mentioned by El-Makreezee in the "Khaṭā"; and he says, "I do not think this word to be [genuine] Arabic : " (TA.) [it is evidently from the Greek στόλος:] several writers mention it among arabicized words. (MF, TA.)

سَطَن

[2. سَطَنَ a verb of which only the pass. part. n. (q. v. infra) is mentioned : if used, app. signifying He supported upon أَصَابِيْنِ, i. e. columns : — and hence, upon long legs : — and he made firm.]

سَاطِنٌ i. q. حَبِيْثٌ [Bad, corrupt, &c.; like سَاطِنٌ]. (M, L, Ḳ.)

أَسْطَانٌ [a pl. of which the sing. is not mentioned] Vessels of صَفْرٌ [or brass]. (L, Ḳ.)

أَسْطَوَانٌ, an arabicized word, (Az, L,) [app. from the Pers. اَسْتَوْنُ, like the word next following,] A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, Ḳ,) or (Ḳ) high. (S, M, L, Ḳ.) — What is termed

أَسْتَوَانُ البَيْتِ is well known [app. meaning The pole of the tent : (see what next follows :) and this seems to be the primary signification]. (M, L.)

أَسْطَوَانَةٌ a word of well-known meaning, (S, L,) arabicized from [the Pers.] اَسْتَوْنُ [which signifies the same], (Ḳ,) i. q. سَارِيَةٌ [meaning A column, of stone or of baked bricks] : (S, M, L, Mṣb, Ḳ:) pl. أَصَابِيْنِ (S, M, L, Mṣb, Ḳ) and أَفْعَوَالَةٌ : (Mṣb:) it is of the measure أَفْعَوَالَةٌ, (S, L, Mṣb, Ḳ,) because its pl. is أَصَابِيْنِ, the ن being radical, (L, Mṣb,) accord. to Kh (Mṣb) and Fr, who says that it is the only instance of this measure; (L;) or of the measure أَفْعَوَالَةٌ, (S, L, Ḳ,) accord. to Akh, but, (J says, L,) if so, the و is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (S, L;) IB, however, says that this is the true measure, as is shown by its pl., أَصَابِيْنِ, and its dim., أَصَابِيْنَةٌ : (L:) accord. to some, it is of the measure أَفْعَلَانَةٌ, (S, L, Mṣb,) but, if it were so, it would not have for its pl. أَصَابِيْنِ, as there is no instance of the measure أَفْعَلَانِ. (S, L.) — [Also A portico. Hence, أَفْعَالِ The Stoics. — And A cylinder.] — And The legs of a beast : (Ḳ) [or rather the pl.] أَصَابِيْنِ has this meaning. (L.) — And The penis. (Ḳ.)

أَسْطَوَانَةٌ dim. of أَفْعَلَانَةٌ, q. v. (IB, L.)

مُسْطَنٌ [app. Supported upon أَصَابِيْنِ, i. e. columns. — And hence,] A man, and a beast, having long legs. (L.) — And أَصَابِيْنٌ مُسْطَنَةٌ (S, M, L, Ḳ,) [Columns] made firm. (Ḳ.)

سَطُو

1. سَطَا بِهِ (S, M, Mṣb, Ḳ, &c.) and عَلَيْهِ (M, Mṣb, Ḳ,) aor. يَسْطُو, (Mṣb,) inf. n. سَطُوٌ (S, M, Mṣb, Ḳ) and سَطْوَةٌ, (M, Mṣb, Ḳ,) or the latter is an inf. n. un., (S,) He sprang, or rushed, upon him; made an assault, or attack, upon him; syn. صَالَ : (M, Ḳ:) he sprang upon him and seized him violently or laid violent hands upon him : (Bḍ in xxii. 71:) he seized him violently with uplifted hand : (Er-Rághib, TA.) he overbore him, overpowered him, or subdued him, قَبَرَهُ, Lth, S, Mṣb, Ḳ, or تَطَاوَلَ عَلَيْهِ, T, TA,) by seizing him violently, or laying violent hands upon him, (Lth, S, Ḳ,) and abased him; or he seized him with great violence : (Mṣb:) or he stretched forth his hand to him [to seize him]. (Th, M, TA.) And in like manner, (M,) one says of a stallion [camel], يَسْطُو عَلَى طَرُوْقَتِهِ [He springs, or rushes, upon, or he overbears, the she-camel that he covers]. (S, M.) — سَطَا عَلَى سَطُوٌ (S, M, Ḳ,) and الفَرَسِ, inf. n. سَطُوٌ and سَطُوٌ (M,) He (the pastor) put his hand into the رَجْمِ [or vulva] of the she-camel, (S, M, Ḳ,) and of the mare, (M,) to extract, (S, Ḳ,) or and extracted, (M,) the sperma of the stallion : (S, M, Ḳ:) when this is not extracted, the she-camel

does not conceive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And *He extracted from her* (i. e. a she-camel, TA) *the fetus, dead*: (M, TA:) and سَطَّ signifies "he extracted the sperma of the stallion:" thus Az distinguishes between the two verbs. (TA.) Accord. to IAqr, one says, سَطَّ عَلَى الْحَامِلِ, and سَطَّ, which is formed by transposition, meaning *He extracted the fetus, or young one, of the pregnant female.* (TA.) And A'Obeyd mentions السُّطُو as used in relation to a woman: it is said in a trad. of El-Hasan, لَا بَأْسَ أَنْ يَسْطُو الرَّجُلُ عَلَى الْمَرْأَةِ [There is, or will be, no harm in the man's extracting the fetus of the woman]; (M, TA;) which Lth explains by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) — سَطَّ said of a horse, (M, K,) inf. n. سَطُو, (M,) *He went at random, heedlessly, or in a headlong manner, not obeying guidance.* (M, K.) — Also, said of a horse, *He went with wide step*: (S, M, K:) or *raised his tail in running*; the doing of which is approved. (M.) — Also † *It was, or became, abundant, or copious*; said of water. (S, M, Mṣb, K, TA.) — And † *He tasted food*; (K, TA;) and *took it with the hand, or with the extended hand.* (TA.) — And i. q. عَاقَبَ [app. ... meaning *He punished*: see سَطُوَة, below]. (M, TA.) — And سَطَّهَا *He compressed her*; [and so سَطَّهَا and سَطَّهَا]; on the authority of Aboo-Sa'eed. (TA.)

3. سَاطَاهُ, (K,) inf. n. مُسَاطَاةٌ, (TA,) *He treated him with hardness, severity, or rigour*: (K, TA:) so says Az, on the authority of IAqr. (TA.) — And *He treated him with gentleness, or tenderness.* (IAqr, T, TA.) Thus it has two contr. significations. (TA.)

سَطُوَة [as a simple subst., or] as an inf. n. un., has for its pl. سَطَوَاتٌ. (S.) It signifies [A spring, or rush; or an assault, or attack: &c.: (see 1, first sentence:) *impetuosity in war or battle*: a *reviling*: a *beating*: and *punishment, or chastisement*; as in the saying, اِتَّقِ سَطُوَتَهُ [Guard thyself against his punishment, or chastisement; or it may mean in this phrase, his violence, or impetuosity]. (TA.)

سَاطٌ [act. part. n. of 1, *Springing, or rushing; making an assault, or attack*: &c. — Hence,] applied to a horse, *That springs, or rushes, upon other horses, and stands upon his hind legs and attacks with his fore legs*: (T, TA: [in the Ham p. 383, and raises his fore legs:]) or a horse *wide in step*: (Aṣ, S, M, K:) or *that attacks other horses*: (S:) or *that raises his tail in his running*; (S, M, K;) the doing of which is approved. (M.) — And A stallion-camel *excited by lust, and going forth from camels to other camels* (S, K) *in consequence thereof*. (S.) — And *What is tall, or long*, (K, TA,) of camels &c. (TA.) — الأَيْدِي السَّوَاتِي The hands that reach, or take, or take hold of, a thing. (TA.)

سعب

5. It (a thing, TA, [such as saliva, and any thick liquid,]) *roped*; i. e. *drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy*; syn. تَمَطَّطَ. (K.)

7. It (water [&c.]) *flowed*; (K;) [or *flowed in a continuous stream*;] like انشعب (TA) [and انذعب].

سَعَبٌ Any kind of wine, or beverage, &c., that *ropes*; i. e. *that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *that is viscous, glutinous, &c.* (K.)

سَعْبِيَّةٌ و سَعْبِيَّةٌ: see the next paragraph.

سَعَابِيْبٌ What extend like threads, or strings, from honey (A, K) and marsh-mallows, (K,) and the like: (A, K:) pl. of سَعْبِيَّةٌ. (TA.) You say, سَأَلَ فَمَهُ سَعَابِيْبٌ *His slaver extended, or stretched out, like threads, or strings.* (A, K.) And فَمُهُ يَجْرِي سَعَابِيْبٌ *His mouth runs with clear water, having an extended [or a ropy] flow*; like يَجْرِي نَعَابِيْبٌ. (S.) — And *What follow the hand in milking, [stretching out] like phlegm*: pl. of سَعْبِيَّةٌ. (Ish, TA.)

هُوَ مَسْعَبٌ لَهُ كَذَا وَكَذَا *To him are allowed, or permitted, such and such things*: (K:) like مَرْغَبٌ و مَسْعَبٌ. (TA.)

سَعْتَر

سَعْتَرٌ A certain plant, (S, Mṣb, K,) of the kind called بَقُول, (Mgh,) well known; (Mṣb, K;) and applied also to the grain, or seed, thereof: (Mgh:) [a species of *origanum*, or *majoram*: so in the present day; and so says Golius, as on the authority of Ibn-Beytār, "*origani species, sc. consonante voce, satureia, Hisp. azedrea*:" accord. to Forskål, (Flora Aeg. Arab. p. cxiv.), "*thymus serpyllum*:"] some write the word in books of medicine with ص, in order that [when written without the diacritical points] it may not be confounded with سَعْبِيْرٌ. (S, Mgh:) in the T, it is with ص, on the authority of AA, only; and thus in the book of Lth: in the Jámí' of El-Ghooree, with ص and س: (Mgh:) or the س is changed into ص in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with ص: (Mṣb:) accord. to Abu-l-'Alà, the vulgar pronounce it with س, and the approved word is with ص. (Ham p. 462.) [In the present day, it is also written with ج.]

سَعْتَرِي i. q. سَاطِرٌ [q. v.], (K,) in the dial. of the people of El-'Iráq. (TA.) — And *Generous, noble, or high-born, and courageous, brave, or strong-hearted.* (K.) The pronunciation with ص is of higher authority. (K.) [This remark is probably there meant to relate to both of the words of this art.]

سعد

1. سَعْدٌ, (S, A, Mṣb, K,) aor. َ:; (Mṣb, K;) and سَعِدَ; (S, A, Mṣb, K;) inf. n. of the former,

(Mṣb,) or of the latter, (MA,) or of both, (TA,) سَعِدَ, (MA, Mṣb, TA,) and of the former, (MA,) or of both, (TA,) سَعَادَةٌ, (MA, TA,) or this latter is a simple subst.; (Mṣb;) *He* (a man, S, A, Mṣb) *was, or became, prosperous, fortunate, happy, or in a state of felicity*; (S, MA, Mṣb, TA;) *contr. of شَقِيٌّ*; (S, Mṣb, K;) with respect to religion and with respect to worldly things. (Mṣb.) You say, سَعِدْتُ بِهِ and سَعِدْتُ [I was, or became, prosperous, &c., by means of him, or it]. (A.) In the Kur xi. 110, Ks read سَعِدُوا [instead of the common reading سَعِدُوا]. (S.) [See also سَعَادَةٌ, below.] — And سَعِدَ يَوْمَنَا, aor. َ, inf. n. سَعُوْدٌ (S, K) and سَعِدَ, (K,) *Our day was, or became, prosperous, fortunate, auspicious, or lucky*; (S, K;) [contr. of نَحْسٌ; and in like manner the verb is used in relation to a star or an asterism &c.; and] سَعِدَ, inf. n. سَعْدٌ, signifies [likewise] the *contr. of نَحْسٌ*. (Mgh.) [See also سَعُوْدَةٌ, below.] — سَعِدَ الْمَاءُ فِي الْأَرْضِ means *The water came upon the land unsought*; i. e., *came flowing [naturally] upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation.* (TA, from a trad.) — See also 4, in three places.

3. سَاعَدَهُ, (A, L, Mṣb,) inf. n. مُسَاعَدَةٌ (S, L, Mṣb) and سَعَادَ; (L;) and اسَعَدَهُ, (K,) inf. n. اسْعَادٌ; (S;) *He aided, assisted, or helped, him*; syn. of the former عَاوَنَهُ, (S, L, Mṣb,) and of the latter أَعَانَهُ: (S, K:) [like as is said of عَاوَنَهُ and أَعَانَهُ,] both signify the same: or مُسَاعَدَةٌ signifies the *aiding, or assisting, or helping, in any manner or case*; and is said to be from a man's putting his arm, or hand, upon the سَاعِد [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that سَاعَدَهُ more properly signifies *he aided him, being aided by him*: but see سَاعَدَ:] whereas اسْعَادٌ signifies specially a woman's *aiding, assisting, or helping, another to wail for a dead person*: so says El-Khattábee: and this is what is meant in a trad. in which سَاعَدَهُ is forbidden. (L.) One says, سَاعَدَهُ عَلَيْهِ [He aided, assisted, or helped him against him, or it, or to do it]: and أَسْعَدَتِ الْوَالِدَةُ الْوَالِدَ The wailing-woman assisted the woman bereft of her child to weep and wail. (A.) Accord. to Fr, [but this is questionable,] the primary signification of مُسَاعَدَةٌ and اسْعَادٌ is *A man's performing diligently the command and good pleasure of God.* (L.)

4. اسَعَدَهُ اللَّهُ, [inf. n. اسْعَادٌ] *God rendered him prosperous, fortunate, happy, or in a state of felicity*; (S, Mṣb, K;) as also سَعَدَهُ, aor. َ; (T, Mṣb, TA;) but the former is the more common. (Mṣb.) And اسَعَدَ اللَّهُ حُدُودَهُ, (A, L,) *God made his good fortune to increase*; as also سَعَدَهُ حُدُودَهُ. (L.) And accord. to Az, اسَعَدَهُ اللَّهُ and سَعَدَهُ signify *God aided, assisted, or helped, him; and accommodated, adapted, or disposed, him to the right course*, (L, TA.) See also 3, in four places.

5. **سَعَد** *He sought after the plant called سَعْدَانِ. (K.)*

10. **استسعد به** *He deemed it, or reckoned it, fortunate, auspicious, or lucky. (K.) You say, استسعد برؤية فلان He deemed, or reckoned, the sight of such a one fortunate, auspicious, or lucky. (S.) — He became fortunate by means of him, or it. (MA.) — He sought good fortune by means of him, or it. (MA.) — [And استسعد He desired, or demanded, his aid or assistance: for] استسعاد also signifies the desiring, or demanding, aid or assistance [of another]. (KL.)*

سَعَد an inf. n. of **سَعَدَ**, (Mgb,) or of **سَعَدَ**, (MA,) or of both: (TA:) and of **سَعَدَ**, (K, TA:) [and also used as a simple subst.]: see **سَعَادَةٌ** [with which it is syn.]: and see also **سَعْدَةٌ** [with which it is likewise syn.]; i. q. **يَسِينُ**. (S, A.) — It is also an inf. n. used as an epithet, i. e. *Prosperous, fortunate, auspicious, or lucky*, applied to a day, and to a star or an asterism [&c.]: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with **ة**; and in this case it has for pl. of mult. **سَعُودٌ** and pl. of pauc. **أَسْعَدٌ**: you say **يَوْمٌ سَعَدٌ**, as well as **يَوْمٌ سَعْدٌ** [in which it is used as a subst.]; and **كَوْكَبٌ سَعْدٌ**: and IJ mentions **كَيْلَةُ سَعْدَةٍ**, in which **سَعْدَةٍ** is like **جَعْدَةٍ** as fem. of **جَعَدٌ**. (L.) — [Hence,] **السَعْدَانِ** is an appellation of *The two planets Venus and Mercury*: like as [the contr.] **التَّحْسَانِ** is applied to Saturn and Mars. (Ibn-'Abbād, TA in art. **نَحْسِ**.) — And [hence, also,] **سَعْدٌ** is an appellation given to *Each of ten asterisms*, (S, L, K,) *four of which are in the signs of Capricornus and Aquarius*, (S, L,) and are *Mansions of the Moon*: pl. [of mult.] **سَعُودٌ** (S, L, K) and **سَعْدٌ**; but the former is the more known, and more agreeable with analogy; and pl. of pauc. **أَسْعَدٌ**: (L:) they are distinguished by the following names: — **سَعْدُ الذَّابِحِ**, (S, L, K,) [or **سَعْدُ الذَّابِحِ**, see art. **ذَبَح**], *Two stars near together, one of which is called الذَّابِحِ because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and الذَّابِحِ is a little brighter than it*; (Ibn-Kunáseh;) they are the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep (شاة) of **الذَّابِحِ**, which he is about to slaughter; the *Twenty-second Mansion of the Moon*: (Kzw:) [see also art. **ذَبَح**]. — **سَعْدُ بَلَعٍ**, (S, L, K) *Two obscure stars, lying obliquely, of which Aboo-Yahya says, the Arabs assert that they rose [at dawn] when God said, يَا أَرْضُ أَبْلَعِي مَاءَكَ [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it*: (Ibn-Kunáseh;) or *three stars* [app. ε and μ with the star of the same magnitude next to them on the north] on [or rather near] the left hand of Aquarius; [the *Twenty-third Mansion of the Moon*]: (Kzw, descr. of Aquarius:) [See also art. **بَلَع**].

— **سَعْدُ السُّعُودِ** (S, L, K) *Two stars, the most approved of the سُّعُودِ, and therefore thus named, resembling سعد الذابح* [app. a mistake for **سَعْدُ البَارِعِ**, or some other سعد, not of the Mansions of the Moon,] *in the time of their [auroral] rising*; (Ibn-Kunáseh;) *the star [β] which is on the left shoulder-joint of Aquarius, together with the star [δ] in the tail of Capricornus*; [the *Twenty-fourth Mansion of the Moon*]: (Kzw, descr. of Aquarius:) or *a certain solitary bright star*: (S:) — **سَعْدُ الأُخْبِيَّةِ** (S, L, K) [also called **الأُخْبِيَّةِ** and **الْحَبَابَةُ** (see **حَبَابَةٌ** in art. **حَبِي**)] *Three stars, not in the track of the other سَعُودِ, but declining from it [a little], in, or respecting, which there is a discordance; they are neither very obscure nor very bright; and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their holes*; (Ibn-Kunáseh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see **مَنَازِلُ القَمَرِ**, in art. **نَزَل**]: or it consists of *three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them*; (S;) *the star [γ] that is on the right arm, together with the three stars [ζ, η, and π,] on the right hand of Aquarius*: so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for “that have hidden themselves,” &c., “hide themselves beneath the ground by reason of the cold:”]) it is said that *the سعد is one star, the brightest of four, the other three of which are obscure*; and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is the *Twenty-fifth Mansion of the Moon*: (Kzw, descr. of the Mansions of the Moon:) — the following are the other سعد, which are not Mansions of the Moon: (S, L, K:) — **سَعْدُ نَاشِرَةَ** (S, L, K) [Two stars, situate, accord. to Ideler, as is said in Freytag's Lex., in the tail of Capricornus]: — **سَعْدُ المَلِكِ** (S, L, K) *The two stars [α and ο?] on the right shoulder of Aquarius*: (Kzw:) — **سَعْدُ البِهَامِ** (S, L, K) *The two stars [ε and θ?] on the head of Pegasus*: (Kzw: [but in the copies of his work the name is written **سَعْدُ البِهَائِمِ**]:) — **سَعْدُ البِهَائِمِ** (S, L, K) *The two stars [ξ and 31?] on the neck of Pegasus*: (Kzw:) — **سَعْدُ البَارِعِ** (S, L, K) *The two stars near together [μ and λ?] in the breast of Pegasus*: (Kzw:) — **سَعْدُ مَطَرٍ** (S, L, K) *The two stars [η and ο?] on the right [or left?] knee of Pegasus*: (Kzw: but there called **سَعْدُ المَطَرِ**:) — each سعد of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (**ذِرَاعٌ**) (S, L,) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L.) — It is also the name of *A certain object of idolatrous worship that belonged to the sons of*

Milkán (S, K) the son of Kindneh, (S,) in a place on the shore of the sea, adjacent to Juddeh. (TA.) A poet says,

• وَهَلْ سَعْدٌ إِلَّا صَخْرَةٌ بِتَنْوِفَةٍ •
• مِنْ الأَرْضِ لَا تَدْعُو لَغْيًا وَلَا رُشْدًا •

[And is Saad aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) — **بِنْتُ سَعْدٍ** is metonymically used as meaning † *The virginity, or hymen, of a girl or woman*. (TA.) — **أَسْعَدُ أُمِّ سَعِيدٍ**, meaning † *Is it a thing liked or a thing disliked?* (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Saad and So'eyd, [the latter name erroneously written in some copies of the S and K, سعيد,] the two sons of Dabbeh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Saad returned, but So'eyd was lost, and his name became regarded as unlucky: (S, K, TA:) Dabbeh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, *Is it a fortunate thing or a little fortunate thing?*] — **سَعْدِيكَ**, in the saying **لَبِيكَ وَسَعْدِيكَ**, signifies *Aiding Thee after aiding* [i. e. time after time]; syn. **إِسْعَادًا**: **لَكَ بَعْدَ إِسْعَادٍ**: (ISk, T, S, L, K:) or *aiding Thee and then aiding*: (Aḥmad Ibn-Yahya, L:) or *aiding thy cause after aiding* [i. e. time after time]: (T, L:) and hence it is in the dual number: (IAth, L:) El-Jarmee says that it has no sing.; and Fr says the same of it, and also of **لَبِيكَ**: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening Chapter of the Qur-án in prayer, **لَبِيكَ وَسَعْدِيكَ**, [meaning *I wait intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and evil is not imputable to Thee*]. (L, TA.) — Also *The third part of the لَبْنَةُ* [or *gore*] (K, TA) of a shirt: (TA:) [the dim.] **سَعِيدٌ** signifies the *fourth part thereof*. (K, TA.)

سَعْدٌ and **سَعَادِيٌّ** *A certain kind of perfume, (S, K,) well known*: (K:) or the former is pl. of **سَعْدَةٌ**, [or rather a coll. gen. n. of which **سَعْدَةٌ** is the n. un.,] and this last is [the name of] *a certain kind of sweet-smelling root; it is a rhizoma (أرومة), round, black, hard, like a knot; which forms an ingredient in perfumes and medicines*: (AḤn:) and **سَعَادِيٌّ** is the name of *its plant*; (Lth, AḤn;) and its pl. is **سَعَادِيَّاتٌ**: (AḤn:) or the سعد is *a certain plant having a root (أصل) beneath the ground, black, and of sweet odour*: and the **سَعَادِيٌّ** is *another plant*: (Az:) [in the present day, the former of these two names (سعد) is applied to a species of cyperus: a species thereof is termed by Forskál (in his Flora Aegypt. Arab, pp. lx. and 14,) cyperus

complanatus; and he writes its Arabic name "swad" and "sæed:" it has a wonderful efficacy applied to ulcers, or sores, that heal with difficulty. (K.)

سَعْدٌ *A certain sort of dates.* (K, TA.)

سَعْدَةٌ: see سَعْدٌ [of which it is the n. un.].

ذُرُوعٌ سَعْدِيَّةٌ *Coats of mail of the fabric of a town called السَعْدُ.* (TA.)

سَعْدَانٌ, in which the ن is an augmentative letter, because there is not in the language any word of the measure فَعْلَانٌ except خَزَعَالٌ and قَهْقَارٌ unless it is of the reduplicative class, (S,) *A certain plant, (S, K,) growing in the plain, or soft, tracts, (TA,) one of the best kinds of the pastures of camels, (S, K,) as long as it continues fresh; (TA;) having [a head of] prickles, (T, S, K,) called السَعْدَانُ, (T, S,) to which the nipple [or the areola] of a woman's breast is likened: (S, K: [see سَعْدَانَةٌ, below:]) the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) it is of the kind of plants called أُحْرَارٌ [pl. of حَرٌّ, meaning slender, and succulent or soft or sweet], dust-coloured, and sweet, and eaten by everything that is not large, [as well as by camels,] and it is one of the most wholesome kinds of pasture: (AHn, TA:) it is a herb, or leguminous plant, having a round fruit with a prickly face, which, when it dries, falls upon the ground on its back, and when a person walking treads upon it, the prickles wound his foot: it is one of the best of their pastures in the days of the رَمْعُ, and sweetens the milk of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men suck it and eat it: (Az, L:) the n. un. is with ة. (TA.) Hence the prov., وَلَا كَالسَعْدَانِ مَرْعَى [Pasture, but not like the سعدان: (S, K:) said of a thing possessing excellence, but surpassed in excellence by another thing; or of a thing that excels other things of the like kind. (TA.) — Also The prickles of the palm-tree. (AHn, TA.)*

سَعْدَانٌ, like سُبْحَانٌ, is a name for الإِسْعَادُ [inf. n. of 4, and, like سُبْحَانٌ, invariable, being put in the accus. case in the manner of an inf. n.]: one says, أُسَبِّحُهُ وَأُطِيعُهُ وَسُبْحَانَهُ وَسَعْدَانَهُ, meaning [i. e. I declare, or celebrate, or extol, his (i. e. God's) remoteness, or freedom, from every imperfection, or impurity, &c., (see art. سَبَّحَ) and I render Him obedience, or aid his cause]. (K, TA.)

سَعْدَانَةٌ n. un. of سَعْدَانٌ. (TA.) — سَعْدَانَةٌ *The nipple of a woman's breast; as being likened to the [head of] prickles of the plant called سَعْدَانٌ, as mentioned above: (S, K:) or سَعْدَانَةٌ السُّدْيِ, i. e. the blackness [or areola] around the nipple: (A:) or the part surrounding the ثُدْيِ [here meaning nipple], like the whirl of a spindle. (TA.) — [Hence likewise,] سَعْدَانَةٌ signifies also The knot of the شَعْبُ [or appertenance that passes between two of the toes and through the sole] of the sandal, (S, A, K,) be-*

neath, (A, K,) next the ground; (S;) also called رَغْبَانَةٌ. (K in art. رَغِبَ.) — And The knot beneath the scale of a balance: (K, TA:) the knots beneath the scale of a balance (S, A) are called its سَعْدَانَاتٌ. (A.) — And the pl., سَعْدَانَاتٌ, Things in the lower parts of the [tendons, or ...], called عَجَايِبَةٌ, resembling nails (أظفار). (S, K.) — Also the sing., The callous protuberance upon the breast of the camel, (S, A, K,) upon which he rests when he lies down: (A, TA:) so called because of its roundness. (TA.) — And The anus: (K:) or the sphincter thereof. (TA.) — And The part of the vulva of a mare where the veretrum enters. (TA.) — Also A pigeon: or السَعْدَانَةُ is the name of a certain pigeon. (K, TA.)

سَعِيدٌ, applied to a man, (S, Mgh,) *Prosperous, fortunate, happy, or in a state of felicity; (T, S, A, Mgh, K;) with respect to religion and with respect to worldly things; (Mgh;) as also مَسْعُودٌ: (A, K:) or the latter signifies, (T, S, Mgh,) or signifies also, (K,) and so may the former signify, (T, TA,) rendered prosperous, fortunate, happy, or in a state of felicity, by God; (T, S, Mgh, K;) irregularly derived from أَسْعَدَهُ, (S, K, MF,) or regularly from سَعَدَهُ: (T, Mgh:) one should not say مَسْعُدٌ: (S, K:) fem. of the former [and latter] with ة: (TA:) pl. of the former سَعْدَاءُ, (A, Mgh, TA,) and, accord. to Lh, سَعِيدُونَ and أَسَاعِدٌ; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; but أَسَاعِدٌ as pl. of سَعِيدٌ is anomalous: (TA:) the pl. of مَسْعُودٌ is [مَسْعُودُونَ and] مَسَاعِيدٌ. (A, TA.) — Also نَهْرٌ [i. e. river, or rivulet, or canal of running water,] (K, TA) that irrigates the land in the parts adjacent to it, when it is appropriated thereto: or a small نَهْرٌ: the نَهْرٌ for irrigation of a tract of seed-produce: pl. سَعْدٌ. (TA.)*

سَعِيدٌ: see سَعْدٌ, [of which it is the dim.] in the last quarter of the paragraph, in two places.

سَعْدَةٌ an inf. n. of سَعَدَ (MA, TA) and of سَعَدَ, (TA,) or a simple subst., (Mgh,) *Prosperity, good fortune, happiness, or felicity of a man; (S, Mgh, K;) contr. of شَقَاوَةٌ; (S, Mgh, K;) with respect to religion and with respect to worldly things: (Mgh:) [and so سَعْدٌ used as a simple subst.]: it is of two kinds; أُحْرَاوِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ [relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rāghib, TA in ت. شَقُو.) [See also what next follows.]*

سَعُودَةٌ *Prosperousness, fortunateness, auspiciousness, or luckiness, (S, L,) of a day, and of a star or an asterism [&c.]; (L;) [as also سَعْدٌ used as a simple subst.]; contr. of نُحُوسَةٌ. (S, L.)*

السَّعِيدَةُ *A temple to which the Arabs (K, TA) of the tribe of Rabee'a (TA) used to perform*

pilgrimage, (K, TA,) at [Mount] Ohod, in the Time of Ignorance. (TA.)

سَعَادِيٌّ: see سَعْدٌ, in three places.

سَعِيدِيَّةٌ *A sort of garments of the kind called بَرُودٌ, of the fabric of El-Yemen: (S, K:) app. so called in relation to the mountains of Benoo-Sa'eed. (TA.) — And حُلَّةٌ سَعِيدِيَّةٌ [A certain kind of dress]: so called in relation to Sa'eed Ibn-El-'Áṣ, whom, when a boy, or young man, the Prophet clad with a حُلَّةٌ, the kind of which was thence thus named. (Har. p. 596.)*

سَاعِدٌ *The fore arm (ذِرَاعٌ) of a man; (K;) the part of the arm from the wrist to the elbow; (T, L;) or from elbow to the hand: (Mgh, Mgh:) so called because it aids the hand in seizing a thing (T, Mgh) or taking it (T) and in work: (Mgh:) or it signifies, (S,) or signifies also, (Mgh,) the upper arm, or upper half of the arm, from the elbow to the shoulder-blade, syn. عَضُدٌ, [q. v.,] (S, Mgh,) of a man: (S:) [and in like manner, of a beast, both the fore shank and the arm:] in some one or more of the dialects, the upper of the زُنْدَانُ [which may mean either the upper arm or the radius]; the ذِرَاعُ being the lower of them [which may mean either the "fore arm" or the "ulna"]: (L, TA:) of the masc. gender: (Mgh:) pl. سَوَاعِدٌ. (T, Mgh, Mgh, TA.) One says, سَوَاعِدُكَ سَاعِدُكَ and سَاعِدُكَ سَاعِدُكَ [May God strengthen thy fore arm and aid thee, and your fore arms and aid you]. (A, TA.) — And hence, [A kind of armet;] a thing that is worn upon the fore arm, of iron or brass or gold. (Mgh.) — [Hence also,] سَاعِدَا الطَّائِرِ † *The two wings of the bird. (S, K.) — And السَّوَاعِدُ † The anterior, or primary, feathers of the wing: so in the phrase, طَائِرٌ شَدِيدُ السَّوَاعِدِ † [A bird strong in the anterior, or primary, feathers of the wing]. (A, TA.) — Also the sing., † A chief, upon whom people rely. (TA.) — And the pl., سَوَاعِدٌ, † The channels in which water runs to a river or small river (نَهْرٌ), (S, A, K,) or to a sea or large river (بَحْرٌ); (AA, S, K;) the sing. said by AA to be سَاعِدٌ, without ة: or this latter signifies a channel in which water runs to a valley, and to a sea or large river (بَحْرٌ): or the channel in which a large river (بَحْرٌ) runs to small rivers (أَنْهَارٌ). (L.) And † The places from which issues the water of a well: the channels of the springs thereof. (L.) — Also † The medullary cavities; the ducts through which runs the marrow in a bone. (S, K.) — And † The ducts (AA, A, TA) in the udder (A, TA) from which the milk comes (AA, A, TA) to the orifice of the teat; as being likened to the سَوَاعِدُ of the بَحْرُ: (AA, TA:) the قَصَبُ of the udder: (A, TA:) or سَاعِدٌ signifies the orifice of a she-camel's teat, from which the milk issues: and سَاعِدُ الدَّرِّ, a duct by which the milk descends to the she-camel's udder: and in like manner سَاعِدٌ signifies a duct that conveys the milk to a woman's breast or nipple. (TA.) — سَاعِدٌ أَمْرٌ ذُو سَوَاعِدٍ means † An affair having several modes, or manners, [in which it may be per-**

formed,] and several ways of egress therefrom. (A, TA.)

سَاعِدَةٌ The bone of the shank. (TA.) — And A piece of wood, (K, TA,) set up, (TA,) that holds the pulley. (K, TA.) — سَاعِدَةٌ is a name of The lion: (S, K:) imperfectly decl., like أُسَامَةٌ. (TA.)

أَسْعَدُ [More, and most, prosperous or fortunate or happy; an epithet applied to a man:] masc. of سَعْدِي: (S, K:) but IJ says that سَعْدِي as an epithet has not been heard. (TA.) — Also A [cracking of the skin, such as is termed] شَقَاق, resembling mange, or scab, that happens to a camel, and in consequence of which he becomes decrepit, (K, TA,) and weak. (TA.)

سَعْدُودٌ: see سَعِيدٌ, in two places.

سعر

1. سَعَرَ النَّارَ, (S, A, Mṣb, K,) aor. سَعَرَ, (Mṣb, K,) inf. n. سَعْرٌ; (Mṣb;) and سَعَّرَهَا, (A, Mṣb, K,) inf. n. سَعَّرًا; (Mṣb;) and سَعَّرَهَا, (A, K,) inf. n. سَعَّرًا; (TA;) or the last has an intensive signification; (S;) He lighted, or kindled, the fire; or made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَوْقَدَهَا, (Mṣb, K,) or أَلْهَبَهَا and هَبَّهَا. (S, A.) In the Kur lxxxi. 12, some read سَعَّرَتْ; and others, سَعَّرَتْ, which latter has an intensive signification. (S.) And سَعَرَ النَّارَ He stirred the fire with a سَعْر. (TA.) — [Hence,] سَعَرَ الْحَرْبَ, (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and سَعَّرَهَا, and سَعَّرَهَا; (K;); † He kindled war; (K, TA;) excited, or provoked, it. (S, TA.) And سَعَّرُوا النَّارَ الْحَرْبَ † [They kindled, or excited, the fire of war]. (A.) — [Hence also,] سَعَّرَهُمْ شَرًّا † [Evil, or mischief, excited them, or inflamed them]. (A.) And سَعَرَ عَلَى قَوْمِهِ † [He excited, or inflamed, against his people]. (A.) — And سَعَّرَهُمْ شَرًّا † He did extensive evil, or mischief, to them: (ISk, S, TA:*) or he did evil, or mischief, to them generally, or in common; as also سَعَّرَهُمْ, and سَعَّرَهُمْ; (TA;); or one should not say سَعَّرَهُمْ. (ISk, S, TA.) — And سَعَّرْنَاهُمْ بِالنَّبْلِ † We burned and pained them [or inflicted upon them burning pain] with arrows. (S.) — And سَعَرَ الْإِبِلَ, aor. as above, (K,) and so the inf. n., (TA.) † He (a camel, TK) communicated to the [other] camels his mange, or scab. (K, TA.) — And سَعَرَ, (S, A,) inf. n. سَعْرًا, (TA.) † He (a man) was smitten by the [hot wind called] سَمُور. (S, A.) And † He (a man) was, or became, vehemently hungry and thirsty. (TA.) And † He was, or became, mad, insane, or a demoniac. (MA.) — You say also, سَعَّرْتُ الْيَوْمَ فِي حَاجَتِي سَعْرَةً † I made a circuit during the day, or to-day, for the accomplishment of my want. (S.) And لَأَسَعُرَنَّ سَعْرَةً, i. e. لَأَطُوفَنَّ طَوْفَهُ † [app. meaning I will assuredly practise circumvention like his practising thereof]. (Fr, O, K.) — And سَعَرَ اللَّيْلَ بِالْمَطِيِّ, inf. n. as above, † He journeyed throughout the night with the camels, or beasts, used for riding. (ISk, TA.)

— And سَعَرَتْ أُنَاقَهُ † The she-camel was quick, or swift, in her going. (TA.) [See also سَعْرَانٌ, below.]

2: see 1, in four places. — سَعْرَةٌ [from سَعَرَ], (Sgh, Mṣb,) inf. n. تَسْعِيرٌ; (Mṣb;) and سَاعِرَةٌ; (Sgh, Mṣb;) He assigned to it a known and fixed price: (Mṣb:) or he declared its current price, or the rate at which it should be sold. (Sgh.) And سَعَرَ لِهَيْبِ, (A, TA,) inf. n. as above; (S;) and سَاعِرٌ لِهَيْبِ; (A;) He (a governor, A) fixed the amount of the prices of provisions &c. for them; (S, TA;) the doing of which is not allowable. (TA.) — And سَعَرُوا, inf. n. as above; and سَاعَرُوا; They agreed as to a price, or rate at which a thing should be sold. (K.)

[3. سَاعِرُهُ app. signifies † He acted with him, or it, like one mad, or like a mad dog; for, accord. to Et-Tebreezee, (Ham p. 785,) it is from سَعَرَ as an epithet applied to a dog, meaning “mad.”]

4: see 1, in four places. — أَسَعَرْنَا قَفْزًا, said of a wild animal, means † He excited and annoyed us by leaping, or bounding. (TA, from a trad.) — See also 2, in three places.

5: see the next paragraph.

8. اسْتَعَرْتُ النَّارَ, (S, A, Mṣb, K,) and سَعَّرْتُ, (S, A, K,) [but the latter, app., has an intensive signification,] The fire burned; or burned up, burned brightly or fiercely, blazed, or flamed. (S, A, Mṣb, K.) — [Hence,] اسْتَعَرْتُ الْحَرْبَ † The war [raged like fire, or] spread. (K, TA.) And in like manner, (TA,) اسْتَعَرَ الشَّرُّ † The evil, or mischief, [raged, or] spread. (K, TA.) — And اسْتَعَرُوا الصُّلُوصَ, (S, A, K,) or اسْتَعَرْتُ, (TA,) † The thieves, or robbers, put themselves in motion, (K, TA,) for mischief, (TA,) as though they were set on fire. (S, K, TA.) — And اسْتَعَرَ الْجَرْبَ فِي الْبَعِيرِ † The mange, or scab, began in the armpits and the groins or similar parts (AA, S, A, *K) and the lips (S) of the camels. (AA, S, A, K.) — And اسْتَعَرَ النَّاسُ فِي كُلِّ وَجْهِ † The people ate the fresh ripe dates in every direction, and obtained them; like اسْتَجَبُوا. (Abou-Yoosuf, TA.)

سَعْرٌ † A vehement shooting or throwing: (A:) [or a burning, painful shooting; as is indicated in the S:] one says ضَرَبَ هَيْبًا وَطَعَنَ تَتْرَ † [a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting]. (S.) It is said in a trad. of 'Alee, اضْرِبُوا هَيْبًا وَارْمُوا سَعْرًا † [Smite ye so as to cleave off a piece of flesh, and] shoot ye quickly: the shooting being thus likened to the burning of fire. (TA.)

سَعْرٌ: see سَعَارٌ. — [Hence,] † Madness, insanity, or demoniacal possession; (K;); as also سَعْرٌ: (S, K:) so † the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA:) or it signifies in the former, (S,) or in the latter, (TA,) † fatigue, or weariness, or distress, or affliction, and punishment: (Fr, S, TA:) or, accord. to Az,

إِنَّا إِذَا لَفِيَ ضَلَالٌ وَسَعْرٌ, in verse 24, may mean † verily we should in that case be in error, and in punishment arising from what would necessarily befall us: or, accord. to Ibn-'Arafah, it means, in a state that would inflame and excite us. (TA.) — Also † Hunger; and so سَعَارٌ: (Fr, K, TA:) or the former signifies vehemence of desire for flesh-meat: (K, TA:) and † the latter, vehemence of hunger: (S:) or the burning of hunger: (TA:) and the burning of thirst. (A.) — And † A disease, such as the mange, or scab, that is transitive from one to another; or the transition of the mange, or scab, or other disease, from one to another; syn. عَدْوَى. (K. [See 1.]

سَعْرٌ The current price, or rate, at which a thing is to be sold: (MA, K:) pl. أَسْعَارٌ. (S, A, Mṣb, K.) One says, لَهُ سَعْرٌ, meaning It is exceedingly valuable: and لَيْسَ لَهُ سَعْرٌ It is exceedingly cheap. (Mṣb.)

سَعْرَةٌ: see سَعْرَةٌ.

سَعْرٌ † Mad, insane, or possessed by a demon: (K:) and so سَعْرَةٌ applied to a she-camel: (S:) or the latter, so applied, that will not remain still; from سَعْرٌ meaning “madness, or insanity, or demoniacal possession.” (Ham p. 785:) [See also مَسْعَرٌ:] the pl. of سَعْرٌ is سَعْرَى. (K.)

سَعْرٌ: see سَعْرٌ, in two places.

سَعْرَةٌ † A cough: (O, K:) or a sharp cough; as also سَعْرَةٌ. (IAar, TA.) — And † The beginning of an affair or a case; and the newness thereof: (K, TA:) in some copies of the K, جَدَّتُهُ is erroneously put for جَدَّتُهُ. (TA.)

سَعْرَةٌ A colour inclining to blackness, (S, TA,) a little above what is termed أَدْمَةٌ; as also سَعْرٌ. (TA.)

سَعْرَانٌ [an inf. n.] Vehemence of running. (O, K.) [See 1, last signification.]

سَعْرَارَةٌ (S, K) and سَعْرُورَةٌ (K) † Daybreak. (K.) — And † The rays of the sun entering an aperture of a house or chamber: (K, *TA:) or the motes that are seen in the rays of the sun (Az, S, TA) when they fall into a chamber, moving to and fro. (Az, TA.)

سَعْرُورَةٌ: see the next preceding paragraph.

سَعَارٌ The heat (S, K) of fire; (S;) as also سَعْرٌ: (K:) and † of night. (A.) — See also سَعْرٌ, in two places. — Also † Evil, or mischief: so in the saying, لَا يَنَامُ النَّاسُ مِنْ سَعَارِهِ [Men will not sleep by reason of his evil, or mischief], occurring in a trad. (TA.)

سَعْرٌ † A she-camel quick, or swift, in her going. (TA.) [See 1, last signification.]

سَعِيرٌ Lighted, or kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (K, TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) [and thus] similar to دَهَبِنٌ and صَبْرِيغٌ; for you say نَارٌ

صَاعُورَةٌ: (Akh, §:) or نَارٌ سَعِيرٌ signifies fire kindled, or made to burn &c., with other fire. (Lh, TA.) — Also Fire (S, K) itself; (S;) and so صَاعُورَةٌ and صَاعُورٌ: (K:) or [so in the TA, but in the K “and,”] its flame; (K;) as also صَاعُورَةٌ and صَاعُورٌ. (TA.) = السَّعِيرُ: see what next follows.

السَّعِيرُ, (O, K,) and السَّعِيرُ, (S,) or the latter is a mistake, (O, TA.) A certain idol, (S, K,) belonging peculiarly to [the tribe of] 'Anazeh. (Ibn-El-Kelbee, §.) [See an ex. in a verse cited in art. مَوْر.]

سَعِيرَةٌ: see سَعْرَةٌ.

صَاعُورٌ: see سَعِيرٌ, in two places. — Also A sort of fire-place, or oven, (تَوْرٌ, K; TA,) dug in the ground, in which bread is baked. (TA.) — And The chief of the Christians in the knowledge of medicine (K, TA) and of the instruments thereof: [said to be] originally صَاعُورَاءُ, a Syriac word, meaning the investigator of the cases of the diseased. (TA.)

صَاعُورَةٌ: see سَعِيرٌ, in two places.

أَسْعَرٌ, applied to a man, Of the colour termed سَعْرَةٌ: fem. سَعْرَاءُ. (TA.) — And, so applied, (TA,) Having little flesh, (K, TA,) lean, or lank in the belly, (TA,) having the sinews apparent, altered in colour or complexion, or emaciated, (K, TA,) and slender. (TA.)

مَسْعَرٌ The slender part of the tail of a camel. (K.) — See also مَسَاعِرٌ.

مَسْعَرٌ and مَسْعَارٌ (S, K) The thing, (K,) or wood, (S,) or instrument of iron or of wood, (TA,) with which a fire is stirred [or made to burn or burn up &c.]: (S, K, TA:) pl. (of the former, A) مَسَاعِرٌ (A, TA) and [of the latter] مَسَاعِيرٌ. (TA.) — Hence one says of a man, إِنَّهُ لَمَسْعَرٌ حَرْبٌ [i. e., app., That makes his legs to fall spread apart, and that has no leaping with his legs put together]: (K:) or, in the words of AO, [and so in the O,] الَّذِي تَطِيحُ قَوَائِمُهُ [app. whose legs thou makest to fall &c.]: (TA:) [in the CK, وَلَا صَبْرَ لَهُ, which is, I doubt not, a mistake: and in the TA is added, وَقِيلَ وَتَبَّ مَجْتَمِعِ الْقَوَائِمِ, in which وَقِيلَ is evidently a mistranscription for وَهُوَ, referring to صَبْرٌ, which is well known as meaning وَتَبَّ and مَجْتَمِعِ الْقَوَائِمِ:] and مَسَاعِرٌ signifies the same. (AO.)

مَسْعَارٌ: see the next preceding paragraph.

مَسْعُورٌ: see its syn. سَعِيرٌ. — [Hence,] † A man

smitten by the [hot wind called] مَسْمُورٌ. (S, A.) — And † Vehemently hungry and thirsty: (TA:) eager for food, even though his belly be full; (K;) and, it is said, for drink also. (TA.) — See also مَسْعَرٌ.

مَسَاعِرٌ [a pl. of which the sing., if it have one, is probably مَسْعَرٌ,] † The armpits, and the groins or similar parts, (S, A, K,) and the lips, (S,) of camels. (S, A, K.)

مَسَاعِرٌ: see مَسْعَرٌ, last sentence.

سَعَط

1: see what next follows.

4. اسْعَطَهُ, (S,) or اسْعَطَهُ دَوَاءً, (AA, IDrd, Mgh, Msb, K,) He poured, (S, Mgh, Msb,) or introduced, (K,) medicine into his (a man's, S) nose; (S, Mgh, Msb, K;) as also اسْعَطَهُ, aor. 2 and 3, (K,) the former of which, namely 2, is the more approved, inf. n. سَعَطٌ. (TA.) Both are also written with ص. (K and TA in art. صَعَط.) — [Hence,] اسْعَطَهُ الرَّمْحُ † He pierced him in his nose with the spear: ('Eyn, K:) or it is like اسْعَطَهُ أَوْجِرَهُ, meaning he pierced him in his breast, or chest, with the spear. (S.) — [Hence also,] اسْعَطَهُ عَلَيَّ † He took extraordinary pains in making him to understand science, (K, TA,) and in repeating to him what he taught him. (TA.)

8. اسْتَعَطَ He (a man, S) poured medicine into his (i. e. his own) nose; or had it poured therein; (S, Mgh;) or introduced it, or had it introduced, therein: (K:) the pass. form, اسْتُعِطَ, is not allowable. (Mgh.)

10. اسْتَسْعَطَ † He (a camel, TA) smelled the urine of the she-camel, (K,) or somewhat thereof, (TA,) and it, (K,) or some of it, (TA,) entered into his nose; (K;) then he covered her, and failed not to impregnate. (TA.)

سَعَطَةٌ وَاحِدَةٌ A single introduction of medicine into the nose; as also اسْعَاطَةٌ وَاحِدَةٌ. (Lth, K.)

سَعَاطٌ: see سَعِيطٌ, in four places.

سَعُوطٌ Medicine that is poured, (S, Mgh, Msb,) or introduced, (K,) into the nose; (S, Mgh, Msb, K;) [an errhine;] as also صَعُوطٌ; (Lh, K;) which is thought, by ISd, to be an instance of assimilation [like صِرَاطٌ for سِرَاطٌ] such as Sb mentions. (TA.) — Also Sweat. (TA.)

سَعُوطٌ: see the next paragraph, in two places.

سَعِيطٌ Sweet, or pleasant, odour, of wine and the like, or of anything: (A'Obeyd, K:) and sharpness, or pungency, of odour; as also سَعَاطٌ; (K;) the former, [for instance,] of mustard, (ISk,) and so † the latter, and likewise سَعُوطٌ: (TA:) and سَعَاطٌ signifies the odour of musk. (Fr.) A rājiz says, describing camels and their milk,

حَمِضِيَّةٌ طَيِّبَةُ السَّعَاطِ

[That eat the plants called حَمِضٌ, sweet in odour].

(AHn.) And you say, هُوَ طَيِّبُ السَّعُوطِ and † الإِسْعَاطِ [He, or it, is sweet in odour: but the latter is perhaps a mistranscription, for السَّعَاطِ]. (TA.) — The dregs, lees, or sediment, of wine. (S, K.) — The بَان [or ben]: (K:) the oil thereof: (IB, K:) the oil of mustard: (K:) and the oil of the زَنْبَقِ [or jasmine]. (TA.) = I. q. مَسْعُطٌ [pass. part. n. of 4, q. v.]. (TA.)

إِسْعَاطٌ: see the next preceding paragraph.

سَعَاطَةٌ: see سَعَطَةٌ.

مَسْعُطٌ, (S, Msb, K,) and مَسْعُطٌ, (Lth, K,) the former an instance of the instr. n. with damm, (S, Msb, TA,) which is extr., (Msb, TA,) like مَسْخُطٌ &c., (TA,) The thing, (K,) or vessel, or receptacle, (S, Msb,) into which سَعُوطٌ is put, (S, Msb, K,) and from which it is poured into the nose. (K.)

سَعَف

1. سَعَفَتْ يَدُهُ, (S, TA,) inf. n. سَعْفٌ, (S, K,) His hand became cracked around the nails; (S, K, TA;) as also سَعَفَتْ. (S, TA.) — سَعَفَتْ النَّاقَةَ, in the K, erroneously, with damm, (TA,) or سَعَفَ البَعِيرُ, (ISk, S,) The she-camel, (K, TA,) or he-camel, (ISk, S,) became affected with what is termed سَعْفٌ, meaning a disease in the mouth, like mange, or scab, in consequence of which the hair of the خُرْطُومِ [i. e. nose, or fore part of the nose,] falls off, (ISk, S, K,) and the hair of the eyes: (ISk, S:) the like thereof in sheep or goats is termed غَرْبٌ: (S:) accord. to IAgar, it is not used in relation to he-camels; and A'Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA;) but it is rarely thus used. (K, TA.) — سَعَفَ, (S, K,) like عَنِى, (K,) said of a boy, He became affected with the pustules termed سَعْفَةٌ [q. v.]. (S, K.)

2. تَسَعَيْفٌ The mixing of musk and the like with aromatic perfumes (K, TA) and sweet-scented oils. (TA.) One says, سَعَفْ لِي ذَهَبِي [Mix thou for me my oil with aromatic perfumes]. (ISh, TA.)

3. سَاعَفَهُ, (K, TA,) inf. n. مَسَاعَفَةٌ, (S, TA,) He aided, assisted, or helped, him; [like أَسَعَفَهُ;] or [so accord. to the K, but accord. to the S “and,”] agreed, or complied, with him, (S, K, TA,) to perform an affair, (TA,) acting towards him with reciprocal purity, or sincerity, of love, or affection, and aiding, assisting, or helping, with him, (K, TA,) well. (TA.) — [Hence,] سَاعَفَهُ جَدُّهُ † His fortune aided him: and in like manner, سَاعَفَتْهُ الدُّنْيَا † [Worldly prosperity aided him]. (A, TA.)

4. اسْعَفَ, (K,) inf. n. اسْعَافٌ, (TA,) It (a thing, TA) drew near, or approached: (K, TA:) and اسْعَفَ بِهِ it drew near, or approached, to him, or it. (TA.) — اسْعَفَ لَهُ It (an object of the chase) became within his power, or reach. (K.) — اسْعَفَ إِلَيْهِ He tended, repaired, or betook

himself, to, or towards, him, or it. (TA.) — **أَسَعَفَ** *He came to his family*; syn. **أَتَى**. (K.) [And in a similar sense the verb is trans. without a particle, as will be shown by the last sentence of this paragraph.] — **أَسَعَفْتُهُ** *I aided, assisted, or helped, him to perform his affair.* (Mṣb. [See also 3.]) — And **أَسَعَفَهُ بِحَاجَتِهِ**, (S, Mṣb, K, *) inf. n. **إِسْعَافٌ**, (Mṣb,) *He performed, or accomplished, for him the object of his want*; (S, Mṣb, K;) as also **بَهَا** **سَعَفَهُ**, (Ibn-'Abbād, K, * TA,) aor. ʿ, (K,) inf. n. **سَعَفٌ**. (TA.) — It is said in a trad., thus related, **فَاطِمَةُ بَضَعَتْ مِنِّي مَا يُسْعَفُنِي**, meaning [*Fātimeh is a part of me:*] *that betides, or happens to, [or affects,] me which betides, or happens to, [or affects,] her.* (TA. [See another reading in art. **بَضَعُ**].)

سَعَفٌ *A commodity; an article of merchandise.* (O, K, TA.) One says, **إِنَّهُ سَعَفٌ سَوٌّ** *Verily it is a bad commodity.* (O, TA.) — And *A man vile, or mean, and despised in all his circumstances.* (AHeyth, O, K.)

سَعَفٌ *Palm-branches, (Az, * S, Mṣb, K,) as long as they have the leaves upon them: when these are removed from them, called جَرِيدٌ: (Mṣb:) or the part [or parts] of palm-branches upon which leaves have grown: (S voce عَيْبٌ:) or the leaves of palm-branches, (Mgh, K, TA,) of which are woven [baskets of the kind called] زَبَلٌ (Mgh) or زَبْلَانٌ (TA) [pls. of زَبِيلٌ], and [the similar receptacles called] جَلَالٌ [pl. of جَلَّةٌ], (TA,) and fans [which are made in the form of small flags], (Mgh, TA,) and the like: (TA:) and sometimes palm-branches themselves are thus called: (Mgh:) accord. to Lth, (Mgh, TA,) such as have become dry [of palm-branches] are mostly thus called; the fresh [palm-branch] being called سَطْبَةٌ: (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Mṣb,) with ʾ: (S, Mgh, Mṣb:) which also signifies a palm-tree itself; and its pl. is سَعَفَاتٌ. (TA.) — [Hence, as being likened to palm-leaves,] The forelock of a horse: so in the saying of Imrael-Kays,*

- وَأَرْكَبُ فِي الرَّوْعِ حَيْفَانَةً
- كَسَا وَجْهَهَا سَعَفٌ مُنْتَشِرٌ

[And I ride, in war, or battle, a brisk, or an agile, leaving mare, whose face a spreading forelock has clad]: which shows that **سَعَفٌ** [properly] signifies the leaves [of a palm-branch]. (Az, TA.) [Jac. Schultens, as mentioned by Freytag, explains it as meaning *A whiteness upon the forehead of a horse*: but this explanation is perhaps conjectural, from the verse cited above.] — The paraphernalia (جَهَازٌ) of a bride: pl. **سَعُوفٌ**. (IAḡr, K.) — *Anything good, goodly, or excellent, and consummate, such as a slave, or any precious thing, or a house that one possesses.* (IAḡr, K.) — *A species of fly*: mentioned by a poet as smiting a lion. (S, TA.) — See also 1.

سَعَفَةٌ *A certain disease, (Kr, TA,) or pustules, (S, K, TA,) coming forth upon the head (Kr, S, K, TA) of a child, (S, K, TA,) and upon his face: (K, TA:) said by AlḤāt to be دَاءُ التَّعَلُّبِ [i. e.*

alopecia], which occasions baldness; and سَعَفَةٌ is a dial. var. thereof in this last sense. (TA.)

سَعَفَةٌ n. un. of **سَعَفٌ** [q. v.]. (S, * Mgh, Mṣb.) — See also the next preceding paragraph.

سَعَافٌ *A cracking, and scaling off, around the nail: (TA:) or a cracking at the root of the nail. (Ibn-'Abbād, O.) [See 1.]*

سَعُوفٌ *Large [drinking-cups or bowls such as are called] أَقْدَاحٌ. (IAḡr, K.) — And The goods, or furniture and utensils, of a tent or house, (S, TA,) and its carpets or the like: or, as some say, particularly such as are held in little estimation, as the [drinking-vessel called] تَوْرٌ, and the bucket, and the rope, and the like. (TA.) — [See also سَعَفٌ, of which it is pl.] — Also The natural dispositions, (AA, IAḡr, K, TA,) generous and other, of men: (IAḡr, K, TA:) ḌA says, I have not heard any sing. thereof. (TA.)*

سَعَفٌ *A camel having the disease termed سَعَفٌ (see 1): fem. سَعَفَاءٌ, applied to a she-camel: (ISk, S, K:) A'Obeyd mentions only the fem. epithet. (TA.) — Also A horse white, (S, * K,) or hoary, (S,) in the forelock, (S, K,) when there is some other colour in it, different from the white: (TA:) when the whole of it is white, he is termed أَصْبَغٌ: (S, TA:) so in the "Book of Horses" by AO. (TA.)*

سَعُوفٌ *A boy affected with the pustules termed سَعَفَةٌ [q. v.]. (S, K.)*

سَاعَفٌ *A place, (K,) and a place of alighting, (TA,) near. (K, TA.)*

سعل

1. **سَعَلَ**, aor. ʿ, (S, O, Mṣb, K,) inf. n. **سَعَالٌ** (S, O, K) and **سَعَلَةٌ**, (K,) or the latter of these is the inf. n., and the former is a simple subst., (Mṣb,) [*He coughed:*] **سَعَلَةٌ** signifies [the having] a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith: (Ibn-Seenā, K, TA:) wherefore the ducts of the lungs are called قَصَبُ السَّعَالِ [the tubes of coughing, meaning the bronchial tubes,] because it [i. e. what is hurtful in the lungs] has its exit by them. (TA.) One says, **إِنَّهُ يَسْعَلُ سَعَلَةً** [Verily he coughs with an abominable coughing]. (TA.) And **بِهِ سَعَلَةٌ** [In him is a coughing; i. e. he has a coughing, or cough]. (TA.) And **أَغْصَكَ السُّؤَالُ فَأَغْذَكَ السَّعَالُ** [The question, or petition, has choked thee, and consequently coughing has seized thee]. (TA.) — Hence the saying, **رَمَاهُ فَسَعَلَ الدَّمُ** [He shot him, and he consequently coughed up blood]; i. e., he threw [up] blood from his chest. (TA.) — **سَعَلَ**, aor. ʿ, inf. n. **سَعَلٌ**; accord. to the K, app., **سَعَلَ**, aor. ʿ, inf. n. **سَعَلٌ**; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA;) † *He was, or became, brisk, lively, or sprightly*; (K, TA;) like **زَعَلَ**, inf. n. **زَعَلٌ**. (TA. [See the part. n., **سَعِلٌ**, below.]

4. **أَسَعَلَهُ** *It [made him to cough, or] occasioned him a coughing. (TA.) — And † He, or it, made him, or pronounced him, to be like the سَعَلَةٌ [q. v.]. (O, TA.) — And † He, (a man, K, TA,) and it, (pasture, or herbage, O, TA,) rendered him (a horse, TA) brisk, lively, or sprightly; (O, K, TA;) as also **أَزَعَلَهُ**. (O, TA.)*

10. **أَسْتَسَعَلَتْ** † *She (a woman) became a سَعَلَةٌ, i. e., very clamorous, and foul-tongued; (S, O;) or like a سَعَلَةٌ, (K, TA,) in badness, wickedness, or guile, and clamorousness, and foulness of tongue: (TA:) similar to استكلبت, and to استأسد said of a man, &c. (AZ, TA.)*

سَعَلٌ *Dry [dates of the bad sort termed] شَيْصٌ. (IAḡr, O, K.)*

سَعَلٌ, applied to a horse, † *Brisk, lively, or sprightly; like زَعَلٌ. (AO, O, TA.)*

سَعَلِيٌّ: see the next paragraph.

سَعَلَةٌ and **سَعَلَةٌ** (S, O, K [app. thus, without tenween, as a fem. noun, though سَعَلَةٌ without tenween is unusual,]) and **سَعَلِيٌّ** (S, O, TA) The [kind of goblin, demon, devil, or jinnee, called] **غُولٌ**: (K:) or the female of the **غُولٌ**: (Abu-l-Wefee El-Aḡrābee, TA in art. **غُولٌ**; and Ḥar p. 76:) or the worst, most wicked, or most guileful, of the **غِيلَانٌ** [pl. of **غُولٌ**]: (S, O:) or an enchantress of the jinn, or genii: (K:) pl. [of the first] **سَعَالٌ** [written with the article السَّعَالِيٌّ] (S, O, K) [and of the second سَعَالِيٌّ] and of the third **سَعَالِيَّاتٌ**, which is said to signify the females of the **غِيلَانٌ**. (TA.) — [Hence,] **سَعَلَةٌ** signifies † *A very clamorous, foul-tongued, woman*: (S, O, TA:) accord. to Aboo-'Adnān, a woman foul in face, evil in disposition, is likened to the **سَعَلَةٌ**: but some of the Arabs say that the Arabs do not apply the epithet **سَعَلَةٌ** to any but an old woman. (TA.) — And [the pl.] **السَّعَالِيٌّ** signifies † *Horses*; as being likened to what are [properly] so termed. (TA.) — And [the same pl.] **السَّعَالِيٌّ**, (K, TA,) with kesr to the ل, (TA,) [in the TK السَّعَالِيٌّ, and in the CK السَّعَالِيٌّ,] signifies † *A certain plant, the leaves of which make [the ulcers termed] دَبَبَلَاتٌ to discharge their contents, and dissolves them; and the fresh thereof remove the mange, or scab: it is a most excellent remedy for the cough; [wherefore it is also called] حَشِيئَةُ السَّعَالِ; (TK;)] and causes the erection of the ذَكَر to subside (وَيَفُشُّ الْإِنْتِصَابَ, K, TA, for which we find in some copies of the K وَنَفْسِ الْإِنْتِصَابِ); even the fumigating of oneself therewith. (K.)*

سَعَلَةٌ: see the next preceding paragraph.

سَعَالٌ an inf. n. of **سَعَلَ** [q. v.]: (S, O, K:) or a simple subst. [meaning *A cough*]. (Mṣb.)

السَّعَالِيٌّ: see **سَعَلَةٌ**.

سَاعِلٌ [Coughing]. You say **سَاعِلٌ سَاعِلٌ**, (O,

ك.) without ة, (O,) meaning *A she-camel having a cough*. (O, K.) — And **إِنَّهُ لَذُو سَعَالٍ سَاعِلٌ** [Verily he has a violent cough]: (O, K.)* a phrase having an intensive meaning: (K:) by rule one should say **سَعَالٌ مُسْعِلٌ**; but thus the Arabs said, like as they said **شَعْرٌ شَاعِرٌ** and **شَاغِلٌ شَاغِلٌ**: and [in like manner] a poet cited by Lth says **ذُو سَاعِلٍ**. (O.) — See also what follows.

سَعْلٌ The part of the fauces, or throat, which is the place of coughing: (S, Mṣb:) or [simply] the fauces, or throat; as also **سَاعِلٌ**; (K;) which latter is expl. by Az as meaning *The mouth*; because with it one coughs. (TA.)

سعى and سعو

1. **سَعَى**, aor. **يَسْعَى**, inf. n. **سَعَى** (S, Mṣb, K, &c.) [and **سَعَى**, agreeably with general analogy], *He walked, went, or went along*, (Er-Rāghib, Mṣb, K, TA,) *quickly*: (Er-Rāghib, Mgh, TA:) this, accord. to Er-Rāghib, is the primary signification: and hence, **السَّعَى بَيْنَ الصَّافَا وَالْمَرْوَةِ** [The tripping to and fro between Es-Safā and El-Marwēh]: (TA:) and **سَعَى فِي مَشِيهِ** [app. meaning *He tripped along, or he trudged along, in his walking*]: (Mṣb:) [or] **السَّعَى** signifies *the going along with vigorousness, and with lightness, activity, or quickness*. (Ḥam p. 665.) — *He* (a man, S) *ran*; syn. **عَدَا**; (IAḡr, S, K, TA;) or **جَرَى**: by the former of which is meant [he went] a pace below what is termed **السُّدُّ** and above what is termed **الْمَشْيُ**. (IAḡr, TA.) — *I. q.* **قَصَدَ** [as meaning *He repaired, or betook himself*]. (K.) The saying, in the Kur [lxii. 9], **فَأْتَمَرُوا إِلَىٰ ذِكْرِ اللَّهِ** is expl. as meaning **فَأْتَمَرُوا** [Then repair ye to prayer to God]: (TA:) or **فَأْتَمَرُوا** [to prayer [to God]]: (Jel:) and Ibn-Mes'ood read **فَأْتَمَرُوا**. (TA.) Or **سَعَى إِلَى الصَّلَاةِ** means *He went to prayer, in any manner* [i. e. whether quickly or not]. (Mṣb.) — *He was active, or busy and bustling, in procuring the means of subsistence*: (TA:) *he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy; in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised*: (Er-Rāghib, TA:) *he occupied himself according to his own judgment or discretion or free will, in any work, or deed*: (Mṣb:) *he worked, or wrought, or did*, (S, Mṣb, K, TA,) any work, or deed, good or evil: (TA:) *he earned, or gained*. (S, K, TA.) One says, **هُوَ يَسْعَى عَلَى قَوْمِهِ** *He manages, conducts, orders, regulates, or superintends, the affairs of his people, or party*. (Ḥam p. 771, Mṣb.)* And **سَعَى لِهِمْ** and **سَعَى عَلَيْهِمْ** *He worked, or wrought, and earned, or gained, for them*. (TA.) And **السَّعَى لِعَارِيهِ**, a prov., meaning *The man earns for his belly and his pudendum*. (TA.)* And **فِي فِكَرٍ رَقَبَتِهِ**, (S,) or **سَعَى الْكُتَابِ فِي عَيْتِ رَقَبَتِهِ**, i. e. [The slave who had made a contract with his master to pay him a certain sum for his emancipation] *laboured to earn the means of releasing himself*: (Mṣb:) the inf. n. of the verb thus used is **سَعَاةٌ**: (S, Mṣb:) and this term is employed

when a slave emancipated in part, and in part retained in slavery, labours and earns for the completion of his release. (IAḡh, TA.) The saying, in the Kur [liii. 40], **لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى** means [There is nothing imputable to the man] but what he hath wrought, or done. (Mṣb.) And **فَلَمَّا بَلَغَ مَعَهُ السَّعَى**, in the same [xxxvii. 100], means *And when he attained to working with him: or and when he was able to assist him in his working*. (TA.) — Also *He superintended, managed, or conducted, in his own person, the collection of the poor-rates*; (K, TA;) *he went to exact them, and received them*; (TA;) and the inf. n. in this case also is **سَعَاةٌ**: (K, TA:) or **سَعَى عَلَى الصَّدَقَةِ**, (S, Mṣb,) aor. **يَسْعَى**, inf. n. **سَعَى**, (Mṣb,) *he officiated in the exacting, or receiving, or collecting, of the poor-rate*. (S, Mṣb.) [And **سَعَى** is trans. without a prep. as meaning *He exacted the poor-rate*:] a poet says, (namely, 'Amr Ibn-'Addā, TA,)

* **سَعَى عَقْلًا فَلَمَّا يَتْرُكْ لَنَا سَبْدًا** *
* **فَكَيْفَ لَوْ قَدْ سَعَى عَمْرُو عَقَائِبِ** *

[He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how would be the case if 'Amr had exacted the poor-rate of two years?]. (S.) — **سَعَيْتَ فِي أَمْرِ فُلَانٍ** is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his **سَعَى** [or striving, or labouring; and may be rendered *I strove, or laboured, in respect of the affair of such a one, either to rectify, redress, or reform, it, or to mar, vitiate, or pervert, it*]: and **وَالَّذِينَ سَعَوْا فِي آيَاتِنَا**, in the Kur xxii. 50 [and xxxiv. 5], means *And they who strive, or labour, in respect of our signs, to mar, or vitiate, or pervert, their meaning, by impugning their character; seeing that they called them enchantment, and poetry, and tales, or legends, or fictions*: (Ksh in xxii. 50:) or these words of the Kur mean *and they who strive, or labour, to falsify, or nullify, our signs*; i. e. the Kur-ān. (Jel.) — **سَعَى بَيْنَهُمْ** means *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them*; as also **سَأَا**, which is app., in this case, a dial. var. of **سَعَى**. (TA in art. سَأَا) [Hence,] **سَعَى بَيْنَ النَّاسِ بِالنَّمَائِرِ** [He created, or excited, disorder, &c., among the people by calumnies, or slanders: or it may be well rendered *he busied himself among the people with propagating calumnies, or slanders*]. (S and O in art. اَكَلَ; &c.) — And **سَعَى بِهِ** *He calumniated him, or slandered him*, (S, Mṣb, K, TA,) **إِلَى الْوَالِي** [to the ruler, or magistrate]; (S, Mṣb, K;) inf. n. **سَعَاةٌ**. (TA.) — **سَعَتْ**, said of a female slave, (K, TA,) aor. **تَسَعَى**, inf. n. **تَسَعَى**, (TA,) *She committed fornication, or prostituted herself*. (K, TA.) [See also 3.] — **سَعَاةٌ** **سَاعَانِي فُلَانٌ فَسَعَيْتُهُ**: see 3.

3. **أَسْعَيْتُهُ** **فُلَانٌ فَسَعَيْتُهُ**, aor. of the latter **أَسْعَيْتُهُ**, means [Such a one strove with me in walking, or going along, quickly, &c.,] and *I overcame*

him [therein]. (S, TA.) The inf. n. **مُسَاعَاةٌ** signifies *The walking, or going, quickly* [&c., or rather the striving, or contending, in doing so,] with any one. (KL.) Hence the trad. of 'Alee, in commendation of worldly enjoyments, **مَنْ سَاعَاها**, meaning *He who runs a race with them, they evade him, or escape his pursuit*. (TA.) — **مُسَاعَاةٌ** also signifies *One's committing fornication with a female slave: and a female slave's committing fornication with any one*: (KL:) you say, of a man, **زَنَى** and **عَبَّرَ**, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, **قَدْ سَاعَاها** [He has committed fornication with her]; **مُسَاعَاةٌ** not being with any but with female slaves: thus in a trad., **إِمَاءٌ سَاعَيْنَ فِي الْجَاهِلِيَّةِ** [Female slaves that committed fornication in the Time of Ignorance]: and **أَتَى عَمْرُو أُمَّةٍ بِرَجُلٍ سَاعَى أُمَّةٍ** [There was brought to 'Omar a man who committed fornication with a female slave]: (S, TA:*) [and hence, **وَلَدُ الْمُسَاعَاةِ** (occurring in the L, in art. يَهَيْث, as mentioned by IAḡr on the authority of Abu-l-Mekārim), meaning *The offspring of fornication, begotten on a slave*:] or **سَاعَاها**, (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] *He sought her for the purpose of fornication*: (K, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that **مُسَاعَاةُ الْمَرْأَةِ** signifies *The imposing upon the woman, by her owner, an impost which she is to pay by means of [the gain of] prostitution*: and it is said in a trad. that there shall be no **مُسَاعَاةٌ** in El-Islām. (TA.) — [It is said in the TA in art. رُبِع, that **مُسَاعَاةٌ** from **السَّاعَةُ** is like **مُشَاهَرَةٌ** from **الشَّهْرُ** and **مُرَابَعَةٌ** from **الرَّبِيعُ** &c.; but I think that **مُسَاعَاةٌ** in this instance is a mistranscription for **مُسَاوَعَةٌ**: see art. سَوَعَ.]

4. **أَسْعَاهُ** signifies **جَعَلَهُ يَسْعَى** (K, TA,) i. e. *He made him to earn, or gain*. (TA.) — And **أَسْعَى عَلَى صَدَقَاتِهِمْ** *He employed a collector of their poor-rates*. (TA.) [See also 10.] — And **أَسْعَوْا بِهِ** *They gave him, or performed or accomplished for him, what he desired, or sought, or needed*. (Sgh, K, TA.)

10. **فِي قِيمَتِهِ** (S, Mṣb, K) **اسْتَسْعَى الْعَبْدُ** (S, Mṣb) *He required of the slave that he should labour to earn the means of releasing himself: (Mṣb:) or he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation: and **سَعَاةٌ** signifies *the work so imposed*. (K.) — And **اسْتَسْعَاهُ** *He employed him as collector of the poor-rate*. (JM; and the like is said in the TA, from a trad.) [See also 4.]*

سَعَوْ: see the next paragraph, in two places: — and see also **سَعَوْ**.

سَعَوْ, with kesr, (T, S, TA,) [and **سَعَوْ**, with fet-h, as shown by what follows,] or **سَعَوْ**, with kesr, (K,) or **سَعَوْ**, thus written in the M, with

fet-h, (TA,) and **سَعْوَاءٌ** (T, S, Iṣd, K, [Freytag found this last written in a copy of the **سَعْوَاءٌ**, and in one of my copies of the **سَعْوَاءٌ** it is written **سَعَاوِي**]) which is said to be masc., (TA,) [and therefore with tenween, accord. to a general rule applying to ns. of the measure **فَعْلَاءٌ**,] and **سَعْوَاءٌ**, (IAqr, Sgh, K,) A [portion, or short portion, such as is termed] **سَاعَةٌ**, (S, M, K, &c.,) of the night: (S, M, TA:) [like **سَبَاوَةٌ**, q. v.:] one says, **مَضَى مِنَ اللَّيْلِ سَعْوٌ**, (S, TA,) and **سَعْوٌ**, with fet-h as well as with kesr, (TA, and thus in the Ham p. 708,) and **سَعْوَةٌ**, with fet-h, (TA,) [or **سَعْوَةٌ**,] and **سَعْوَاءٌ**, (S,) [and **سَعْوَاءٌ**,] A portion (قِطْعَةٌ) of the night passed; (TA;) [or a short portion:] and **سَعْوٌ مِنَ اللَّيْلِ** signifies the same: (Ham p. 708:) or, as some say, **سَعْوَاءٌ** signifies more than a **سَاعَةٌ**, of the night, and likewise of the day; and one says, **كُنَّا عِنْدَهُ فِي سَعْوَاتِ اللَّيْلِ** and **سَعْوَاتِ النَّهَارِ** [app. meaning *We were with him, or at his abode, during some considerable portions of the night and of the day*]: so in the T. (TA.)

سَعَى inf. n. of **سَعَى** [in most of its senses]. (S, Mṣb, K, &c.) — See also **سَعِيَّةٌ**.

سَعَاةٌ The occupation of oneself according to his own judgment or discretion or free will (K, TA) in procuring the means of subsistence, and in earning, or gain. (TA.) Hence the prov., **شَغَلْتُ سَعَاتِي جَدْوَالِي** [My occupation of myself in procuring the means of subsistence has diverted me from giving]: El-Mundhree says that **شَعَابِي**, with ش, is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. **شَعَبٌ**].)

سَعْوَةٌ: see **سَعْوٌ**, in two places. — Also *i. q.* **سَمْعَةٌ** or **شَمْعَةٌ** [i. e. *A piece of wax, or a candle*]: (IAqr, TA:) in the K, **السَمْعَةُ** is erroneously put for **الشَمْعَةُ**: [so in the TA; but it is omitted in the CK and in my MS. copy of the K:] pl. [or rather coll. gen. n.] **سَعْوَةٌ**. (TA.)

سَعْوَةٌ: see **سَعْوٌ**, in two places. — Also, [accord. to the K, **سَعْوَةٌ**, for it is there written with the article **ال**, but] accord. to IAqr without the article **ال**, [app. **سَعْوَةٌ**, as a proper name,] (TA,) A woman foul, unseemly, or obscene, in tongue; having little, or no, shame or modesty: (IAqr, K,* TA:) **السَّعَالَةُ** in the K is a mistranscription for **الجَالَةُ**, with جيم. (TA.)

سَعِيَّةٌ a proper name for *The she-goat*. (K.) And she is called to be milked by the cry **سَعِي**. (TA.)

سَعْوَاءٌ and **سَعْوَاءٌ**: see **سَعْوٌ**, in five places.

سَعَايَةٌ an inf. n. of **سَعَى**, in three of its senses. — See also 10.

سَعَاوِيٌّ One who patiently endures sleeplessness and travel: (K:) very laborious, active, and bustling. (TA.)

سَاعٌ act. part. n. of 1. (Mṣb.) A messenger;

a courier, or messenger that journeys with haste; or a messenger on a beast of the post; syn. **بُرَيْدٌ**. (TA.) [See an ex. at the end of the first paragraph of art. **رَبِيرٌ**.] — Any manager, conductor, orderer, regulator, or superintendent, (S, K,) of a thing, over a people, or party, (S,) or of an affair, and of a people, or party, whatever it be: (K:) pl. **سَاعَةٌ**. (S,* TA.) Mostly, (S, TA,) or when used without restriction, (Mṣb,) applied to The intendant, or collector, of the poor-rate: pl. as above. (S, Mṣb, TA. [See **رَكِيْبٌ**].) And particularly The headman of the Jews and Christians, (K, TA,) from whose opinion, or judgment, they do not deviate, and without whom they do not decide an affair. (TA.) And [the pl.] **سَاعَةٌ** signifies Persons who take upon themselves responsibility for the prevention of the shedding of blood, and for the stilling of sedition, or discord, or the like; because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.) — Also A calumniator, or slanderer; [and especially] to the ruler, or magistrate: whence the saying, in a trad., **السَّاعِي لِعَيْبِ رِشْدَةٍ** The calumniator is not trueborn: and in another trad., **السَّاعِي مُنْبَثٌ** [The calumniator of another to the ruler is a trebler of evil]; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)

سَعَى, syn. with **سَعَى**, [an inf. n. of **سَعَى**,] signifying The act of running, and working, and earning or gaining, [&c., when used as a simple subst.,] has for its pl. **سَاعٌ**. (Har p. 384.)

مَسَاعَةٌ A means of attaining honour and eminence or elevation, in the various kinds of glory; (K;) a good, or laudable, act or endeavour; generosity: pl. **مَسَاعٌ**. (MA.) [See an ex. voce **مَدْعَاةٌ**, and another voce **أَقْعَدٌ**.] J says, [in the S,] **الْمَسَاعَةُ وَاحِدَةٌ السَّاعِي فِي الْكَلَامِ وَالْجُودِ**: and the author of the K, following Sgh, says that he has committed a mistake in saying **فِي الْكَلَامِ** instead of **فِي الْكُورِ**: in some copies of the S is found **فِي الْكُورِ**; but this is an emendation: the original reading is **فِي الْكَلَامِ**: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as **مَسَاعَةٌ**]. (TA.)

مَسْعَى Calumniated, or slandered, [and especially] to a ruler, or magistrate. (TA.)

سغب

1. **سَغَبٌ**, aor. -; (S, A, Mṣb, K;) and **سَغَبٌ**, aor. -; (A, K;) inf. n. **سَغَبٌ**, (S, A,* Mṣb, K,) which is of the former, (S, Mṣb, TA,) and **سَغَبٌ**, (K,) which is of the latter, (TA,) and **سُغْبٌ** (K) and **سَغَابَةٌ** and **مَسْغَبَةٌ**, (A,* K,) the last syn. with **سَغَابَةٌ**; (S, Mṣb;) He was, or became, hungry: (S, A, Mṣb, K:) or suffered hunger together with fatigue. (A, Mṣb, K.) You say, **بِهِ سَغَبٌ** and **سَغَابَةٌ** and **مَسْغَبَةٌ**, [using these ns. as simple substs.,] *In him is hunger: or hunger together*

with fatigue. (A.) And **يَتِيمٌ ذُو مَسْغَبَةٍ** [An orphan] having hunger. (S.) And **فِي يَوْمٍ ذِي مَسْغَبَةٍ**, in the Kur [xc. 14], means *In a day of hunger*. (TA.) [See also **سَغِيَّةٌ** and **سَغَبٌ** below.]

4. **اسْغَبَ** He (a man, TA) entered upon a state of hunger. (K.)

سَغَبٌ an inf. n. of **سَغَبٌ** [q. v.]. (S, &c.) — It also signifies Thirst: but is unused: (K:) [or] thirst is sometimes thus termed. (Mṣb.)

سَغَبٌ: see **سَاعِبٌ**.

سَغْبَةٌ Hunger: or hunger combined with fatigue. (TA.) [See also 1.]

سَغْبَانٌ; and its fem., **سَغْبِيٌّ**: see the next paragraph, in three places.

سَغَبٌ and **سَغْبَانٌ** (S, A, Mṣb, K) and **سَغَبٌ** (K) Hungry: (S, A, Mṣb, K, TA:) or suffering hunger together with fatigue: (A, Mṣb, K:) or thirsty: (TA:) fem. [of the second] **سَغْبِيٌّ**, (S, K,) pl. **سَغَابٌ**. (K.) You say also, **هُوَ سَاعِبٌ** (A, TA) and **سَغْبَانٌ** (TA) [He is hungry and fatigued, or fatigued in the utmost degree]. And it is said in a trad., **دَخَلَ خَيْبَرَ وَهُوَ مُسْغَبُونَ**, expl. as meaning [He entered Kheiber] they being hungry. (TA.)

سَغْبَانٌ: see its pl. in what next precedes.

مُسْعَبٌ and **هُوَ مُسْعَبٌ لَهُ كَذَا** [the latter written in the CK **مُسْعَبٌ**] *To him is allowed, or permitted, such a thing*. (K, TA.)

سف

1. **سَفٌّ**, (A'Obeyd, Az, S, M, K,) aor. -; inf. n. **سَفٌّ**; (S, TA;) and **اسْفٌ**, (A'Obeyd, S, M, K,) inf. n. **اسْفَانٌ**; (TA;) *He nove* (A'Obeyd, Az, S, M, Z, K) *with his fingers* (Z, TA) [or plaited] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, S, M, K,) and any other thing that may be woven with the fingers; (TA;) like **رَمَلٌ** and **أَرْمَلٌ**. (A'Obeyd, TA.) — **سَفٌّ** (Lth, O, K,) *على وجهه* (A'Obeyd, TA,) [aor. - accord. to the TK, but more probably -, agreeably with a general rule relating to intrans. verbs of this class,] inf. n. **سَفِيْفٌ**, *He* (a bird) *went along upon the surface of the earth*. (Lth, O, K.) [See also 4.] — **سَفٌّ**, (S, M, Mgh,* Mṣb, K,) third pers. **سَفَّتْ**, (Mgh,) aor. **أَسَفَّتْ**, (Mṣb, TA,) inf. n. **سَفٌّ**; (M, Mṣb, K;) and **اسْتَفَّتْ**; (S, M, Mṣb, K;) [in one of my copies of the S, erroneously, **اسْفَفَّتْ**;] *I took [into my mouth],* (S, K,) or *ate,* (Mgh, Mṣb,) medicine, (S, M, Mgh, Mṣb, K,) and meal of parched barley or wheat, (S, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Mṣb,) *not moistened,* (S, Mṣb, K,) and *not kneaded [with water &c.];* (S;) or *i. q.* **قَبِيْحَةٌ**, (M, K, TA,) which signifies as above, (TA,) or *I took it in the palm of my hand,* (A and L in art. **قَمَحٌ**), and *conveyed it to my mouth,* (A in that art.,) or *licked it up:* (L in that art.:) and **سَفَّةٌ** signifies the *doing thus once*. (TA.) And [hence,] **سَفٌّ** signifies also *Camels' eating*

dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom,

تَسَفُّ الْجِلَّةُ الْخُورُ الدَّرِينَا
The she-camels advanced in age, abounding with milk, eating the [dry and] old and wasted herbage. (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, لَأَنَّ أَسْفَ التُّرَابِ Assuredly that I should eat the dust. (Mgh.)

— And أَسْفَتُ الْمَاءِ (M, K,) aor. أَسَفُّ, inf. n. سَفُّ, (TA,) I drank much of the water without satisfying my thirst: (M, K:) and so سَفَّتُهُ, aor. سَفَّتُهُ, inf. n. سَفَّتُ. (TA.) — سَفُّ الرَّمَادِ فِي وَجْهِهِ: see 4.

4. اسف: see 1, first sentence. — [Hence,] اسففت الشيء, inf. n. اسفاف, I stuck one part of the thing to another. (Yz, TA.) — [And from the same signification, as is indicated in the O and TA,] اسف النظر † He looked sharply, (S, M, A, O, K,) and hardly, (S, O,) and minutely, (A,) towards, or at, (إلى,) a person, (S, A, O,) and an affair, (A,) and AA' adds, and inclined towards the ground. (M.) — Also He fed a camel with dry herbage. (K.) — [Hence,] اسف الفرس اللجام † He put the bit into the mouth of the horse. (Moheet, L, K.) — And اسف الدواء † He stuffed the wound with the medicament: (M:) or اسف الجرح دواء † he put a medicament into the wound; (K, TA;) as though he put سَفُوف to it. (TA.) — And اسف الوشم نؤورا † He filled in the tattoo with نؤور [i. e. smoke-black of fat]. (M.) — And اسف وجهه التؤور † His face was sprinkled with نؤور. (S.) It is said in a trad., فَكَانَ اسْفَ وَجْهِهِ, meaning † His face was altered, (S, K,*) as though something that altered it had been sprinkled upon it. (S.) You say also, كَانَ وَجْهُ اسْفَ رَمَادًا, meaning † His face became of a blackish, or an ashy, hue, altered, as though ashes had been sprinkled upon it: and سَفُّ وَجْهِهِ † [Ashes were sprinkled upon his face], meaning his face became altered. (Har p. 626.) — Also It approached the earth, or ground; (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M:) or it (a bird) flew over the ground so near that its feet almost reached it. (A.) And اسفت السحابة The cloud approached the earth. (S, K.) — Said of a stallion, He stooped his head to bite. (M, K.) And one says of a man, اسف من الأرض [and إلى الأرض He stooped towards the ground]. (O in art. شب.) — And, said of a man, (S,) † He pursued small, or little, things: (S, K:) and † he followed after low, or mean, things: (K:) [† he stooped to such things:] † اسف إلى مَدَائِقِ الْأُمُورِ وَالْأَنْبِيَاءِ † He approached [or pursued] small, or little, things, and the meanest, or most ignoble, thereof; or became mean, or ignoble: (M, TA:) and اسف إلى الأمر الدنيء [or correctly: الدنيء], † He approached [the thing that was near, or that was low, or mean]; from اسف said of a bird in its flight, meaning It approached the ground so that its feet almost touched it. (Har p. 206.) [Hence

the saying,] تَحَفَّظَ مِنَ الْعَمَلِ السَّفَافِ وَلَا تُسَفُّ لَهُ † Guard thyself from the bad action, and approach it not with any degree of approaching]. (TA.) — You say also, مَا أَسَفُّ مِنْ بَتَايِهِ He obtained not [from him, or of it, a paltry acquisition], (K, TA,) [or] anything. (TA.) — And اسف He fled from his companion, (K, TA,) running most vehemently. (TA.)

8: see 1.

R. Q. 1. سَفَّفَ (K,) inf. n. سَفْسَفَةٌ, (S, M,) He cleared, or sifted, (اتَّخَذَ,) flour, (S, M, K,) and the like, (S, K,) with the مَنْخَل [or sieve], and the like. (L, TA.) One says, سَمِعْتُ سَفْسَفَةَ النَّخْلِ [I heard the sifting of the sieve]. (TA.) — And سَفَّفَ عَمَلَهُ † He did his deed imperfectly, or not soundly. (IDrd, M, K, TA.) — And سَفَفَتِ الرِّيحُ The wind raised the fine dust, blowing a little above the surface of the earth. (TA.)

R. Q. 2. لَا تَزَالُ تَسَفْسَفُ فِي هَذَا الْأَمْرِ a phrase mentioned by Ibn-'Abbád as meaning Thou wilt not cease to destroy, or bring to nought, this thing, or affair. (O, TA.)

سَفُّ, with the ف quiescent, i. q. سَوْف; as in the phrase سَفُّ تَفْعَلُ [Thou wilt do such a thing]: mentioned by Th. (M. [See art. سوف; and see also the letter س.])

سَفُّ, accord. to the K, or سَفُّ, with kesr, accord. to Sgh, [in the O,] (TA,) A spadix, or a spathe, (طَلْعَةٌ) of a male palm-tree. (AA, O, K) — See also سَفُّ.

سَفُّ: see what next follows.

سَفُّ and سَفُّ, (O, K,) or the former and سَفُّ, (so in a copy of the M,) The serpent called أَرْقَمُ: (AA, O, K:) or the serpent that flies (M, O, K) in the air: (M, O:) and sometimes peculiarly applied to the أَرْقَمُ: (M:) or the male serpent. (O.) And the Hudhalee poet Ed-Dákhil Ibn-Harám uses the first of these words as meaning † A man like a سَفُّ. (M.) — See also سَفُّ.

سَفَّةُ [an inf. n. un.]: see 1.

سَفَّةُ A plait of palm-leaves, (M, K, TA,) i. e. a سَفِيْفَةٌ, (TA,) made according to the measure of the زَيْبِل or the جَلَّةُ [of which it is to form a part]. (K, TA.) — And A thing of the kind termed قَرَامِلُ [pl. of قَرْمَلٌ], (K, TA,) [i. e. a plait] of [goat's] hair, or of wool, (TA,) which a woman attaches to her [plaits of] hair: it was not disapproved by Ibráheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: IATH explains it as a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened [thereby]. (TA.) — A small portion, (سَعْبَةٌ,) and (S) a handful, (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) — See also what next follows.

سَفُوفُ Medicine, (S, M, Mṣb, K,) and meal of parched barley or wheat, (S, M,) and the like of either of these, (M,) or anything dry, (Mṣb,) taken [into the mouth], (S, M, K,) or eaten, (Mṣb,) not moistened, (S, M, Mṣb, K,) or not kneaded [with water &c.]; (S;) and سَفَّةٌ signifies the same; (M, K;) each a subst. from سَفَفْتُ السَّوِيْقَ and الدَّوَاءَ &c. (M.) — Also Blackness of the gum. (M, TA.)

سَفِيْفٌ Woven [with the fingers, or plaited,] of palm-leaves. (KL.) — [And hence,] The girth of the رَحْل [or camel's saddle], (S, M, K,) and of the [women's vehicle called] هَوْدَج: (M:) the fore-girth of the رَحْل; because made broad, like the سَفِيْف of palm-leaves. (T, TA.) [See also the next paragraph.] — A certain plant. (IDrd, K.) — The sharpness of the ears of the wolf. (M, TA.) — And السَفِيْفُ is A name of Iblees: (O, K:) so says AA: (O:) in one or more of the copies of the "Nawádir," السَفْفُ. (TA.)

سَفِيْفَةٌ A thing woven [with the fingers, or plaited,] of palm-leaves: (S, O:) a piece of woven [or plaited] work of palm-leaves (K voce عَرَقٌ) &c.: (TA ibid.:) pl. سَفَائِفُ. (TA.) See سَفَّةٌ, first sentence. — A wide belly-girth with which a رَحْل [or camel's saddle] is bound, or fastened. (M.) [See also سَفِيْفٌ.] — The appertenance [or suspensory] of a water-skin (قِرْبَةٌ), which the carrier of the قِرْبَةَ puts over his chest [when carrying the قِرْبَةَ on his back]. (K voce عَرَقٌ.) — See also جَبَانٌ. — A [receptacle for dates, such as is called] دَوْخَلَةٌ, [made of palm-leaves,] before it is woven. (M, TA.) — And [the pl.] سَفَائِفُ signifies Wide ribs: or, as some say, all the ribs. (M.)

سَفْسَفٌ A certain plant; (M, TA;) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the عَعْفَزُ, which is the مَرَزَنْجَوِش [or marjoram]. (TA.) — See also سَفِيْفٌ.

سَفْسَافٌ The dust of flour, that rises, (K,) or flies and rises, (TA,) at the sifting. (K, TA.) — The fine particles of dust: (S, Mgh, K:) or such as rises, or spreads, of dust. (M.) — Hence, (Mgh,) سَفْسَافُ الشَّعْرِ (Mgh, K) † What is bad of poetry, (K, TA,) imperfectly, or unsoundly, done. (TA. [In the CK, الشَّعْرُ is erroneously put for الشَّعْرُ; and Freytag appears to have read الشَّعْرُ.]) سَفْسَافٌ signifies † Bad poetry: and † anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K. [Compare the Hebr. שְׁפָפָה, occurring with the article, and with the quiescent, in Numbers xi. 4.]) † Such as is bad of natural dispositions. (M.) And † A contemptible, or despicable, thing or affair. (S, K.) It is said in a trad., إِنَّ اللَّهَ يُحِبُّ مَعَالِي الْأُمُورِ وَيُبْغِضُ سَفْسَافَهَا, (S, M, Mgh, TA,) or يُكْرَهُ سَفْسَافَهَا, (S, TA,) i. e. † [Verily God loves lofty things, or things whereby one acquires eminence or nobility, and] hates paltry, and mean, things. (Mgh, Sgh, TA.)

سَفَانِي signifies [also] † An action, and a saying, in which is no good. (Ham p. 232; where the foregoing trad. is cited as an ex.) And † Any bad wind: (TA:) [or] **سَفَانَةٌ** signifies a wind running a little above the ground; and so **سَفْفَةٌ**: (M:) or the latter, a wind that raises the fine dust, and runs a little above the ground. (S, K.) — **حَلَفَ سَفَانًا** † A false, or lying, swearing, in which is no ratification. (TA.)

سَفَائِفٌ Vehement hunger. (Ibn-'Abbád, K.)

سَفَّ [act. part. n. of **سَفَّ**, q. v.]. — Anything cleaving, or sticking, to another thing. (A'Obeyd, TA.) — **مَرَّ سَفًّا** He passed by fleeing from his companion, running most vehemently. (Ibn-'Abbád, TA.)

سَفْفَةٌ: see **سَفَانًا**, last sentence but one. — Also, without the **س**, † *Ungenerous, or mean, in giving.* (S, M.)

سَفَح

1. **سَفَحَ**, (S, A, Mṣb, K,) aor. **سَفَحَ**, (Mṣb, K,) inf. n. **سَفْحٌ**, (Mṣb,) [and app. **سَفُوحٌ** also, mentioned in what follows,] *He poured out, or forth, water: (S, A:) and he shed blood, (S, A, Mṣb, K,) the blood of another; (S, A:) and tears; (Mṣb, K:) inf. n. as above, and سَفُوحٌ: (K:) or سَفَحَتِ الْعَيْنُ دُمْعَهَا [the eye shed its tears]. (A.)* The saying, in a trad., **فَقَتَلَ عَلَى رَأْسِ الْمَاءِ حَتَّى سَفَحَ الدَّمَ الْمَاءَ** has been explained as meaning [And he slew at the head of the water so that] the blood covered the water: but I Ath says that this is not consistent with the language; for **سَفَحَ** signifies the act of “pouring out, or forth;” and that the meaning may therefore be, that the blood made the water to pour forth; like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) — **سَفَحَ فِي الْأَرْضِ** † [He was stretched, or extended, upon the ground], said of a camel. (K.) — The verb is also used intransitively; you say, **سَفَحَ الْمَاءَ**, (Mṣb,) and **الدَّمْعُ**, inf. n. **سَفُوحٌ** and **سَفْحَانٌ** (O, K) and **سَفْحٌ**, (K,) *The water, (Mṣb,) and the tears, (O, K,) poured out, or forth.* (O, Mṣb, K.)

2. **سَفَحَ**, inf. n. **تَسْفِيحٌ**, † *He did a deed that profited him not; (K;) likened to the arrow called السَّفِيحُ.* (TA.)

3. **سَفَّحَهُ**, inf. n. **سَفَّاحٌ**, and perhaps **مُسَافِحَةٌ** also, *He contended with him in the shedding of blood.* You say, **بَيْنَهُمَا سَفَّاحٌ** *Between them is a shedding of blood.* (TA.) — And [hence,] **بَيْنَهُمَا سَفَّاحٌ** † *Between them two is a contending in fight: or, in hocking [of camels] (مُعَاوَرَةٌ).* (A, TA.) — And **سَفَّاحٌ** and **مُسَافِحَةٌ** also signify † *The committing fornication with another; (S, A, Mṣb, K;) تَسَافَحٌ † *as also* † *لِأَنَّ الْمَاءَ يُصَبُّ ضَائِعًا* [which is said of more than one pair]. (K.) You*

say, **سَفَّحَهَا** † *He committed fornication with her.* (A, Mṣb.) And **سَفَّحَتْهُ** † *She committed fornication with him: (L:) or she abode with him in the practice of fornication.* (TA.) [In all the copies of the S that I have been able to consult, three in number, I find **سَفَّحَتْ**.] And **فِي التَّكَاجِ فِي غَنِيَّةٍ عَنِ السَّفَّاحِ** † [In marriage is that which renders one in no need of fornication]. (A, Mṣb.) In the Time of Ignorance, when a man demanded a woman in marriage, he said, **إِنِّكَ حِينِي**; and when he desired fornication, he said, **سَافِحِي**. (TA.)

4. **أَجْرُوا سَفَّاحًا** † *They made [horses] to run without a wager.* (K.) [App., like 2, from **السَّفِيحُ**, the arrow thus called.]

[5. **تَسَفَّحَ**, accord. to Freytag, signifies *It was, or became, poured out, or forth: but he names no authority for this.*]

6. **تَسَافَحُوا الدَّمَاءَ** [They mutually shed blood; lit., bloods]. (A.) — See also 3.

سَفْحٌ The base, foot, bottom, or lowest or lower part, (أَصْلٌ, K, or **أَسْفَلٌ**, S, A, K,) of a mountain, (S, A, K,) which is the part whereinto is poured (**يُسْفَحُ**) the water [from the parts above]; i. e. the part where the side thereof rests upon the ground: (S: [as also **صَفْحٌ**:] or the [part called] **عَرْضٌ** thereof, [see this word,] that rests its side upon the ground: or the **حَضِيضٌ** [app. as meaning the low ground at, or by, the base, or foot,] thereof: (K:) or the spreading part thereof: (A: [there said to be in this sense tropical; but why, I see not:]) or the face thereof: (Mṣb:) or the lowest, or lower, part thereof, where it is rugged: (Ham p. 80:) pl. **سَفُوحٌ**. (K.) — [The pl.] **سَفُوحٌ** also signifies *Rocks that are soft, or smooth, (K, TA,) and slippery.* (TA.)

سَفُوحٌ: see **سَافِحٌ**. You say **جَفَنَ سَفُوحٌ** [An eyelid shedding copious tears]. (A.)

سَفِيحٌ A sack; syn. **جَوَالِقٌ**: (K:) **سَفِيحَانٌ** signifies a pair of sacks which are placed (S, L) upon a camel, (L,) like the **خُرُوجُ**. (S, L.) — And A thick, or coarse, [garment of the kind called] **كِسَاءٌ**. (O, K.) — **السَّفِيحُ** [incorrectly written by Freytag as **سَفِيحَةٌ**, as on the authority of the S,] is the name of *An arrow used in the game called المَيْسِرُ, to which no portion pertains: (S, A, * K:) it is the fourth of the arrows to which the term غُفْلٌ is applied, which have no notches, and to which is assigned no portion and no fine; these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called المَصْدَرُ; the next, المِضْعَفُ; the next, المَنْبِيحُ; and the next, السَّفِيحُ.* (Lh, TA.) — See also **مُسَافِحٌ**.

سَفَّاحٌ A shedder of much blood. (A.) [Hence,] **السَّفَّاحُ** is the name of *A sword of Homeyd Ibn-Bahdal.* (K.) — [Hence also,] † *A giver of many gifts; or one who gives much.* (K.) — And † *Chaste [or rather fluent or eloquent] in*

speech; syn. فَصِيحٌ: (K:) or possessing ability for speech. (S.)

سَافِحٌ *Pouring out, or forth; (O, L, Mṣb, K;) applied to water, (A, Mṣb,) [and blood,] and tears (دَمْعٌ): (O, L, K:) [accord. to some, unacquainted with the intrans. verb سَفَّحَ, a possessive epithet, i. e.] meaning ذُو سَفْحٍ: (Ham p. 709:) syn. with سَفُوحٌ, [or rather this is an intensive epithet,] and سَفُوحٌ also is syn. with سَفُوحٌ; (TA;) or [rather] signifies *poured out, or forth; (A, * L, Mṣb;) and is applied to water, (A, Mṣb,) and tears (دَمْعٌ).* (L.)*

أَسْفَحُ † *Bald in the fore part of the head; (K;) as also أَسْفَحٌ (TA) [and أَصْفَحُ].*

[**مَسْفَحٌ** A place where water is poured out, or forth; and where blood, and tears, are shed: pl. **مَسَافِحٌ**.] One says, **لِلْوَادِي مَسَافِحٌ** *The valley has places where it pours out, or forth.* (A, TA.)

مَسْفَحٌ † *One who does a deed that profits him not.* (K.) [See 2.]

مَسْفُوحٌ: see **سَافِحٌ**. — [Hence,] applied to a camel, it means **قَدْ سَفِحَ فِي الْأَرْضِ وَمَدَّ** † *[Stretched, or extended, upon the ground; وَمَدَّ being an explicative adjunct]. (K.) — † Wide. (K.) You say نَاقَةٌ نَاقَةٌ مَسْفُوحَةٌ* † *A she-camel wide in the arm-pit.* (A, K.) And **جَمَلٌ مَسْفُوحٌ الصُّلُوعِ** † *A camel [wide i. e.] not contracted in the ribs.* (A, TA.) — † *Thick, coarse, or big. (K.) — You say also, إِنَّهُ لَمَسْفُوحٌ الْعُنُقِ*, meaning † *Verily he is long, and thick, coarse, or big, in the neck.* (TA.) — And **السَّفُوحُ** is the name of † *A horse of Şakhr Ibn-'Amr Ibn-El-Hārith.* (K.)

مُسَافِحَةٌ † *A fornicator. (TA.) And مُسَافِحَةٌ* † *A fornicatress; (TA;) a woman who does not abstain from fornication.* (Abou-Is-hāk, TA.) **ابْنُ مُسَافِحَةٍ** means † *A son of a fornicatress; (TA;) and [in like manner] سَفِيحٌ* † *a son who is the offspring of fornication.* (Sgh, TA in art. **عَرُوضٌ**.)

سَفَدٌ

1. **سَفَدَ** and **سَفَدَ**, (S,) or **سَفَدَ عَلَى الْأُنثَى** and **سَفَدَهَا** (K,) or **سَفَدَهَا** (M, Mṣb) and **سَفَدَهَا**, (M, A,) aor. of the former **سَفَدَ**, (S, M, Mṣb, K,) and of the latter **سَفَدَ**, (M, K,) inf. n. **سَفَادٌ** (S, M, Mṣb) and **سَفَدٌ**, which are of both the verbs; (M;) and **سَفَدَهَا**, inf. n. **سَفَادٌ**; (A;) *He leaped the female: (S, K:) said of a bird, (A, Mṣb,) &c.; (Mṣb;) or of any beast or bird of prey; (Aṣ, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (S, TA) and of a camel (Aṣ, S, TA) and of a bull and of a beast of prey and of a bird; (S, TA;) and, in poetry, of a swimmer [app. meaning a fish]: (M, TA:) sometimes, also, it is used to convey an allusion to **الْجَمَاعُ** [relating to human beings]. (A.)*

2. **تَسْفِيدُ اللَّحْمِ** † *The arranging of the flesh-*

meat upon the سَفود, to roast: (K:) Z [app.] makes it tropical, by his derivation of سَفود [q. v.]. (TA.)

3: see 1: — and see also 6.

4. اسفده He made him to leap [the female]. (S, *K, *PS, TK.) — اسفدني تيسك, mentioned by Lh, means Lend me thy he-goat in order that he may leap my she-goat: and Umeiyeh Ibn-Abi-Salt uses its pass. part. n. metaphorically in relation to the زند [or piece of stick used for producing fire]; saying,

• وَالْأَرْضُ صَيْرَهَا إِلَهُهُ طَرِيقَةً
• لِلْمَاءِ حَتَّى كَلَّ زَنْدٌ مُسْفَدٌ

[And the land, God made it to be soaked by the water, so that every زند was lent; no man being able to go far enough to cut one for himself]. (M, TA.)

5. تسفد فرسه He mounted his mare from behind; (M;) as also استسفدها: (AAF, M:) or استسفد he came to his camel from behind, and mounted him: (IAar, K:) and [in like manner] تسفده i. q. تعرقه, (K,) i. e. he mounted him from behind. (TA.)

6. تسافت السباع (S) الطيور (A), or تسافت السباع (K) الطيور (TA), and تسافت الشياه (Msb, [perhaps a mistranscription for تسافت]) The beasts of prey [and the birds and the sheep or goats] leaped one another. (TK.)

10: see 5, in two places.

سفد اللجاج A certain game, in which boys arrange themselves one behind another, every one laying hold upon the حُجْرَة [or uppermost part of the waist-wrapper] of his fellow, from behind him. (T in art. جعر, and TA.)

سَفود A mare that is not allowed to be leaped [by the stallion] until she has completed her مَنِيَة, which is a period of twenty days. (Kr, M.)

سَفود (S, M, Msb, K) and سَفود (M, TA) + An iron instrument, (S, M, K,) with curved prongs, (M, TA,) with which flesh-meat is roasted: (S, K:) Z makes it to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA:) pl. سَفَائِدُ. (Msb, TA.) [For instances of substs. similar to سَفود and سَفود, see سَبوح.]

سَفند and سَفند Wine: (K:) the etymologists assert that its د is a substitute for the ط in سَفند, which is one of the names of wine. (TA.)

سَفند pass. part. n. of 4, q. v.

سفر

1. سَفَر (S, M, A, K,) aor. ʔ, inf. n. سَفَر (M, K,) He swept a house, or chamber, (S, M, A, K,) &c. (M.) — And He, or it, [swept away; or took away, or carried off, in every direction: and] dispersed: (M, K:) and removed, took off, or stripped off, a thing from a thing which it covered. (M* A, *K.) You say, سَفَرَتِ الرِّيحُ

التُّرَابَ, and الوَرَقَ, † The wind swept away the dust, and the leaves: or took them away, or carried them off, in every direction. (M.) And سَفَرَتِ الرِّيحُ الغُيْمَ † The wind dispersed the clouds: (M, TA:) or † removed the clouds from the face of the sky. (A, * TA.) And you say of a woman, سَفَرَتْ, (S, M, A, Mgh, K,) aor. ʔ, (M,) inf. n. سَفَر (M, Mgh,) meaning She removed her veil (M, A, Mgh) عَنْ وَجْهِهَا from her face: (A, M:) and [elliptically] (M) she uncovered her face: (S, M, K:) [for] سَفَرَتِ الشَّيْءَ, [being for سَفَرَتِ عَنِ الشَّيْءِ,] aor. ʔ, inf. n. سَفَر [or سَفَرُ?], signifies I uncovered the thing; made it apparent, or manifest: (Mgh:) [but accord. to Mtr,] the phrase تَسْفِرُ وَجْهَهَا [meaning she uncovers her face] is of weak authority. (Mgh.) — Hence, i. e. from سَفَرَتْ meaning “she uncovered her face,” (M,) سَفَرَتْ بَيْنَ الْقَوْمِ (S, M, Mgh, * Msb, K,) aor. ʔ (S, Msb, K) and ʔ, (K,) inf. n. سَفَارَة (S, Mgh, Msb, K) and سَفَر and سَفَارَة (K,) † I made peace, effected a reconciliation, or adjusted a difference, between the people; (S, Mgh, Msb, K;) because he who does so exposes what is in the mind of each party: (TA:) or I exposed what was in the mind of this and the mind of this in order to make peace, &c., between the people. (M.) [See also سَفَارَة, below.] — [And likewise, perhaps, from سَفَرَتْ meaning “she uncovered her face,”] سَفَرَتِ الشَّمْسُ, aor. ʔ, inf. n. سَفَر, † The sun rose. (Msb.) — See also 4, in two places. — سَفَر (S, Msb,) aor. ʔ, (S,) or ʔ, (Msb,) inf. n. سَفَر (S,) or سَفَر (Msb,) [the former of which inf. ns. perhaps indicates a radical relation to سَفَرَتْ said of a woman, and of the sun, expl. above,] He went forth to journey: (S, Msb:) this verb, however, in this sense, [which appears to have been unknown, or not acknowledged, by the authors of the M and K, (see مسافر,)] is obsolete; but its inf. n. سَفَر is used as a simple subst. (Msb. [See 3, the verb commonly used in this sense.]) — [Hence, app.,] سَفَرَتْ شَخْمَهُ † His fat went away. (A, TA.) — and سَفَرَتِ الْحَرْبُ † The war declined; syn. وَلَّتْ. (A, K.) — سَفَرِ الْكِتَابِ (S, A,) aor. ʔ, inf. n. سَفَر (S,) He wrote the book, or writing. (A. [See سَفَرُ الْبَحْرِ,] (S, K,) or سَفَرَهُ بِالسَّفَارِ (M,) aor. ʔ, (M, K,) inf. n. سَفَر (M;) and اسفوه (AZ, M, K,) inf. n. إسْفَار; (TA;) and سَفَرَهُ (Kr, M, K,) inf. n. تَسْفِير; (TA;) He put the سَفَار [q. v.] upon the nose of the camel. (S, M, K.) — سَفَر الغنم He sold the best of the sheep, or goats. (K.)

2. سَفَره, inf. n. تَسْفِير, He sent him to go a journey. (K, TA.) — سَفَر الإبل (K,) inf. n. as above, (TA,) He pastured the camels between sunset and nightfall, and in the سَفِير (K, TA,) i. e., the whiteness [of the sky] before night: (TA:) or he fed the camels with سَفِير [q. v.]: (so in the O:) and سَفَر فرسه, inf. n. تَسْفِير, He fed his horse with سَفِير: or he kept him continually

going, and trained him, in order that he might become strong to journey. (JM.) — سَفَر النَّارِ, (K,) inf. n. as above, (TA,) He made the fire to flame, or blaze; (K, TA;) kindled it; or made it to burn, burn up, or burn brightly or fiercely. (TA.) — See also 1, last sentence but one.

3. [سافر is trans. and intrans.] You say, سَافِرَ الرِّيحَ بِسَافِرٍ بَعْضُهَا بَعْضًا [The winds vie, one with another, in sweeping the ground, effacing one another's traces]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S, *K, *TA.) — And سافر, inf. n. سَفَارَة (S, Msb, K) and سَفَار (S, K,) He journeyed, or went, (K,) or went forth to journey, (S, Msb,) إِلَى بَلَدٍ كَذَا [to such a country, or town]. (S, K.) And سَافَر سَافِرًا بَعِيدًا [He journeyed, or went, a far journey]. (A, Mgh.) [See also 1.] — [Hence,] † He died. (K.) — And † سَافَرَتِ الشَّمْسُ عَنِ كَيْدِ السَّمَاءِ † [The sun declined from the middle of the sky]. (A.) — And † سَافَرَتْ عَنْهُ الْحُمَى † [The fever departed from him]. (A.)

4. اسفرت الشجرة The tree had its leaves blown off [and swept away] by the wind; (K, * TA;) they having become changed in colour, and white. (TA.) — And اسفر, (inf. n. إسْفَار, Mgh, Msb,) It (the dawn, or daybreak,) shone, (T, S, M, A, Mgh, Msb, K,) so that there was no doubt respecting it; (T, TA;) as also سَفَر (M, K,) aor. ʔ, (K,) inf. n. سَفَر: (TA:) it has a special relation to colour; meaning it shone in colour. (B, TA.) — It (the moon) caused a shining [in the sky] before its rising. (M.) — † It (a man's face) shone (S, M) [with happiness (see مُسْفِر)]; or with beauty; for you say, اسفر حسنا; (S;) as also سَفَر: (M:) or became overspread with beauty. (Msb.) — And He entered upon the time of dawn, or daybreak; (M;) or the time when the dawn became white. (K.) The Prophet said, اسفروا بالفجر, meaning Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines, or becomes white: (S, * Msb:) or when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it; accord. to Esh-Sháfi'ee and Ibn-Hambal and others: (T, TA:) or prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white: (S, TA:) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not manifest: (TA:) or اسفروا بالصلاة means he performed prayer in the shining of the dawn: and the ب is for the purpose of making the verb transitive. (Mgh.) — اسفرت الحرب † The war became vehement. (A, K.) — See also 1, last sentence but one.

5. اسفرو means اسفرو, (O, K,) i. e. He came in [the time of] the whiteness of day [either before sunrise or after sunset]. (TA.) — And اسفرت الإبل The camels pastured between sunset and nightfall, (O, K,) and in the سَفِير (K, TA,) Digitized by Google

i. e. the whiteness [of the sky] before night. (TA. [But see 2, second sentence.] تسفر تسفر (O, K, TA) عَنْ وَجْهِهِنَّ (O, TA) i. q. استسفرنَّ (O, K, TA.) i. e. He sought the brightest of the women in face and in beauty (TA, TK*) for marriage. (TK.) — And تسفر تسفر He attained, or obtained, somewhat of the object of his want (O, K, TA) before its becoming beyond his reach. (TA.) — And تسفر تسفر He sought to obtain of such a one the half (التصّف, O, K, TA [in the CK التصّف, by which, if it be correct, may perhaps be meant what was equitable, and التصّف may bear the same interpretation,]) of a claim (تبعه) that he had upon him. (O, K, TA.) — تسفر التسفر The skin received, or had, a mark, or an impression: (O, K:) from سفر meaning أثر. (TA.)

7. انسفر الغيم + The clouds became dispersed: (M, TA:) [or] became removed from the face of the sky. (TA.) — انسفر مقدر رأسه من الشعر + The fore part of his head became divested of the hair. (S, K*) — انسفر الإبل في الأرض + The camels went away into the country, or land. (M, K*)

9. اسفر السمس, inf. n. اسفر, app. means The sun became white, previously to setting.] See سفر.

10. استسفر النساء: see 5. — He sent him as a سفير [q. v.]. (JM.)

سفر: see مسافر, in two places. — Also A mark, an impression, a trace, or a vestige, (أثر, K, TA.) remaining: (TA:) pl. سفور. (K.) [Accord. to Freytag, it occurs in the Deewán El-Hudhaleeyen as meaning The track, or trace, of a surge, or torrent.]

سفر A book, or writing: (S, M:) or a great, or large, book: or a section of the Book of the Law revealed to Moses: (M, K:) or a book that discovers, or reveals, truths: (TA:) or a book is thus called because it discovers things, and makes them evident: (M:) pl. أسفار. (S, M.) — With respect to the saying of Aboo-Şakhr El-Hudhalee,

• لِلْيَلَىٰ بِذَاتِ الْبَيْتِ دَارَ عَرَقْتَهَا •
• وَأُخْرَىٰ بِذَاتِ الْجَيْشِ آيَاتَهَا سِفْرًا •

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, To Leylâ there was in Dhât-el-Beyn an abode that I knew, and another in Dhât-el-Jeysh whereof the marks, or traces, are effaced:] IJ says, [app. holding the meaning to be, the marks, or traces, whereof are (like those of) an ancient book, such as a portion of the Mosaic Law,] the last word should be from the phrase سَفَرَتِ الْبَيْتَ, i. e. "I swept the house, or chamber;" as though the writing were swept off from the طرس [or "written paper" or the like, to which the poet seems to compare the site of the abode in Dhât-el-Jeysh]. (M, TA.)

سفر Journey, or travel; the act of journeying or travelling; (S, A, K;) contr. of حضر: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or the act of going forth to journey; an inf. n. used as a simple subst.: (Msb:) [therefore] the pl. is أسفار: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is سفر:] you say, كَانَتْ سَفْرَتُهُ قَرِيبَةً [His journey was near]: and the pl. of سفر, accord. to rule, is سفرات. (Msb.) In law, [as relating to the obligation of fasting &c.,] The going forth with the intention of performing a journey of three days and nights, or more. (KT.) — Also The whiteness of dawn or daybreak: (A:) or the whiteness of the day: (S, M:) and i. q. صباح [dawn, or morning, or forenoon; but app. here used in the first of these senses]: (M:) and سفير, the whiteness [of the sky] before night: (A, TA:) or the former, the remains of the whiteness of day after sunset. (K.) You say أسفرا i. e. صباحا [app. as meaning In the dawn]. (A.) And the prose-rhymer says, إِذَا طَلَعَتْ إِذَا طَلَعَتْ الشَّعْرَى سَفْرًا لَمْ تَرَفِيهَا مَطْرًا i. e. When Sirius rises in the whiteness of day [meaning in the clear twilight of morning, thou seest not then rain: for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there]. (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of سفر, is, when Sirius rises at nightfall: but this is during the usual winter-rains.]) You say also, عِنْدَ اسْفِرَارِ فِي سَفْرٍ, meaning سفير, thus related, with س [in the word اسفرار (not with ص), and app. meaning I met him when the sun was becoming white, previously to the setting]. (M.) And بَقِيَ سَفْرًا [There remained a white gleam of daylight]. (A.)

سفرة: see the next preceding paragraph.

سفرة The food of the traveller; (M, K;) the food that is prepared for the traveller, (S, Msb,) or for a journey: (TA:) pl. سفور. (Msb.) This is the primary signification. (TA.) You say, أَكَلُوا السَّفْرَةَ They ate the food for the journey. (A.) — Hence, † The receptacle thereof; (TA:) the piece of skin in which it is put. (S, M, Msb, K, TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] — And hence, † The thing [whatever it be] upon which one eats: (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, سفره has the last of the significations given before this, and the thing which it

denotes is thus called because it is spread when one eats upon it. (TA.)

سفار (Lh, S, M, K) and سفارة (Lh, M) A piece of iron, (S, M, K,) or a cord, (M,) or a piece of skin, (K,) that is put over the nose [and jaws] of a camel, in the place of the حكمة [q. v.] (Lh, S, M, K) of the horse: (S, K:) or a cord that is attached to the حطام [q. v.] of a camel, a part being twisted round it, and the rest being made a rein: and sometimes it is of iron: (Lth:) pl. [of pauc., of the former,] أسفورة (M, K) and [of mult.] سفور (S, M, K) and [of either] سفائر. (M, K.)

سفير Leaves which the wind sweeps away; (M;) leaves which fall from trees (S, A, K) and which the wind sweeps away, (A,) or because the wind sweeps them away: (S:) or leaves of herbs; because the wind sweeps them away: (T, TA:) or what have fallen of the leaves of trees and of the lower portions of seed-produce. (JM.) — Also A messenger: (S:) and † a mediator; or a man who makes peace, effects a reconciliation, or adjusts a difference, between a people; (S, M, Msb;) as also سافر: (Msb:) or a messenger who makes peace, &c.: (T, Mgh, TA:) [see 1:] pl. of the former سفراء (S, M, Mgh,) and of the latter سفرة. (Har p. 255. [See also سفارة, below.]) — And † A commissioned agent, a factor, or a deputy; and the like: pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) — See also سفر.

سفرة Sweepings. (S, M, K.)
سفر بين سفرة an inf. n. of سفر in the phrase سفر بين القوم [q. v.]. (S, Mgh, Msb, K.) [And hence, The office of the سفير (q. v.). See also: De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] — Also The falling of one's hair from [above] his forehead. (Sgh, TA.) — See also سفار.

سافر [act. part. n. of 1:] A woman having her face uncovered: (S, M, Mgh, K:) pl. سوافر. (TA.) — And a horse † having little flesh: (K:) or so سافر السحر, a phrase used by Ibn-Mukbil. (TA.) — See also سفير. — And see مسافر, in two places. — Also A writer; a scribe: (Akh, S, M, K:) in the Nabathæan language سافر: (M:) pl. سفرة: (Akh, S, M, K:) which is also applied to the angels who register actions. (M, K.)

سفير: see مسفرة.

مسفر sing. of مسافر, (A,) which signifies The part that appears [or parts that appear] of the face. (S, A, K.) — [Also, or مسفر, A place of journeying or travelling: in which sense, likewise, its pl. is مسافر.] One says, بَيْنِي وَبَيْنَهُ مَسَافِرٌ بَعِيدَةٌ [Between me and him, or it, are far-extending tracts to be travelled]. (A.)

مسفر [act. part. n. of 4, q. v.:] † A face shining (A, TA) with happiness. (A.) — المسفرة

الحَمْرَةُ [in the CK (erroneously) الحَمْرَةُ] means + [The she-camel] that is somewhat above such as is termed صَهْبَاءُ [in respect of redness]. (O, K, TA.)

مَسْفَرٌ: see مَسْفَرَةٌ. — Also A man (TA) that journeys, or travels, much; (K;) and so مَسْفَارٌ: (A:) or that journeys, or travels, much, and is strong for journeying: (M:) and, applied to a camel, (S, M, A,) strong for journeying; (S, M, A, K;) fem. with ة, (S, M, K,) applied to a she-camel, (S, M,) as also مَسْفَارٌ, thus applied. (M.)

مَسْفَرَةٌ A broom; a thing with which one sweeps; (S, M, K;) as also مَسْفَرٌ, and مَسْفِرَةٌ, of which last, (expl. by مَا يَسْفَرُ بِهِ) the pl. is مَسْفِرَاتٌ. (TA.)

مَسْفِرٌ i. q. مَسْفِرٌ [i. e. One who binds books (أَسْفَارٌ, pl. of مَسْفَرٌ), or covers them with leather]. (A, TA.)

مَسْفَرٌ: see مَسْفَرٌ, in two places.

مَسْفُورٌ Distressed, or fatigued, by journeying or travel. (TA.)

مَسْفَرٌ A man journeying, or travelling; a traveller; a wayfarer; (S, M, K;) as also مَسْفَرٌ; (M, *K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذُو مَسْفَرٍ, (M,) having no verb belonging to it (M, K) that we have seen; (M;) or it is from مَسْفَرٌ, and signifies going forth on a journey: (S, M, K;) pl. of the former مَسْفَرُونَ, (S,) and of the latter مَسْفَرٌ (S, M, A, M, K) and مَسْفَرٌ (M, K) and مَسْفَرٌ; (TA;) and you also say قَوْمٌ مَسْفَرَةٌ [fem. of مَسْفَرٌ], (S, *M, M, K,) and قَوْمٌ مَسْفَرٌ, (S, M, A, M, K,) [مَسْفَرٌ being a quasi-pl. n.,] like صَحْبٌ in relation to صَاحِبٌ: (S, Mgh, M, K;) and مَسْفَرٌ is also used as a sing., (M, K,) being originally an inf. n. (TA.) — مَسْفَرَةٌ is used by Zuheyr as a name for A [wild] cow. (M, TA.)

سفرجل

سَفْرَجَلٌ [The quince; *pyrus cydonia* of Linn.;] a certain fruit, (K,) well known; (S, K;) abundant in the land of the Arabs: (AHn, TA:) it is astringent, or constipating; strengthening; diuretic; excites the appetite (K, TA) for food and venery; (TA;) allays thirst; and when eaten upon [other] food, loosens [the bowels]; and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked (K, TA) in the oven: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) and pl. سَفْرَجِجٌ: (S, K:) the dim. is سَفْرَجِجٌ and سَفْرَجِجٌ, mentioned by Az. (TA.) — سَفْرَجَلٌ *Annona glabra*; a species of custard-apple; mentioned by Forskål, Flora Aegypt. Arab., p. cxiv.] — The saying of Sb, that there is not in the language the like of سفرجل does not mean that this word is applied to anything: and in like

manner his saying that there is not in the language the like of اسفرجلت does not mean that this word is used. (TA.)

سَفَطٌ

1. سَفَطٌ, aor. ٢, (M, K,) inf. n. سَفَاطَةٌ, (M, TA,) He was, or became, cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (M, K, TA.)

4. مَا أَسْفَطَ نَفْسَهُ عَنْكَ How pleased, or content, is his mind to give thee up, or relinquish thee! syn. مَا أَطْيَبَهَا. (IAqr, K.)

5. تَسْفَطَ الخَمْرُ It (a jar) drank up, or absorbed, the greater part of the wine. (K.)

8. اسْتَفَاطَ The drinking up entirely [what is in a vessel]; syn. اسْتَفَافَ. (K.)

سَفَطٌ A thing (M, Mgh, M, K) like a جَوَاقٍ [or sack], (M, K,) or like a قَفَّةٌ [or basket woven of palm-leaves], (K,) in which are stowed perfume and similar things, (Mgh, M, K, TA,) of the apparatus of women: (Mgh, TA:) an Arabic word, well known: (TA:) pl. سَفَاطٌ. (S, M, Mgh, M, K.) — And hence, †A cashet, or small chest. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mo-hammad, asked why they had not placed the Apostle of God in a سَفَطٌ of brown aloes-wood encased with gold. (TA.)

سَفِيطٌ Cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (S, M, K.) You say, هُوَ سَفِيطٌ النَّفْسِ He is cheerful, happy, or free from straitness, and liberal, in mind: (TA:) or cheerful, or brisk, to do what is kind or beneficent. (Aq.) And نَفْسُهُ سَفِيطَةٌ بِكَذَا [His mind is pleased, or content, with such a thing]. (TA.) — Vile, or mean, and despised in all his circumstances: (M, K:) a man, (IAqr, M, K,) or thing, (IAqr, M,) of no estimation. (IAqr, M, K.) Thus it has two contr. significations. (K.) — What drop from the tree, of green unripe dates. (M, L, K. [المَسَافِطُ in the CK is a mistake for المَسَافِطُ]) — أَمْوَالُهُمْ سَفِيطَةٌ Their possessions are mixed among them. (AZ, S.)

سَفَاطَةٌ The goods, or utensils and furniture, of a house or tent. (IDrd, S, [but wanting in one copy,] M, K.)

سَفَاطٌ A maker of what is called سَفَطٌ. (TA.)

إِسْفَاطٌ (S, M, K,) so in the handwriting of J, (TA,) and إسْفَاطٌ (M, K,) also written with ص, (Aq, and K in art. صَفَطٌ,) Perfumed juice of grapes: (M, L, K:) or wine in which are aromatics: (TA:) or the upper part of wine; (AO, M, K;) the clear part thereof; (AO, TA;) so called because the jars (وَدَانٌ) have drunk up, or absorbed, the greater portion of it, (K, TA,) the clear part remaining; (TA;) or from سَفِيطٌ in the first of the senses assigned to it above: (IAqr, K,) or various wines mixed together: (TA:) or it signifies a certain sort of beverage or wine:

and is a Persian word, [originally اسْفَنْدُ] arabicized: (S, K:) or, accord. to Aq, a Greek word, (S, M,) signifying wine: (TA:) if not Arabic, all its letters are radicals: and Sb says that it is a quinqueliteral-radical word, like اِصْطَبَلٌ. (TA.)

مُسْفَطُ الرَّأْسِ A man having a head like a سَفَطٌ. (IAqr, K.)

سَفَعٌ

1. سَفَعَتُهُ السَّمُورُ, (S,) or سَفَعَتُهُ السَّمُورُ وَجْهَهُ, (K,) and النَّارُ, (S,) and الشَّمْسُ, (TA,) aor. ٢, (K,) inf. n. سَفَعٌ, (TK,) The hot wind, (S, K,) and the fire, (S,) and the sun, (TA,) smote, or burned, (S, K,) him, (S,) or his face, (K,) slightly, (S, K,) so that it altered the colour of the external skin, (S,) and, as some add, blackened it; (TA;) as also سَفَعَهُ, (K,) inf. n. تَسْفِيعٌ. (TA.) [It is app. from سَفَعَةٌ signifying "blackness tinged with redness." — [And hence,] سَفَعَهُ, aor. as above, (K,) and so the inf. n., (TA,) He made a mark upon it: and he made a mark upon it with a hot iron, or with fire. (K, *TA.) — Also, aor. as above, (L, K,) and so the inf. n., (L,) †He slapped (L, K) it, a man's face, (L,) or him, a man, (K,) with his hand. (L.) And †He struck it (a man's neck) with his expanded hand: in which sense it is also written with ص. (TA.) And †He struck him, or beat him, (K,) with a staff, or stick. (TA.) And †He (a bird) slapped it, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) with his wing, (S,) or with his wings. (K: and so [as is implied in the TA] in some copies of the S.) — سَفَعٌ بِنَاصِيَتِهِ, (Lth, S, K,) aor. and inf. n. as above, (TA,) He laid hold upon, or seized, (Lth, S, K,) and dragged, (Lth, K,) his نَاصِيَةٌ, (Lth, S, K,) i. e. the fore-part of his head (TA) [or his forelock or the hair over his forehead]: or سَفَعٌ signifies the laying hold upon, or seizing, the سَفَعَةُ of the head, i. e. the black part of its نَاصِيَةٌ. (El-Mufradát, TA.) You say, سَفَعٌ بِنَاصِيَةِ الْفَرَسِ لِيَرْكَبَهُ, [He laid hold upon, or seized, the forelock of the horse, to mount him]. (TA.) And سَفَعٌ بِرِجْلِهِ He laid hold upon, or seized, and dragged, his foot. (TA.) And سَفَعٌ بِيَدِهِ He laid hold upon his hand: (IAqr:) or he laid hold upon his hand and raised him: often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kádeef of El-Basrah. (Sgh.) It is said in the Qur [xcvi. 15], تَسْفَعَا بِالنَّاصِيَةِ; (S, K, &c.;) [or تَسْفَعَا; (see سَفَعَةُ أَلْفِ التَّوْنِ السَّفِيفَةِ in art. 1;)] the Arabs [sometimes] substituting ١ for the quiescent ن [in a case of this kind]; (Sgh;) i. e. We will assuredly take by the نَاصِيَةٌ (Az, S, TA) to the fire [of hell]: (Az, TA:) or we will assuredly lay hold upon his نَاصِيَةٌ and drag him thereby with violence to the fire: (Bd:) or we will assuredly drag him thereby to the fire: (O, K:) or we will assuredly blacken his face; the نَاصِيَةٌ being put for the face because it is the fore part thereof: (Fr, Az, K:) or we will assuredly mark him with the mark of the people of the fire, (O, K,) making his face black, and his eyes blue: (O:) or we will assuredly abase him: or, render him despicable:

(O, K:) or *we will assuredly abase him and make him to stand*: so in the L and other lexicons; for these, instead of *أَوْ لَنْقِيَّتَهُ* in the O and K, have *وَلَنْقِيَّتَهُ*, and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.) — *سَفَع*, aor. *سَفَع*, inf. n. *سَفَع*, *It (a thing) was, or became, of the colour termed سَفَعَة, i. e. black tinged, or intermixed, with red.* (Mṣb.)

2: see 1; first sentence.

3. *سَفَعَهُ*, inf. n. *سَفَعَة*, (S, TA,) † *He slapped him, being slapped by him: he struck him, or beat him, being struck, or beaten, by him: and he fought with him; namely his adversary: (TA:) [or he charged upon, or assaulted, or attacked, him, the latter doing the same; for] سَفَعَة is like مَطَارِدَة. (S.) — † He embraced him, being embraced by him. (TA.)*

5. *سَفَع* *He warmed himself, (K, TA,) بالنَّارِ with the fire. (TA.)*

8. *سَفَع* *His colour became altered by reason of fear, or the like, (K, TA,) as, for instance, disease. (TA.) — [سَفَع He, or it, became swollen, or affected with a tumour; for] سَفَع is like تَبَخَّج, (K, TA,) with ب before the ج. (TA: [in the CK تَبَخَّج.]) — سَفَع [from سَفَع] *He (a man) put on, or clad himself with, his garment: and اسْتَفَعَتْ She (a woman) put on her garments. (TA.)**

سَفَع *A mark, from fire, altering the colour of a man. (TA.) — سَفَع also signifies A garment of any kind: (K:) but mostly such as is dyed: pl. سَفَعَة. (TA.) — [And hence, perhaps,] The spathe, or spadix, (طَلْع,) of a tree called ظَمِنَج. (AA, T in art. ظَمِنَج.)*

سَفَع: see *أَسَفَع*, of which it is pl., though sometimes used as a subst.

سَفَعَة: see *سَفَعَة*.

سَفَعَة + *A stroke from a devil: (TA:) or a touch of madness or diabolical possession, in a person, as though a devil had laid hold upon his نَاصِيَة (S, TA: [see سَفَع بِنَاصِيَتِهِ:] or a stroke with the evil eye: (TA:) or a stroke of an [evil] eye by which one is affected from the jinn's looking at him; as also نَظَرَة: (T in art. نَظَر:) or an evil eye. (K, TA: [in the CK, for أَيْ سَفَعَة أَيْ عَيْنُ سَفَعَة أَوْ عَيْنُ عَيْنُ, is put سَفَعَة أَوْ عَيْنُ عَيْنُ.] One says, سَفَعَة به In him is a touch of madness, &c. (S.) And سَفَعَة أصَابَتْهُ An evil eye smote him. (K, TA.)*

سَفَعَة *Blackness tinged, or intermixed, with redness: (Lth, S, Mṣb, K:) or blackness that is not much: or blackness with another colour: or blackness with blueness; or, with yellowness; accord. to the Towshech: but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] blackness. (Mgh.) In the face, it is A blackness in the cheeks of a wan, or haggard, woman: (S:) and*

سَفَع [which is properly the inf. n. of *سَفَع*, q. v.,] *a blackness tinged with redness in the cheeks of a wan, or haggard, woman, (O, K,) and of a sheep, or goat. (O.) One says also, سَفَعَة وَجْهَهُ أَرَى فِي وَجْهِهِ سَفَعَة, I see in his face a change to blackness in consequence of anger. (TA.) The سَفَعَة of the head is The blackness of its نَاصِيَة [i. e. fore part, or forelock, or hair over the forehead]. (El-Mufradát, TA.) And سَفَع [which is the pl.] signifies *Black spots, or specks, on the face of a bull. (TA.) — Also A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground: (S, TA:) [i. e. a black, or dark, patch of ground where a house has stood:] or dung of beasts, (K, TA,) or sand, (TA,) or ashes, or sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground [around]; (K, TA;) so says Lth. (TA.)**

سَفَع [act. part. n. of *سَفَع*,] *A man laying hold upon, or seizing, the نَاصِيَة [or forelock] of his horse [to mount him]. (S,* and Ham p. 7.) — سَوَافِع [pl. of سَافَعَة,] *Burning blasts of the [wind called] سَهْم. (S, K.)**

سَفَع *Of a black colour tinged, or intermixed, with redness: (S, Mṣb:) or black: (Mgh:) applied to a man: (S:) fem. سَفَعَة: (Mgh, Mṣb:) and سَفَع [is the pl., and] signifies *blacks inclining to redness. (K.) Applied to an ostrich, i. q. أَرَبْد [which is variously explained, as signifying *Of a colour inclining to blackness, or of the colour of dust, &c.*] (TA.) And the fem., applied to a ewe, *Having black cheeks, the rest of her being white. (TA.) The masc. also signifies A wild bull: (K:) or, applied to a wild bull, it signifies *having in his cheeks a blackness inclining a little to redness. (TA.) And The hawk; (K;) because it has spots of black: (Er-Rághib:) all hawks are سَفَع: (S:) and the fem., A pigeon (حَمَامَة); because of the سَفَعَة upon its neck: (S:) or, applied to a pigeon, it signifies *of which the سَفَعَة is upon its neck, (K, TA,) exclusively of the head, (TA,) in the part on each side of the neck above the ring. (K,* TA.) It is also a name for *Sheep, or goats; used when they are called to be milked: (K:) so in the O: but in some copies, and in the TS, for the she-goat: (TA:) thus in the phrase, أَشَلْ إِلَيْكَ الْأَسْفَع [Call thou to thee the sheep, or goats, or the she-goat, to be milked]: (O, TS, K:) mentioned by Ibn-'Abbád. (TA.) — Applied to a garment, or piece of cloth, *Black. (K.) — † The pl. is also applied to The أثَانِي, (Lth, S, K,) or three stones upon which the cooking-pot is set up; (TA;) because of their blackness: (Lth, Er-Rághib:) [see حَاضِن:] and a single one thereof is called سَفَعَة: (K:) or an iron أَثْفِيَة [meaning *trivet*], (K, TA,) upon which the cooking-pot is set up; and this is said to be the primary application. (TA.) — سَفَع also signifies *The seeds, or grain, of the colo-********

cynth; (Ibn-'Abbád, K;) because of their blackness: (TA:) n. un. with ة. (K.)

سَفَع applied to a man clad in armour, *Black from the rust of the iron. (TA.) Applied to a bull, *Having black spots, or specks, on his face. (TA.)**

سَفَع A man (I'Ab) smitten by an evil eye. (I'Ab, K.) — *سَفَعُ الْعَيْنِ* A man whose eye is sunk, or depressed, in his head. (I'Ab, K.) — [See also *سَفَع*.]

سَفَع † *Striking, or beating, another, being struck, or beaten, by him. (K.) † Charging upon, or assaulting, or attacking, another who is doing the same. (K.) — [And hence,] † The lion (K, TA) that prostrates his prey. (TA.) — † Embracing. (K.) — † I. q. مَسَافِح; (Ibn-'Abbád, K;) i. e. *having sexual intercourse without marriage. (TA.)**

سفق

1. *سَفَقَ* (T, S, Mṣb, K,) aor. *سَفَقَ*, inf. n. *سَفَق*; (Mṣb;) and *سَفَقَهُ*; (T, S, Mṣb, K;) *He shut, or closed, the door; (T, S, Mṣb, K;) or locked it: (Mṣb:) and in like manner with ص [in the place of the س]. (TA.) — سَفَقَ وَجْهَهُ, (inf. n. as above, TA,) *He slapped his face. (IDrd, Mṣb, K.) [See also سَفَقَ فِي — السَفَقُ فِي الأَسْوَابِ, occurring in a trad., means *The striking of the hands [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof in the markets]: and so with ص. (TA.) — سَفَقَ أَمْرَاتَهُ, inf. n. as above, i. q. أصَابَهَا [app. meaning *He compressed his wife; like أصَابَ مِنْهَا. (TA.) — سَفَقَ, (S, Mṣb, K,) aor. سَفَقَ, (K,) inf. n. سَفَقَة, (S, Mṣb,) *It (a garment, or piece of cloth,) was thick, substantial, close, or compact, in texture; (T, S, Mṣb, K;) not سَخِيف; (T;) contr. of سَخِف: (Mṣb:) [and so سَفَقَ.]*****

4: see above, first sentence. — *سَفَقَ الغَنَمَ* *He milked the sheep, or goats, but once in the day: and so with ص. (TA.) — سَفَقَ الثَّوْبَ* *He (a weaver) made the garment, or piece of cloth, thick, substantial, close, or compact, in texture. (TA.)*

7. *سَفَقَ* *It (a door) became shut, or closed: (S, TA:) and so with ص. (TA.)*

سَفَقَ *He sold and bought with him: he made a covenant, a compact, an engagement, or the like, with him: or he promised, or swore, allegiance to him: (O, K:) occurring in a trad., related thus and with ص. (TA.) — And اسْتَرَبَيْتَ الشَّيْئَيْنِ سَفَقَةً وَاحِدَةً (O,) or فِي سَفَقَةٍ وَاحِدَةٍ (K,) *I purchased the two things by a single act of purchasing. (O, K.)**

سَفَقَ, applied to a garment, or piece of cloth, *Thick, substantial, close, or compact, in texture. (T, S, Mṣb, K.) — And [hence,] سَفَقَ الْوَجْهَ † A man (S, O, TA) having little shame. (S, O, K, TA.)*

سَفِيْقَة *A broad, thin, long piece of wood, which is put, or laid down, and upon which are then wound the [mats of reeds called] بُوَارِي (Lith, O, K,) above the house-tops of the people of El-Bagrah. (Lith, O. [See also سَفِيْقَة.] — And Any piece of gold, and of silver, or other metal, that is beaten thin and long. (Lith, O, K.* [See, again, سَفِيْقَة.]*

سَفَكَ

1. **سَفَكَ**, aor. ʔ (S, M, O, Mṣb, K) and ʔ, (O, Mṣb, TA, &c.) inf. n. **سَفَكَ**, (S, O, Mṣb) *He shed, poured forth, or caused to run or flow, blood, (S, O, Mṣb, K, TA,) and tears, (S, O, Mṣb, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.) — And [hence,] سَفَكَ الْكَلَامَ (K,) inf. n. as above, (TA.) † He poured forth speech profusely, (K, TA,) with haste, or quickly. (TA.)*

2. **سَفَكَه**, inf. n. **تَسْفِيْكُه**, *He fed him (i. e. his guest) with something whereby to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; i. q. نَهَجَه (O, TA.)*

6. **تَسَفَكُوا** *[They contended together in the mutual shedding of blood]. (TA in art. نَجَز.)*

7. **اسفك**, said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *It was, or became, shed, poured forth, or caused to run or flow; or it poured forth, or flowed. (K, TA.)*

سَفَكَة *A portion of food that is presented to a guest, to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; like نَهَجَة. (IAṣr, O, K.*)*

سَفُوك : see سَفَاك, in two places. — Also † The soul: (K:) [like كَذُوب : app. because of its proneness to lying.]

سَفِيْك Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *Shed, poured forth, or caused to run or flow; as also مَسْفُوك (K, TA.)*

سَفَاك One who sheds blood, and tears, much; (Mṣb;) [as also مَسْفُوك.] You say **سَفَاكٌ لِلرَّمَاءِ** *A great shedder of blood. (TA.) — And † Eloquent; (Kr, K;) an able speaker. (S, K.) — And † Mendacious; a great, or habitual, liar; (TA;) as also مَسْفُوك (K,) or مَسْفُوكٌ. (TA.)*

سَفَاك *Shedding, or pouring forth, blood and tears [&c.]. (Mṣb.) You say عَيْنُونَ سَوَافِكُ Eyes shedding, or pouring forth, tears. (TA.) — And ذُمُوعٌ سَوَافِكُ [Tears pouring forth; properly] meaning ذَوَاتٌ سَفَاك [having a shedding or pouring forth], the latter word being pl. of سَفَاكَة: so as used in a verse of Mutemmim Ibn-Nuweyreh: but the obviously-right expression is مَسْفُوكَة. (Ham p. 370.)*

مَسْفُوكٌ † *Loquacious; garrulous. (K, TA.)*

مَسْفُوكٌ : see نَسْفِيْك and سَفَاك.

سَفَلَ

1. **سَفَلَ**, aor. ʔ; (M, MA, Mgh, O, Mṣb, K;) and **سَفَل**, aor. ʔ; (M, Mṣb, K;) and **سَفَل**, (O, K,) aor. ʔ; (K;) inf. n. (of the first, Mgh, Mṣb, TA, and of the last, TA) **سَفُولٌ** (M, MA, Mgh, Mṣb, K) and **سَفَالٌ** (M, MA, K, TA, in the CK [erroneously] **سِفَال**) and of the second **سَفَالَة**; (TA;) and **تَسْفَل**; (M, K;) *He, or it, was, or became, low; (M, Mgh, O, K;*) the first contr. of عَلَا; (Mgh, O;) and the third, of عَلِي; and † both are said of a man; (O;) and سَفُولٌ and سَفَالٌ being the contr. of عَلُو and عَلَا: (S, K;) or became lower than another: (Mṣb:) [and] the first signifies it descended, subsided, or sank downwards. (MA.) Hence the phrase بِنْتٌ بِنْتٌ بِنْتٌ بِنْتٌ † [A daughter of a daughter of a daughter, and if she be lower in descent]: سَفَلَتْ, i. e. with damm to the ف, in this case, is a mistake. (Mgh.) And مَنَزَلَتُهُ عِنْدَ الْأَمِيرِ سَفَلَتْ † [His station with, or in the estimation of, the commander, governor, or prince, was, or became, low, or lower]. (TA.) And **أَمْرُهُمْ فِي سَفَالٍ** † [Their case is in a low state]. (TA.) And **سَفَلٌ فِي الشَّيْءِ**, (K, TA, [in the former of which the context implies that it is سَفَلٌ, but it is]) like نَصَرٌ, [aor. ʔ] (TA,) inf. n. **سَفُولٌ**, [It subsided in the thing;] it descended from the upper, or uppermost, part of the thing, to the lower, or lowest, part thereof. (K.) — And **سَفَلَ**, [aor. ʔ] inf. n. **سَفَالَة** (Fr, S, MA, Mgh, O, K*) and **سَفَالِيَة** (MA) and **سَفَل**, (Fr, O,) † *He was, or became, low, base, vile, ignoble, mean, or sordid; (Fr, S, MA, Mgh, O, K;*) as also سَفَلٌ, with fet-h, (Fr, O,) or سَفَل. (MA.) You say, سَفَلٌ, like قَتَلٌ, (Mṣb,) or سَفَلٌ, like كَرَمٌ (K,) فِي خُلُقِهِ, and عَمَلِهِ, (Mṣb, K,) and نَسَبِهِ, (TA,) [aor. in either case ʔ] inf. n. **سَفَلٌ** (Mṣb, K) and **سَفَلٌ** (K) and **سَفَالٌ**, (Mṣb, K,) [in the former without any indication of the syll. signs,] the last like كِتَابٌ; (K;) [and app. سَفَلٌ also accord. to the MA, as shown above;] and **تَسْفَل**, and **اسْتَفَل**; (TA;) † *He was low, base, vile, ignoble, or mean, in his lot, [or, as seems to be indicated in the Mṣb, inferior to others,] in respect of his disposition, and his deed, and his lineage: (TA.) † تَسْفَل is the contr. of جَاد. (Mṣb.)***

2. **تَسْفِيْلٌ** The act of lowering, or depressing; syn. **تَضْوِيْبٌ**. (S, O.)

3. **هُوَ يَسْفَلُ فُلَانًا** † *He vies with, or imitates, such a one in his low, base, vile, ignoble, mean, or sordid, actions. (TA.)*

5. **تَسْفَلٌ** [quasi-pass. of 2.] *The being lowered, or depressed; syn. تَضْوِيْبٌ; (S, O;) contr. of تَعَلَّى. (TA.) — See also 1, first sentence; — and the same, last sentence, in two places.*

8: see 1, last sentence.

سَفَلٌ and **سَفَلٌ** (S, M, Mgh, O, Mṣb, K) [but it is strangely added in the Mṣb that Ikt disallowed the pronunciation with damm] and **سَفَلَة** (M, K) and **سَفَالَة** (S, O, K) *The lowest, or lower, part [of a thing]; contr. of عَلُو (S, M, Mgh, O, Mṣb, K) and عَلُو (S, Mgh, O, Mṣb, K) and عَلُوَة (K) and عَلَاوَة; (S, O, K;) [and so † سَفَالَة, contr. of عَلَاوَة: كُلُّ شَيْءٍ † سَفَالَة signifies, (K,) or is said to signify, (M,) the lowest, or lower, part of anything; i. e. † أَسْفَلَة; (M, K;) and عَلَاوَتُهُ, [the contr., i. e.] أَعْلَاهُ. (M.)*

سَفَلٌ : see the next preceding paragraph.

سَفَلٌ from **سَفَلَ**, and **سَفِيْلٌ** from **سَفَلَ**, † *A low, base, vile, ignoble, mean, or sordid, man: (MA:) or † سَفِيْلٌ signifies low (سَفَالٌ) [in condition], deficient in lot, or fortune: (TA:) and † سَفَلَة, (S, M, MA, Mgh, Mṣb, K,) said by some to be from this word as signifying the "legs" (Mgh, Mṣb) of a camel (Mgh) or of a beast, or quadruped, (Mṣb,) and † سَفَلَة, (S, M, MA, Mgh, Mṣb, K,) a contraction of سَفَالَة, (S, Mgh, Mṣb,) or it may be pl. of † سَفِيْلٌ, like as عَلِيَة is of عَلِي, (Mgh,) † *low, base, vile, ignoble, mean, or sordid, persons; (S, MA, Mgh, Mṣb;) or the lowest, or lower, basest, or baser, vilest, or viler, &c., of mankind, or of people; the refuse, or rabble, thereof: (S, M, K;) and † سَفَلَة, with two kes-rehs, is a dial. var. of سَفَلَة and سَفَلَة, mentioned by Sgh and IB on the authority of Yoo and IKh, and is said to mean the lowest, basest, &c., of the low, base, &c.: the pl. of † سَفَلَة is سَفَلٌ; (TA;) one should not say, † هُوَ سَفَلَة, because this is [used only as] a pl.: (S:) the vulgar say رَجُلٌ سَفَلٌ مِنْ قَوْمِ سَفَلٌ; (S, Mgh;*) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called him سَفَلَة, (TA,) *إِنْ كُنْتُ سَفَلَة فَأَنْتَ طَائِي* (Mgh, TA,) meaning *If I be low, base, &c., in my intellect and my religion [thou art divorced]; (Mgh;) whence it seems that سَفَلَة may be applied to a single person; but this requires consideration. (TA.) † أَيْمَانُ السَّفَلَة means † [The oaths] of the ignorant: or accord. to Abo-Haneefeh, of the heretics, or schismatics: such [oaths] are said to be وَوَجِهَ اللَّهُ and وَوَجِهَ اللَّهُ. (Mgh.)***

سَفَلَة : see سَفَل : — and see also سَفَلٌ, in three places.

سَفَلَة *The legs (S, M, Mgh, Mṣb, K) of a camel (S, M, Mgh, K) or of a beast, or quadruped: (Mṣb:) because they are lowest. (M.) — See also سَفَالَة: — and see سَفَلٌ, in three places.*

سَفَلَة : see سَفَل.

سَفَلِيٌّ [Of, or relating to, the lowest, or lower, part or place;] a rel. n. from سَفَل. (TA.) [Hence, the pl. سَفَلِيُونٌ means Persons alighting,

or abiding, in the lowest, or lower, parts of a country: opposed to عَلِيُونَ. (TA in art. علو.) — It is also opposed to عَلِي [in relation to condition]: whence the saying, مَنْ يَرْحَمِ السُّفْلِيَّ مِنْ يَرْحَمِ الْعُلِيِّ † [He who has mercy on the low in condition, on him will the high in condition have mercy]. (TA.) سَفْلِيُونَ, meaning † Persons low in condition, is opposed to عَلِيُونَ, meaning “opulent persons.” (TA in art. علو.)

سَفِيلٌ: see سَفِيلٌ, in three places.

سَفَالَةٌ: see سَفَّلٌ, in two places. — One says, فِي سَفَالَةِ الرِّيحِ, and قَعَدَ سَفَالَةَ الرِّيحِ (M, K, * TA.), or بِسَفَالَةِ الرِّيحِ (S.) [He sat in, or on, the leeward side; like as one says in French, sous le vent;] in, or on, the side, or quarter, towards which the wind blew; (S, M, K, * TA;) and particularly with respect to the object or objects of the chase [in order that his smell might not be perceived thereby]: (TA in the present art. and in art. علو:) opposed to عَلَاوَتَهَا, and فِي عَلَاوَتَهَا (M, K, * TA.), or بِعَلَاوَتَهَا (S.)

سَافِلٌ Low; contr. of عَالٍ (S, M, K, * TA.) See also سَفِيلٌ: and see an ex. voce سَفَّلٌ.

سَافِلَةٌ: see سَفَّلٌ. — [Hence.] سَافِلَةُ الرَّمْحِ The half that is next to the رَجٌّ [or pointed iron shoe, or foot,] of the spear: (M, K:) [opposed to عَالِيَتُهُ. — And السَّافِلَةُ The bottom, podex, posterior, or buttocks; and the anus; syn. المَقْعَدَةُ (S,) and الدَّبْرُ; (TA;) as also السَّفِيلَةُ; syn. الدَّبْرُ. (L in art. حَجَر.)

أَسْفَلٌ Lower, and lowest; contr. of أَعْلَى (M, M, K, * TA.) fem. سَفْلَى: (TA:) and pl. أَسْفَالٌ (M, TA.) One says, صَارَ أَسْفَلٌ مِنْ غَيْرِهِ [He, or it, became lower than another]. (M, K.) And it is said in the Qur [viii. 43], وَالرُّكْبُ أَسْفَلٌ مِنْكُمْ, The caravan being in a place lower than ye; أسفل being here an adv. n.: or, as some read, أَسْفَلٌ مِنْكُمْ, i. e. being lower than ye. (M.) — ثُمَّ رَدَدْنَاهُ أَسْفَلٌ سَافِلِينَ, in the Qur [xcv. 5], means † [Then we rendered him the lowest of low: or] we reduced him to extreme old age, or decrepitude: or to a state of perishing, or passing away: or to a state of error; relating to him who has disbelieved; (M, K;) for every infant is born of the natural constitution with which he is created in his mother's womb, and he who disbelieves and errs is reduced to this state: (M:) or the meaning is, we have made him to be of the people of the fire [of Hell]: or [we have made him to go down] to the fire [of Hell]. (Bd.) — سَفْلَى مُضَرٌ [The lover of Mudar] is said to denote those of Mudar with the exception of Kureysh and Keys: opposed to عَلِيًّا مُضَرٌ. (TA in art. علو.) — See also سَفَّلٌ. — The pl. أَسْفَالٌ means The lower, or lowest, parts of valleys [&c.]. (TA.) The phrase كَلَابُ الْأَسْفَالِ occurs in a verse of Aboo-Dhu-eyb as meaning [The

dogs] of the lower, or lowest, parts of the valleys. (M.) — And † The young ones of camels. (As, S, * TA.)

سفن

1. سَفَنَةٌ (S, M, L, K,) aor. -, (M, L, K,) inf. n. سَفَنٌ, (S, M, L,) i. q. فَسَرَهُ [i. e. He divested or stripped it of, or he stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part; he pared it, peeled it, &c.: and he, or it, pared, peeled, stripped, or rubbed, it off; namely, anything superficial and generally a thing adhering to the surface of another thing]. (S, M, L, K.) Imra-el-Kays says,

• فَجَاءَ خَفِيًّا يَسْفِنُ الْأَرْضَ بَطْنَهُ •
• تَرَى التُّرْبَ مِنْهُ لِاصْفَا كُلِّ مَلْصَقٍ •

[And he came clandestinely, his belly paring the ground, thou seeing the dust sticking to him with the utmost sticking]; (S, M, L; but in the S, لَا يَرَى and مَلْزَقٍ;) meaning that he came cleaving to the ground in order that the objects of the chase might not see him and flee from him. (S, L.) — And He pared and smoothed it; as also سَفَنَهُ [but app. in an intensive sense, or used in relation to several objects]. (M, L.) — And سَفَنَتِ الرِّيحُ التُّرَابَ (M, L,) aor. as above, (L,) and so the inf. n., (M, L,) The wind reduced the dust to a fine powder: (M, L:) or سَفَنَتِ الرِّيحُ التُّرَابَ [The wind pared off the dust from the surface of the earth]. (S, L.) — And سَفَنَتِ الرِّيحُ, aor. -, (Lh, M, L, K,) inf. n. سَفُونٌ, (Lh, M, L,) The wind blew upon the surface of the earth [app. removing the dust]; as also سَفَنَتِ, (Lh, M, L, K,) aor. -. (K.) — And السَّفِينَةُ تَسْفِنُ عَلَى وَجْهِ الْأَرْضِ The ship, or boat, sticks upon the ground. (L.)

2: see the preceding paragraph.

سَفْنٌ A carpenter's adz, or axe, (L,) or a large adz or axe, (M, L,) or a thing (S, L, K,) of any kind, (K,) with which one hews, or shapes out, or pares, a thing; as also سَفْنٌ: (S, L, K:) or an adz with which palm-trunks are pared; as also سَفْرٌ and سَفْرٌ. (ISK, L.) — Also Rough skin, (S, M, L, K,) thick, or coarse, (M,) such as the skins of crocodiles, (S, L,) which is put upon the hilts of swords: (S, M, L:) or the skin of the fish called أُطُومٌ, which is a rough skin, wherewith whips and arrows are rubbed [to smooth them], and which is upon the hilts of swords: (Mgh, L:*) accord. to AHn, (M, L,) a rough piece of the skin of the [lizard called] ضَبٌّ, or of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife: (M, L, K:) or, as some say, (M, L,) a stone with which one shapes out, or pares, and smooths: (M, L, K:) sometimes, accord. to Lth, an iron implement with which one rubs wood so as to smooth it: (L:) accord. to AHeyth, a cane which is hollowed, and has some notches cut in it, through which an arrow is put and repeatedly drawn [to smooth it]; also called كَرِيدَةٌ.

(L in art. طرد.) See an ex. in a verse cited in art. حُوف, conj. 5.

سَفُونٌ A wind that blows upon the surface of the earth [app. removing the dust]; (M, K;) as also سَافِنَةٌ: (K:) or the former, a wind always blowing: (L:) and † the latter signifies a wind as though wiping the surface of the earth; (A'Obeyd, L;) or paring it; (L;) or [simply] a wind; (S;) and its pl. is سَوَافِينٌ. (A'Obeyd, S, L, K.)

سَفِينٌ: see سَفِينَةٌ, in two places.

سَفَانَةٌ The craft, or occupation, of constructing, (M, L, K,) and of navigating, (M, L,) ships or boats. (M, L, K.)

سَفِينَةٌ A ship, or boat; (M, L;) of the measure فَاعِلَةٌ in the sense of the measure فَاعِلَةٌ (IDrd, S, M, L, M, K;) as though it pared the surface of the water; (IDrd, S, L, M, K;) or so called because it pares [meaning skims] the surface of the water; (M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the ground; or it may be from سَفْنٌ meaning “a carpenter's adz or axe with which he hews &c.,” and, if so, having the meaning of the measure مَفْعُولَةٌ: (L:) the pl. is سَفَانِينٌ and سَفُونٌ (M, L, M, K,) and [coll. gen. n.] سَفِينٌ: (S, M, L, M, K;) the first of these is a regular pl.: (Sb, M, L:) the second is pl. of the third, (M, K,) or it is as though it were pl. of the third: (Sb, M, L:) † the third is anomalous, being of a class proper to created things, as in the instances of تَمْرٌ and تَمْرَةٌ, and نَحْلٌ and نَحْلَةٌ, and only heard in a few instances in the cases of things made by art; and some say that it is a dial. var. of سَفِينَةٌ. (M, K.) [Hence.] السَّفِينَةُ † [The constellation Argo;] one of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being سَهْبِيلٌ [i. e. Canopus], accord. to Ptolemy, and it is the most remote star from the سفينة, in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar [but what star is meant thereby I know not] is called سَهْبِيلٌ, without restriction. (Kzw.) — [Also An oblong book: and a commonplace book: app. post-classical.]

سَفَانٌ A constructor, or builder, of ships or boats: (M, L, K:) and a navigator, (M, L,) or a master, (S, M, K,) of a ship or boat. (S, M, L, M, K.)

سَفَانَةٌ A pearl. (K.)

سَافِنَةٌ; pl. سَوَافِينٌ: see سَفُونٌ, in two places.

السَّافِينُ A certain vein in the inner side of the spine, extending lengthwise, with which is united the نِيَابُط [q. v.] of the heart. (K.) [Golius and Freytag explain it as meaning the “Saphæna;” but this is called الصَّافِينُ.]

سَفِينَةٌ A certain bird [found] in Egypt, that

does not alight upon a tree without eating all the leaves thereof. (K.)

سفن: see سفن.

سفنط and سفند

سفنط and سفند: see arts. سفند and سفنط.

سفه

1. سفه, (S, MA, Mṣb,) aor. ^٤; (Mṣb;) and سفه, [aor. ^٤;] (S, Mṣb;) inf. n. سفه and سفاهة (S, MA, Mṣb, K*) and سفاه, (S, MA, K, *) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Mṣb,) and so is the third; (S;) *He* (a man, S) *was*, or *became*, *such as is termed سفه*; (S, TA;) [i. e.] *he was*, or *became*, *unwise*, *witless*, or *destitute of wisdom or understanding*, or [rather] *lightwitted*. (MA.) — The phrase سفه نفسه, [of which an instance occurs in the Kur ii. 124, and] to which وفق أمره and البر بطنه and بطر عيشه and غبن رأيه and سفهت أمره are similar, was originally سفهت نفس زيد [or rather سفهت نفسه i. e. *Himself*, or *his mind*, *was*, or *became*, *lightwitted*, &c.]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with سفه نفسه [he made himself, or his mind, lightwitted, &c.]: so say the Baḡreeḡ and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غلامه ضرب زيد (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say سفه نفسه and رأيه (K, TA,) and حمله (TA,) and سفه, and سفه, meaning حملته على السفه [which is virtually the same as سفه i. e. *he made himself*, or *his mind*, *lightwitted*, or *unwise*, &c., and in like manner *his judgment*, or *opinion*, and *he made his gravity*, or *forbearance*, or *the like*, to become *levity*, or *hastiness*, &c.]: or he attributed سفه [i. e. *lightwittedness*, &c., to himself, or his mind, and to his judgment, or opinion]: or he destroyed it; (K, TA;) agreeably with the meaning assigned to سفه نفسه by AO: (TA:) or this means *he held himself in mean*, or *light*, *estimation*; (MA, and Ksh and Bḡ in ii. 124;) and *rendered himself low*, *base*, or *contemptible*: (Bḡ ibid. :) but Lḡ says that سفه نفسه, with kesr [to the ف], inf. n. سفه and سفاهة and سفاه, means حملته على السفه [or حملها], and is the approved form, and that some say سفه, which is rare: and accord. to J and others, (TA,) when they say سفه نفسه, and رأيه, they do not say it otherwise than with kesr [to the ف], because فعل is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سفه نفسه became transferred from the

نفس to the possessor thereof, what followed the verb became an explicative, to indicate that the سفه [or lightwittedness, &c.,] was therein; and by rule it should be سفه زيد نفسا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is *he was*, or *became*, *lightwitted*, &c., as to his mind;] it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طبت به نفسا, and ضقت به ذرعا, meaning: (S, TA:) طابت نفسي به and ضاقت ذرعي به but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that إلا من سفه نفسه in the Kur [ii. 124] means إلا من سفه في نفسه [but he who is lightwitted, &c., in his mind], i. e., who becomes سفه; [the prep.] في being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إلا من جهل نفسه سفه; [the prep.] في being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إلا من جهل نفسه سفه, i. e., *but he who is [ignorant or silly or foolish or unreflecting in his mind]*: and in like manner, إلا من جهل نفسه سفه رأيه [i. e. *he was ignorant*, &c., in his judgment, or opinion]; and his judgment, or opinion, was unsound, without rectitude: and سفه نفسه signifies also *he lost himself*, or *his own soul*. (TA.) سفه الحق is likewise expl. as meaning سفه [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سفهت زيدا meaning سفهت زيدا [I pronounced Zeyd lightwitted, &c.]: or the meaning is جهل الحق [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. غمط.) See also 2. — سفه عليه signifies جهل [i. e., when thus trans. by means of على, He feigned ignorance to him]; as also سفه, (K, TA,) and تساه. (K.) — And سفهت نصيبى [and it is implied in the K that one says سفهت نصيبى also, but only the former is authorized by the TA,] I forgot my share, or portion. (Th, K, TA.) — And سفه صاحبه, aor. ^٤, He overcame his companion in what is termed مسافهة [inf. n. of S, q. v.]. (K.) You say, سفهه. (TA.) — سفهت الطعنة, (JK, K, TA,) inf. n. سفه, (TA,) † The spear-wound, or the like, emitted blood which came from it quickly (JK, K, TA) and dried up [وجف] [in the TK وجف]: (K, TA:) so in the A. (TA.) — سفه الشراب, (S, K,) inf. n. سفه, (TA,) He drank much of the beverage, or wine, without having his thirst satisfied thereby. (S, K, TA.) See also 3. And سفه الهمة † He drank the water immoderately.

(TA.) — And سفهت and سفهت signify شغلت, (so in the CK,) in [some of] the copies of the K شغلت, but the right reading is شغلت [i. e. *I was occupied*, or *busied*, or *diverted from a thing*]: or, accord. to the copies of the K, تشغلت; but correctly, or شغلت [i. e. *I occupied*, or *busied*, or *diverted from a thing*]. (TA.)

2. see 5. — [Hence,] تسفه, inf. n. تسفه, (S, Mṣb, K,) signifies جعله سفها [i. e. *He*, or *it*, *made him to be*, or *he pronounced him to be*, *lightwitted*, &c.]; as also تسفه; (K, TA;) on the authority of Akh and Yoo: (TA:) or he attributed to him what is termed سفه [i. e. *lightwittedness*, &c.]: (S, Mṣb;) or he said to him that he was such as is termed سفه. (Mṣb.) And سفه الجهل حمله Ignorance made him light, inconstant, unsteady, irresolute, or fickle; syn. أخفه and أظفه. (TA.) See also 1, in three places.

3. سافه, (S, MA, K,) inf. n. مسافهة, (S, KL,) He acted [in a lightwitted manner,] foolishly, or ignorantly, with him; (MA, KL;) showed lightness, levity, weakness of mind, and lack of gravity, &c., with him. (KL.) You say, سافه نفسه: see 3, near the end of the paragraph. [سافه in this instance may mean as above, or may have the meaning here next following.] — He reviled him; or he reviled him, being reviled by him; syn. شاتمه: whence the prov., سفيه لير سفيه لير [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5.] — سافه المدن, (S, K,) or الوطب, (S,) + He sat with (قعد) the دن [or wine-jar], (S, K,) or the وطب [or milk-skin], (S,) and drank from it while after while. (S, K.) And سافه الشراب † He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure; (K, TA;) as also سفه. (K.) And سافهت الماء † I drank the water immoderately, (Lh, TA,) or without measure. (A, TA.) [See also 1, near the end of the paragraph.] — And سافهت الناقة الطريق † The she-camel kept to the road, or way, (A, K, TA,) or took to it, (A, TA,) with a vehement pace: (A, K, TA:) or was light, or agile, in her pace, or going. (TA.)

4. أسفته I found him to be سفه [i. e. lightwitted, &c.]. (TA. [There said to be tropical; but I see not why.]) — أسفدك الله الشراب † May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby: or أسفدك الله أسفدك الله God made him, or may God make him, to drink without having his thirst satisfied: (S, accord. to different copies:) أو أسفدك الله أسفدك الله God made, or may God make, such a one to drink much water. (TA.)

5. تسفيت الرياح The winds became in a state of commotion. (TA.) — تسفيت الريح الشجر تسفيت الريح الشجر, (S,) or الغصون, (K, TA,) and تسفيت الريح الغصون (Ham p. 350,) The wind made the trees, (S,) or the branches, (K,) to bend, or incline: (S, K:) and put the branches in motion: (K,

and Ham ubi suprâ:) or *ruffled, and put in motion, the branches.* (TA. [There said to be tropical: but see what is said of the primary signification of *سَفَه*, below.]) — [Hence,] it is said in a prov., *فَرَارَةٌ تَسْفَهُتُ فَرَارَةً* A lamb, or kid, made a sheep, or goat, to incline [to silly behaviour]: applied to the old whom the young incites to lightwittedness (*السَّفَه*) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) — *تَسْفَهُ عَنْ مَالِهِ* He deluded him, or beguiled him, of his property. (S, K.) — *تَسْفَهُ عَلَيْهِ* He acted with *سَفَاهَةٌ* [i. e. lightwittedness, &c.], or foolishly, towards him. (MA.) — *وَأَسْفَهُتُ تَسْفَهُتُ عَلَيْهِ* signifies *أَسْفَهُتُهُ* [as meaning *I reviled him*]. (S.) [See also 3.]

6. *تَسْفَهُ عَلَيْهِ*: see 1, in the last quarter of the paragraph. — [And *تَسَفَّهُوا* They behaved in a lightwitted, foolish, or ignorant, manner, one with another. See also 3, which has a similar meaning. — And *They reviled one another*: as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] — *تَسْفَهُ أَشْدَاقًا*, in a verse of Khalaf Ibn-Is-hâk El-Bahrânee, [describing swift camels,] means *Their sides of the mouth casting forth their foam, one at another*: like the saying of El-Jarmee,

تَسْفَهُ أَشْدَاقًا بِاللِّغَامِ

[*Their sides of the mouth casting forth the foam, one at another*]. (TA. [*تَسْفَهُ*, there written without any syll. signs, is app. thus, (for *تَسْفَهُ*), not *تَسْفَهُ*].)

سَفَه, (S, TA,) as also *سَفَاهَةٌ* and *سَفَاهٌ*, (TA,) [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies *خِفَّةٌ* [in its proper sense of *Lightness*], and *motion, commotion, or agitation.* (S, TA.) — And hence (S, TA) the first, (S, K, TA,) like each of the others, (K, TA,) signifies [generally *Lightwittedness, or the like*]; the contr. of *حَمَلٌ*; (S, K, TA;) [i. e.] *خِفَّةٌ* [as meaning *lightness or levity, inconstancy, unsteadiness, irresoluteness; or lightness or levity, &c., and hastiness*; for, as is said in the TA in art. رجح, the contr. of *حَمَلٌ* is described by the terms *خِفَّةٌ* and *عَجَلٌ*, like as *حَمَلٌ* is described by the term *ثِقَلٌ*; and *slenderness, shallonness, or weakness, of judgment; qualities which deficiency of intellect, or understanding, necessarily involves*: (Bd in ii. 12, in explanation of *سَفَه*;) or *خِفَّةٌ حَمَلٌ* [i. e. *slightness of gravity or staidness or sedateness or calmness &c.*]: or *جَهْلٌ* [i. e. *ignorance, or silliness or foolishness*]: (K, TA:) all of which explanations are nearly alike: (TA:) or *سَفَهٌ* is a *deficiency in intellect or understanding*: (Msb:) or a *lightness, or levity, accidental to a man, arising from joy or anger, inducing him to act unreasonably and unlawfully.* (KT.)

سَفَاهٌ: see the next preceding paragraph.

سَفِيهٌ [Having the quality termed *سَفَهٌ*; i. e., accord. to the explanation of the primary signification of the latter, above, *Light*; and in a state

of motion, commotion, or agitation:] applied to a camel's nose-rein, (S, K,) *light*: (S:) or *quivering*; (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-Rummeh says,

عَلَى ظَهْرِ مَقْلَاتِ سَفِيهِ جَدِيلَهَا

i. e. [Upon the back of a she-camel that had brought forth but once and not conceived after,] whose nose-rein was light. (S. In the TA, *جَدِيلَهَا* is here put in the place of *سَفِيهِ*.) And one says also *نَاقَةٌ سَفِيهَةٌ الزَّمَامِ*, (K, TA,) meaning [A she-camel whose nose-rein is light, or quivering: or] *light, or agile, in pace or going.* (TA: in which this, also, is said to be tropical.) — Also *Lightwitted; light of intellect or understanding*; (TA;) *deficient in intellect or understanding*; (Msb;) *ignorant*; (Mujâhid, K, TA;) *weak*; *foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding*; (Mujâhid, TA;) and *سَفَاهٌ*, also, [which is syn. with *سَفِيهٌ* in all the senses mentioned above,] is expl. by IAqr as having this last meaning of *foolish, stupid, &c.*: (TA:) the fem. is *سَفِيهَةٌ*: (Msb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is *سَفَاهِيَةٌ*, (Msb, K, TA,) and of both, *سَفَاهَةٌ*, and of the fem., *سَفَاهِيَاتٌ* also and *سَفَاهَةٌ* and *سَفَاهَةٌ*. (K, TA.) In the Kur ii. 282, *سَفِيهًا* means, accord. to Ibn-'Arâfeh, *Ignorant of the ordinances, or statutes; one who does not dictate well, and knows not what dictation is*; for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to ISd, *ignorant or صغير* [meaning *under the age of puberty*]; not ignorant of dictating, as Lh asserts it to mean, because it is added, "or not able to dictate, himself:" this, says Er-Râghib, denotes *سَفَهٌ* in respect of worldly matters: in the Kur lxxii. 4, *سَفِيهًا* denotes *سَفَهٌ* in religion. (TA.) In the Kur iv. 4, the pl. *السَفَاهِيَاتِ* is said to mean *Women, and young children*; because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed *السَفَاهِيَاتِ* and *السَفَاهِيَاتِ*: (Lh, TA:) Az, also, says that a woman is termed *سَفِيهَةٌ* because of the weakness of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) — *أَنْتَبُتٌ سَفِيهَةٌ* † A garment, or piece of cloth, badly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, TA.)

سَفَاهَةٌ: see *سَفَهٌ*.

سَفَاهٌ: see *سَفِيهٌ*. — Also, applied to a man, † *Vehemently thirsty*: and so *سَاهِفٌ*. (Az, TA.)

† *وَادٌ مَسْفَهٌ* † A valley filled [with water]: (K, TA:) as though it exceeded the due bounds, and became such as is termed *سَفِيهٌ*: imagined to be from *أَسْفَهْتُهُ* signifying "I found him to be *سَفِيهٌ*." (TA.)

طَعَامٌ مَسْفَهَةٌ, (K, TA, in the CK [erroneously] *مَسْفَهَةٌ*), as also *مَسْفَهَةٌ*, (TA,) † *Food that incites* [in the CK *يَتَعَبُّ* is erroneously put for *يَتَعَبُّ*] to the drinking of much water. (IAqr, K, TA.)

مَسْفَهٌ act. part. n. of 3, q. v.

سفي and سفو

1. *سَفَا*, (S, M,) aor. *يَسْفُو*, inf. n. *سَفْوٌ*, (S, TA,) like *عَلُو*, (TA,) or *سَفْوٌ*, (so accord. to a copy of the M,) *He was quick, or swift, in walking, or going, and in flying.* (S, M.) — *سَفَتَ الرِّيحُ التُّرَابَ*, (S, M, Mgh, K,) aor. *تَسْفِي*, (S, K,) inf. n. *سَفِي*, (S, M,) *The wind raised the dust, or made it to fly, and carried it away, or dispersed it*; (S, Mgh, K;) and *cast it*: (Mgh:) or *bore it, carried it, or carried it away*; (M, K;) as also *أَسْفَتَهُ*, (K,) a dial. var. of *weak authority*, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAqr mentions *سَفَتَ الرِّيحُ* and *أَسْفَتَ*, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and *سَفَتَ* *سَفَاتٌ* *الرِّيحُ* occurs in the M and L in art. *سَفَفَ*:] and *تَسْفِي* relating to the wind and the dust, also occurs; the *ب* being redundant, or added because the verb implies the meaning of *وَمَتَ* [which is trans. by means of *ب*]. (Mgh.) — And *سَفَتَ الرِّيحُ* *The wind blew*; as also *أَسْفَتَ*. (IAqr, TA.) And *سَفَتَ عَلَيْهِ الرِّيحُ* [The winds blew upon him, or it]. (Z, TA.) — And *سَفِي* *التُّرَابُ*, aor. *يَسْفِي*, [The dust, or earth, poured down,] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is *انتهال*].) — *سَفِي*: see *سَفَا*, below. — *سَفِيَتْ يَدُهُ* *His hand became much cracked, or chapped*, (K, TA,) in consequence of work. (TA.) — And *سَفِي*, [aor. *يَسْفِي*] i. f. n. *سَفَا* and *سَفَاهٌ*, *He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding*; i. q. *سَفَهٌ*, inf. n. *سَفَهٌ* and *سَفَاهٌ*; (M, K;) as also *أَسْفِي*. (Az, K.)

3. *سَفَاتَ الرِّيحُ التُّرَابَ*: see 1. — *سَفَاهٌ*, (S, K,) inf. n. *مُسَافَاةٌ* and *سَفَاهٌ*, i. q. *سَفَاهَةٌ* [He acted in a lightwitted manner, foolishly, or ignorantly, with him]. (S, K.) — And *He treated him medically, or curatively*: (K:) from *سَفَاهٌ*. (TA. [But see *سَفَاهٌ*, below.]

4. *أَسْفِي* *He took for himself a mule such as is termed سَفْوَاهٌ*, i. e. *quick* [&c.]. (K.) — *أَسْفَتَ* said of the wind, intrans. and trans.: see 1, in two places. — *أَسْفِي* said of corn, *It became rough, or coarse, in the extremities* [or *awn*] of its ears, (S, K.) — *أَسْفَتَ* said of *بُهْمِي* [or barley-grass], *It let fall its سَفَا* [or *prickles, or awn, or extremities*]. (M, K.) — And *أَسْفِي* said of a man, *He took the prickles* [or *awn or extremities*] of the *بُهْمِي* [or *barley-grass*]. (TA.) — Also, said of a man, *He removed dust, or earth, (سَفَا, TA) from one place to another.*

(Az, K.) — And اسفت said of a she-camel, † She became lean, or emaciated, (K.) so that she was like the سفا [or prickles of barley-grass]. (TA.) — See also 1, last sentence. — اسفا It (an affair, or event, M) incited him (a man, K) to unsteadiness, and levity. (M, K.) — And hence, perhaps, (M,) اسفى به He did evil or ill, or acted ill, to him, or with him, (M, K,) i. e., his companion. (M.)

8. اصطرفه i. q. استفى وجهه. (Sgh, K,) i. e. He turned away his face. (TK.)

سفا Lightness, thinness, or scantiness, in the hair of the forelock, (S, M, Mgh, K,) of the horse, in which it is discommended, (S, Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or shortness, and scantiness, of the forelock: accord. to Th, it is سفا, with medd: which is metaphorically used by a poet as meaning scantiness in milk. (M.) [Accord. to the TK, the former is an inf. n., of which the verb is سفى, said of a horse, as meaning He was, or became, light, thin, or scanty, in the forelock.] — And, accord. to IAsr, A whiteness [or a tinge thereof] in the hair [of a horse]: particularly said by him in one place to be such as is termed ادهر, and such as is اشقر. (M, in art. سفو.) — Also, [but more properly written سفى, the last radical in this case being ي,] Dust, or earth; (S, M, K;) and so ساف: (TA:) or this is applied to earth, or dust, [as meaning pouring down,] from سفى التراب [expl. above]: (Ham p. 454:) the former signifies dust, or earth, though not raised and carried away, or dispersed, by the wind: or, accord. to the T, whatever is raised and carried away, or dispersed, by the wind: (TA:) accord. to IAsr, dust, or earth, taken forth from a grave or a well: (M:) سفا is a more special term, (S,) the n. un., (M,) سفا من تراب signifying a collection (كبة) of dust, or earth. (Ham p. 810.) — Also Any kind of tree having prickles, or thorns: (K:) [but this seems to have been erroneously taken from what here follows:] the prickles [or awn or beard] of بهى [or barley-grass], (S, M,) and of the ears of corn, [of wheat or barley, (TA in art. خدش,)] and of anything having prickles: accord. to Th, the extremities of بهى: n. un. سفا, as above. (M.) — Also Leanness, or emaciation, (K, TA,) in consequence of disease. (TA.) — It is also an inf. n. of سفى as syn. with سفه, expl. above. (M, K.)

سفا: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying A stopping, stopping short, or ceasing, of the she-camel's milk: and ISd cites [in the M, after Th], from a poet, the phrase سفا فى الياهن, [ending a verse,] referring to [she-camels such as are termed] فلانص: but Az relates it differently, فى الياهن, with ب [in the place of ن]; saying that سفا means lightness, or levity, in anything; and ignorance; and that the phrase, as he cites it, means in whose faculties of

understanding is lightness. (TA.) [See 1, last sentence: and] see also what next follows.

سفا, a. cord. to the K, signifies A medicine, or remedy: [see 3, last signification:] but this requires consideration; for it is said in the M, [سفا signifies unsteadiness, and levity; and IAsr says,] سفا from السفى is like السفا from السفى. (TA.)

سفى Dust raised, or made to fly, and carried away, or dispersed, by the wind; (S, K;) and (K) so ساف, (M, K,) i. q. سفى; a possessive epithet, or of the measure فاعل in the sense of the measure مفعول. (M. [See another explanation of ساف voce سفا, from the Hamaseh. Freytag explains both سفى and ساف, as on the authority of the K, as epithets applied to the wind, not to the dust.] — Also Clouds; [app. as being driven by the wind:] syn. سحاب. (S.) — And i. q. سفى [Lightwitted, &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that ساف is syn. with سافه, which is syn. with سفيه.]

سفا: see سفى.

ساف: fem. سافية, pl. سواف: see this last in the next paragraph: — and for the first, see سفا: and سفى, first sentence. — See also سفى again, last sentence.

سواف Dust, syn. غبار: (M, K:) or dust (تراب) and dry herbage or the like: (Ham p. 445:) or dust (تراب) with the wind: (M:) or wind that bears, or carries, or carries away, dust, (M, K, TA,) much, upon the surface of the earth, impelling it against men: (TA, and in like manner in the Ham ubi supra:) and سواف, (TA,) pl. of سافية, (Ham ubi supra,) winds that raise the dust, or make it to fly, and carry it away, or disperse it: you say, لعبت به السوافى [The winds raising the dust, &c., made sport with him, or it]. (TA.) — [Also Tracks, or streaks, upon a pool put in motion by the wind: so says Freytag; but he names not any authority for this.]

سفى applied to a horse, (As, S, M, Mgh,) Light, thin, or scanty, in the hair of the forelock: (As, S, M, Mgh, K:) or short and scanty therein: fem. سفا: (M:) [and accord. to some, it seems to be in like manner applied to a mule and an ass: (see سفا:)] one says قوس اسفى and بغلة سفا: (Mgh:) [or,] accord. to As, اسفى in the sense first expl. above is not applied to anything but a horse: applied to a mule, it means † quick, or swift: (S:) or بغلة سفا signifies † a she-mule that is quick, or swift, (S, M, A, K, TA,) like the wind, (A, TA,) active, or light, (S,) of middling make, compact and strong in the back; (M, TA;) and in like manner سفا is applied to a wild she-ass. (M.) — Accord. to IAsr, الاسفى applied to the horse signifies الذى تنزعه شعرة بيضا [app. meaning Distinguished by some white hairs,

though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or having that whiteness of the hair which is termed سفا [expl. above], which is particularly said by him in one place to be in such as is termed ادهر, and such as is اشقر: and the fem. in this sense also is as above. (M.) — One says also ربح سفا, meaning † A swift wind; like as one says ربح هوجاء. (TA.)

سفى [and, accord. to Golius, سفا, mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] A calumniator, or slanderer. (K.)

سفى: see سفى.

سقب

1. سقب, aor. س, inf. n. سقب, He, or it, was, or became, near. (Mgh.) سقب is syn. with قرب. (S, A, K.) You say, سقت دارة, (S, and so in the K accord. to the TA,) with kear [to the ق], (S,) [inf. n. as above;] or سقت, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سقب, (so in my copy of the Mgh,) or سقوب; (K;) [but I believe the verb to be correctly سقت, like its syn. سقت, and the inf. n. to be correctly سقب, and perhaps سقوب also;] His house was near; (S, Mgh, K;) as also الجار احق. (S, K.) It is said in a trad., بسقى, meaning [The neighbour has a better, or the best, claim to pre-emption] by reason of his being near: (S, A, Mgh:) or the ب is a connective of احق with its complement, (Mgh, Mgh,) not to denote a cause, (Mgh,) and بسقى is expl. as meaning بالسفة; (Mgh, Mgh;) i. e. the neighbour has a better, or the best, claim to السفة [or pre-emption], when his house is contiguous: (Mgh:) IAsr says that it is adduced as an evidence that السفة belongs to the neighbour though not a sharer; i. e., that he has a better claim thereto than one who is not a neighbour: but some explain الجار as meaning the partner, or sharer: or the meaning of the trad. may be, the neighbour has a better, or the best, claim to kindness and assistance because of his being near. (L, TA.) [See also another reading (بصقى), and explanations thereof, in art. سقب.]

4. اسقبه He made him, or it, to be near: (K:) or اسقب دارة he made his house to be near. (S.) [And so with ص.] — See also the paragraph above. — اسقت is also said of a she-camel, meaning She brought forth mostly males. (A, TA.) [And اسقب He got, or got mostly, male offspring.] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,)

• وَكَانَتِ الْعُرْسُ الَّتِي تَنَخَّبَا •
• عُرَاءَ مِسْقَابَا لِذَلِجْلِ اسْقَبَا •

[And the wife whom he chose was generous, or noble, or fair, one that brought forth, or brought

forth mostly, male offspring, to a male that begot, or begot mostly, such offspring,] the last word is a verb in the pret. tense, not an epithet applied to **فحل**. (S,* TA. [In the former, only the second hemistich is cited.])

[6. **تساقبت أبنائهم** was probably used as meaning *Their tents, or houses, were near together*: see the part. n. of this verb below.]

سقب The young one of a camel: or, when just brought forth: (K:) or only the male young one of a camel: (S, K:) [see also **صقب**:] when a she-camel has brought forth her young one, the latter, when just born, is called **سقبيل**, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called **سقب**: (A, TA:) the female is not called **سقب**, (S, K,) but **حائل**: (S:) or it is [sometimes] called by the former of these appellations: (K:) [see De Sacy's *Chrest. Arabe*, 2nd ed., ii. 358: and see **سقب** below:] the pl. is **أسقب** [a pl. of pauc.] and **سقبان** and **سقبان**. (K.)

أذل من السقبان بين الحلائب

[*More vile than the male young ones of camels among the milch camels*] is a prov. [from a verse of **Keys Ibn-El-Khateem**.] (TA.) — Tall: (K:) [see also **سقب**:] or anything tall, together with plumpness; or fatness, softness, thinness of the skin, and plumpness. (S. [See also **صقب**].) Applied to a branch, *Juicy, thick, and long*: (Az, TA: [and so **صقب**:]) or anything of the like kind full and complete. (ADK, TA.) In the following verse, cited by Sb,

وساقبين مثل زيد وجعل
سقبان مشوقان مكنوزا العصل

سقبان signifies **طويلان** [tall], and is also written **صقبان**: (Sh, TA:) [so that the meaning may be, *And two waterers, or givers of drink, like Zeyd and Jo'al: they being two tall persons, light of flesh, compact in the muscles*: I suppose **هما** to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted **مكنوزا** for **مكوزا**, the reading in the TA, doubtless a mistranscription:] or it is for **مثل سقبين** [meaning *like two male young ones of camels*]. (L, TA.) — And The pole of a [tent such as is called] **خباء**: (S, K:) as also **سقبية**: and so **صقب**: (S:) pl. of the first **سقبان**. (K.)

سقب inf. n. of **سقب** [q. v.]. (Msb.) — See also **ساقب**, in three places.

سقبية The female foal of a wild ass. (S, K,* TA.) — [See also **سقب**, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

سقاب A bit of cotton which a woman afflicted (K, TA) by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face, (TA,) used to make red with her blood, (K, TA,) i. e. her own blood,

(TA,) and put upon her head, making its extremity to protrude from a hole, or rent, of her **قناع** [or head-covering], in order that people might know her to be so afflicted. (K,* TA.)

سقب a pl. of **سقب** [q. v.]. (K.) — Also The hind legs of camels: (IAar, K:) pronounced also with **ص**. (IAar, TA in art. **صقب**.)

سقب: see **ساقب**.

سقبية: see **سقب**, last sentence. — Also A baker's kneading-board: or his rolling-pin. (MA.)

ساقب [in the CK **ثاقب**] Near; (A, Msb, K;) and likewise with **ص**; (A;) as also **سقب** (Msb) and **سقب**, [likewise pronounced with **ص**,] (Mgh, K,* TA,) for **ذو سقب**, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and **سقب**. (K,* TA.) You say **مكان ساقب** A near place: (A:) and **منزل سقب** and **سقب** a near place of alighting or abode: (K,* TA:) and **من داري سقب** My house is near his house. (Mgh.) — Also Distant: (Msb, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

تركت أباك بأرض الحجاز
ورحت إلى بلد ساقب

[*Thou leftest thy father in the land of El-Hijaz, and wentest to a distant country*]. (MF, TA.)

سوقب A man tall and slender. (Suh, TA.)

أسقب or **أصقب**, occurring in a trad., accord. to different relaters, *Nearer* [and *nearest*]. (TA in art. **صقب**.)

سقب: see **ساقب**, in two places.

سقب The dam of a **سقب** [q. v.]; as also **سقبان**: (K:) [or] the latter signifies a she-camel that usually brings forth males. (S.)

سقبان: see what next precedes: and see a verse cited above, conj. 4.

سقبانهم متساقبة Their tents, or houses, are near together. (K.)

سقر

1. **سقرته الشمس**, (S,) aor. 2, inf. n. **سقر**, (TA,) The sun scorched, or burned him, altering the colour of his complexion and skin, (S,* TA,) and pained him, or pained his brain by its heat: (TA:) melted and heated him, or it. (TA.) And **سقرته النار** The fire altered the colour of his skin; or scorched his skin, and altered its colour; as also **سقرته**. (Bd in liv. 48.)

سقر The heat, and hurtful action, of the sun. (K.)

سقر Hell: (S, K:) one of the [proper] names thereof: (S:) Aboo-Bekr says, There are two opinions respecting this word: some say, that the fire of the world to come is thus called,

and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from **سقرته الشمس**, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

سقرات The vehemence of the stroke of the sun. (S.)

سقر A day vehemently hot. (S in this art., and K in art. **سقر**.) This is its proper place. (TA.)

سقرع

سقرع, an arabicized word from **سقرعه**, (S, K,) [or **سقرعه**, so written in Persian,] A certain beverage, (O, K,) the wine of the Abyssinians, (S,) made from **ذرة** [or millet]: (S, K:) or a certain beverage of the people of El-Hijaz, from barley and [other] grains; to which they have become addicted: (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like **ذرعورع**. (TA.) [See also **سقرعه**, and **مزر**, and **غبيراء**.]

سقط

1. **سقط**, (S, M, &c.,) aor. 2, (M, MS,) inf. n. **سقوط** (S, M, Mgh, Msb, K) and **سقط**, (S, K,) It fell; fell down; dropped; dropped down; tumbled down; (M, Mgh, Msb, K;) upon the ground; (Mgh;) or from a higher to a lower place; (Msb;) namely, a thing from the hand; (S;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. **هور**;) and of a **جرف** [q. v.]: (Msb and TA in that art. :) [and often used by anatomists and physicians, as meaning it *delapsed*; it slipped, or fell, down:] and **اسقط** [originally **تساقط**] signifies the same; (K;) as in the phrase in the Kur [xix. 25], **تساقط عليك رطباً جنياً**, or **يساقط**, accord. to different readings, It, namely the palm-tree (**نخلة**) accord. to the former reading, and the trunk (**جذع**) accord. to the latter reading, shall drop upon thee with fresh ripe dates, plucked; **رطباً جنياً** being transferred from its proper place, and used as a specificative; the meaning being, **يساقط رطب الجذع**: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, **سقط فلان مغشياً عليه** [Such a one fell down in a swoon]. (TA.) And **من نازع أطول منه سقط** [He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other]. (TA.) — **سقط الولد من بطن أمه**, (Kh, S, Msb, K,) 174*

inf. n. سَقُوطٌ, (Mṣb,) *The child, or fetus, came forth [or fell] from the belly of its mother* (Mṣb, K) abortively, or in an immature, or imperfect, state, (Mṣb,) or dead, (A,) but having the form developed, or manifest: (Mṣb:) you do not say وَقَعَ (Kh, Ṣ, Mṣb, K) unless the child is born alive. (A, TA.) — سَقَطَ فِي يَدِهِ, and سَقَطَ فِي يَدِهِ, (Fr, Zj, Ṣ, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Ahmad Ibn-Yahyà [i. e. Th], (Ṣ,) [lit. *There was a falling, and there was a making to fall, upon his hand*; i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] † *he repented*, (Fr, Zj, Ṣ, M, K,) of what he had done; and grieved for, or regretted, an act of inadvertence; (Zj, M;) or, and became confounded, or perplexed, and unable to see his right course: (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) *he slipped; fell into an error, or a fault; committed a mistake*. (M, K.) Hence the saying in the Qur [vii. 148], وَتَسَاءَلُونَ فِي آيَاتِهِمْ † *And when they repented*: (Ṣ:) or *struck their hands upon their hands, by reason of repentance*; accord. to AAF: (M:) or *repented greatly*; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (Bd:) the phrase was not known to the Arabs before the time of the Qur-ān: (O:) it has also been read فِي آيَاتِهِمْ, (Akh, Ṣ, M,) as though التَّوْبَةُ were understood; (Akh, Ṣ;) i. e. سَقَطَ التَّوْبَةُ; like as you say, قَدْ حَصَلَ فِي يَدِهِ مِنْ هَذَا مَكْرُوهٌ, likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) — سَقَطَ الْقَمَرُ † *The moon set*: and in like manner التَّجْمُرُ [the star, or asterism; generally meaning the Pleiades; and when this is the case, the phrase in most instances means the Pleiades set at dawn: see مَسْقُطٌ]. (Mgh, TA.) — سَقَطَ الرَّجُلُ † *The man died*. (TA.) — [And † *The man tottered by reason of age*.] You say of an old man, سَقَطَ مِنَ الْكِبَرِ † [He tottered by reason of age]. (Ṣ in art. دَرَهْرُ — سَقَطَ إِلَى الْقَوْمِ — (M, K,) inf. n. سَقُوطٌ, (TA.) † *The people, or company of men, alighted at my abode*: (M, K, TA:) they came to me. (TA.) سَقَطَ إِلَى جِهْرَانٍ لَهُ, occurring in a trad., means † *He came to some neighbours of his, and they gave him refuge, and protected him*. (M, TA.) And it is said in a post-classical prov., حَيْثُمَا سَقَطَ لَقَطٌ [Wherever he alights he picks up something]: applied to him who practises evasions, shifts, artifices, or the like. (Meyd, and Har p. 660.) — سَقَطَ عَلَى ضَائِهِ † *He stumbled upon, lighted on, or became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast*. (TA.) Moḥammad said to El-Ḥārith Ibn-Ḥassán, on the latter's asking him respecting a thing, سَقَطَتْ عَلَى الْخَيْبِرِ سَقَطَتْ † *On the possessor of knowledge thou hast lighted*: and this is a prov. current among the Arabs. (TA.) And it is said in a prov.,

• سَقَطَ الْعَنَاءُ بِهِ عَلَى بَرَحَانَ •

† [The evening-meal, or supper, (i. e. the seeking for it), made him to fall, or light, upon a wolf: or سرحان, as is said in a copy of the Ṣ, is here the name of a certain man: see also art. سَرَحَ]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) — سَقَطَ also signifies *He descended [from the place which he occupied], and his place became vacant*. (TA.) And you say, سَقَطَ فُلَانٌ مِنْ مَنْزِلَتِهِ † [Such a one fell from his honourable station]. (TA.) And سَقَطَ فُلَانٌ مِنْ عَيْنِي † [Such a one fell from the place which he held in my regard]. (TA.) سَقَاطَةٌ, as an inf. n., meaning † *The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself*, [as though its verb were سَقَطَ,] is a mistake, although it has been used, for the purpose of assimilation, coupled with وَقَاحَةٌ. (Mgh.) — [Also, † *He dropped off; fell behind: he, or it, remained behind, or in the rear*. See سَاقَطٌ.] — سَقَطَ عَنِ الطَّرِيقِ † [He deviated from the road]. (IAṣr, TA in art. فَجَرَ.) — تَكَلَّمَ فِي كَلِمَةٍ, (M, K,) and سَقَطَ فِي كَلِمَةٍ — inf. n. سَقُوطٌ; (M, TA;) and فِي كَلِمَةٍ, (Ṣ, TA;) † *He committed a mistake in his speech*. (M, K, TA.) And تَكَلَّمَ قَبْلَ سَقَطِ بَيْتِهِ, (M, TA,) and مَا أَسْقَطَ فِي كَلِمَةٍ, and مَا أَسْقَطَ كَلِمَةً, (M, K,) † *He spoke, and did not commit a mistake in a word*. (M, K, TA.) And تَكَلَّمَ بِكَلِمَةٍ, [held by him on whose authority it is mentioned to mean † *He spoke speech, and did not drop a letter, or a word*; for this is] said by Yaḥkoob to be like سَقَطَ ذِكْرُهُ, and أُدْخِلْتَهُ, &c. (Ṣ.) — سَقَطَ ذِكْرُهُ † [The mention of him, or it, was, or became, dropped, left out, or omitted]. (TA, passim.) And سَقَطَ الرَّجُلُ † *The man's name fell out, or became dropped, from the register of soldiers or pensioners*. (TA.) — سَقَطَتْ قُوَّتُهُ دُونَ بُلُوغِ الْأَمْرِ — [His power fell short of the attainment or accomplishment, of the affair.] (TA in art. ذَرَعَ.) — [سَقَطَ, inf. n. سَقُوطٌ, likewise signifies † *It (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.) became null, annulled, void, of no force, or of no account; as though it fell to the ground, or became dropped*; whence سَقَطَ حُكْمُهُ, by which phrase بَطُلَ, q. v., is expl. in the Mṣb.] You say, سَقَطَ الْفَرَسُ † [The assigned, or appointed, gift, or soldier's stipend or pay, became annulled], meaning سَقَطَ طَلَبُهُ وَالْأَمْرُ بِهِ † [the demand for it and the order for it became dropped]. (Mṣb.) And إِذَا صَحَّتِ الْمَوَدَّةُ سَقَطَتْ شُرُوطُ الْأَدَبِ وَالتَّكْلِيفِ † [When love, or affection, is free from imperfection, the conditions of politeness and constraint become annulled]. (TA.) And سَقَطَتْ خَطَايَاهُ † *His sins fell [from him]; went away; or departed*. (TA in art. خَرَجَ.) — سَقَطَ الْحَرُّ, (M, K,) aor. ٢, inf. n. سَقُوطٌ, (M,) † *The heat fell [like as one says of rain]; (M, K;) it befell; (TA;) it came*. (K.) But سَقَطَ عَنَّا الْحَرُّ † *The heat left us or quitted us*: (IAṣr, M, K:) as though the verb had two contr. significations. (M, K.) —

سَقَطَ الْحَدِيثُ مِنْكَ إِلَيْهِ وَمِنْهُ إِلَيْكَ † [Discourse fell from thee to him, and from him to thee]: (M:) سَقَطَ مِنْ كُلِّ عَلَى الْآخَرِ † [it fell from each to the other]. (K.)

3. سَاقَطَةٌ, (Ṣ, M, K,) inf. n. مَسَاقِطَةٌ and سَاقَطٌ, (M, K,) i. q. ٧. أُسْقَطُ [q. v.]: (K:) or *he made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities*; syn. أُسْقَطُهُ [in the CK سَاقَطُهُ]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the Ṣ; but in one copy of the Ṣ, the former only is mentioned.) A poet says, (Ṣ, M,) namely Dābi Ibn-El-Ḥārith El-Burjumei, (TA,) describing a [wild] bull and the dogs, (Ṣ,)

• بِسَاقِطِ عَنهُ رَوْثُهُ ضَارِبَاتِهَا •

• سَاقَطَ حَدِيدُ الْقَيْنِ أَخْوَلًا أَخْوَلًا •

[His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes sparks to fall consecutively, scattered about]. (Ṣ, M.) — سَاقَطَ الخَيْلُ † *He (a horse) outstripped the [other] horses*: (TA:) [as though he made them to drop behind him, one after another.] — سَاقَطَ الْحَدِيثُ, (M, K,) inf. n. سَاقَطٌ (Ṣ, M, A) and مَسَاقِطَةٌ, (TA.) † [He discoursed with him alternately;] discourse fell (سَقَطَ) from each of them to the other, (M, K,) so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed: (Ṣ, K:) or he discoursed to him telling him thing after thing. (A, TA.) — كَانَ يُسَاقَطُ ذَلِكَ عَنْ رَسُولِ اللَّهِ † *He used to relate that from the Apostle of God amid his discourses*; as though he mixed his discourse therewith. (TA, from a trad.) — سَاقَطَ الْفَرَسُ, (M, K,) inf. n. سَاقَطٌ, (Ṣ, M, K,) † *The horse came [running] in a slack, or languid, manner*: (Ṣ, M, K, TA:) or سَاقَطٌ in a horse is the incessantly having the foot wounded and made to bleed by stones, or hurt thereby. (A, TA.) You say also فَرَسٌ رَيْثٌ السَّاقَطِ † *A horse slow in running*. (TA.) — سَاقَطَ الرَّجُلُ, inf. n. سَاقَطٌ, † *The man failed of attaining to the condition of the generous, or noble*. (TA.)

4. اسْقَطَهُ *He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall*; (Ṣ, M, Mgh, Mṣb;) upon the ground; (Mgh;) or from a higher to a lower place. (Mṣb.) See also 3, first sentence. — اسْقَطْتُ, (Ṣ, Mgh, O, Mṣb, K,) or اسْقَطْتُ — (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying اسْقَطْتُ سَقَطًا, nor do they say, اسْقَطْتُ الْوَلَدَ, (Mṣb, MF,) or the lawyers use these last two phrases, but they are not Arabic, (Mgh,) or a phrase like the last, i. e. اسْقَطْتُ الْأَجْنَةَ, occurs in an Arabic verse, (TA,) She (a pregnant female, Mgh, Mṣb, or a woman, M, B, and so in a copy of the Ṣ, or a camel or other animal, as in some copies of the Ṣ and in the O, or, accord. to El-

كألعة, only said of a woman, like as اجهت is only said of a she-camel, (TA,) cast her young one, or fetus, or her young; brought forth her young one, or fetus, or her young, abortively, or in an immature, or imperfect, state, (S, M, Mgh, K, B,) or dead, (Mgh,) but having the form developed, or manifest. (Mgh, Mghb.) — اسقط في: see 1. — اسقطه السلطان † [The Sultan made him to fall, or degraded him, من منزلته من منزهة station]. (TA.) — اسقط also signifies † He dropped, left out, or omitted, a letter of a word, a word of a phrase, &c.] You say, اسقط حرفا, and كالمية, and في كالمية, and في كلامه: see 1. And اسقط الفأرض اسمه † The appointer, or registrar, of the stipends of soldiers or pensioners dropped, left out, or omitted, his name. (TA.) — [Also † He, or it, annulled; made, or rendered, null, void, of no force, or of no account; he rejected; said in relation to a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.; of any of these you say, اسقطه, and اسقط حكمة: see an ex. voce هدر: and see 1, near the end of the paragraph. Hence,] اسقط من الثمن كذا † He abated of the price so much; syn. حط. (Mgh and Mghb in art. حط.) — اسقطه is erroneously put in the K, in one instance, for استسقطه. (TA.) See 5. — اسقطوا له بالكلام † They reviled him with evil speech. (TA.)

5. تسقطه † He sought his mistake, or error: (S, K, TA:) † he strove, or laboured, to make him commit a mistake, or an error; or to make him lie; or to make him reveal what he had to tell; (M, K, TA:) as also استسقطه; (M, TA:) in the copies of the K, اسقطه, which is a mistake. (TA.) — تسقط الخبر † He took, or received, the news, or information, by little and little; (K, TA:) thing after thing: mentioned by Abou-Turab, on the authority of Abu-l-Mikdam Es-Sulamee. (TA.)

6. تساقط: see its variation اساقط in 1; first sentence. — It fell in consecutive portions or quantities [like the leaves of a tree, &c.; by degrees; gradually]. (M, K.) A poet says,

• وَيَوْمَ تَسَاقَطَ لَدَائِهِ • كَسَجَرِ الثَّرْبِ وَأَمْطَارِمَا •

i. e. † [Many a day] of which the pleasures come one thing after another; [such a day being like the asterism of the Pleiades, and the pleasures thereof like its rains;] meaning the abounding of its pleasures. (TA.) And you say, تساقط إليّ † [The wealth of such a one fell, or came, to me, one thing after another]. (TA.) — تساقط على الشيء He threw himself upon the thing. (S.) You say, تساقط على الرجل يقيه بنفسه [He threw himself upon the man, protecting him with his own person]. (TA.)

10: see 5.

سقط: see سقط, in three places: — and سقط, in two places: — and ساقط: — and سقطه.

سقط: see سقط, in three places.

سقط and سقط and سقط A child, or young one, or fetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, (S, M, Mgh, K,) or dead, (Mgh,) but having the form developed, or manifest; (Mgh, Mghb;) for otherwise it is not so called; (Mgh;) whether male or female: (Mgh, TA:) the first of these three forms is the most common: and the pl. is أسقاط. (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) — Hence, (M, B, TA,) the same three words, (K,) or أسقط النار and سقطها and سقطها, (S, M, Mghb,) † What falls, (S, M, Mghb, K,) of fire, (S,) from the زند, (Mghb,) or between the زندان, (M, K,) when one produces fire, (S,) or before the emission of the fire is thoroughly effected: (M, K:) masc. and fem. (Fr, S, K.) — Also سقط رمل and سقطه and سقطه (S, M, Mgh, K) and سقطه (M, K) and سقطه (M, TA) [The fall, or slope, of a tract, or quantity, of sand;] the place where sand [falls, or slopes, and] ends: (S:) or the place to which the extremity of sand extends: (Mghb:) or the place where the main portion of sand ends, and where it [falls, or slopes, and] becomes thin; (M, K;) for it is [derived] from سقط [inf. n. of 1]. (M.) — Also سقط † The edge, or extremity, of a cloud: (M, K:) or the part of a cloud where the edge, or extremity, is seen as though it were falling upon the earth, in the horizon. (S.) — And hence, or from the same word as used in relation to sand, (TA,) † The similar part of a [tent of the kind called] حياء: (S:) or the lowest strip of cloth, that is next the ground, on either side of a حياء: (A, TA:) or the side of a حياء: (K:) or [each of] the two sides thereof. (M.) — Also, (S, M, K,) and سقط and سقط, (M, K,) † The wing; (K;) each of the two wings; (S, M;) of a bird; (M, K;) or of a male ostrich. (S.) And سقط الطائر † The part of the wing of the bird which it drags upon the ground. (S, TA.) — [And hence,] سقط الليل † The two sides of the darkness of night; (TA;) the beginning and end thereof; (S, TA;) as also سقطاه: (TA:) whence the saying of the poet, (S, TA,) namely Er-Rá'ee, (TA.)

• حَتَّى إِذَا مَا أَضَاءَ الصُّبْحُ وَأَبْعَثَتْ •
• عَنْهُ نَعَامَةً ذِي سِقَطَيْنِ مُعْتَكِرِ •

† [Until, when the dawn shone, and the blackness of confused night became dispelled from it]: he means by نعامة the “blackness” of night: he says that the night, having its beginning and end, passed, and the dawn shone clearly. (S, TA.)

سقط What is made to fall, thrown down, or dropped, of, or from, a thing, (M, K,) and held in mean estimation: (TA:) and [in like manner] سقط the refuse of anything; (IDrd;) or what falls, of, or from, a thing, (M, K,) and is held in mean estimation; (TA;) as also سقط; (K;) or, accord. to some, this last is a pl. [or rather a

coll. gen. n.], and سقطه is its sing. [or n. un.]; and سقطات is also a pl. of this last. (TA.) [Hence,] سقط الطعام † What is worthless, of food: (M, K:) or what falls from, or of, food: (M:) and [in like manner] سقط and سقط refuse that falls, and is held in mean estimation, of, or from, food and beverage and the like: (TA:) the pl. of سقط is أسقاط. (K.) And سقط المتاع † What is worthless, paltry, mean, vile, or held in little account, of the furniture or utensils of a house or tent, or of household goods: (S, Mgh, K:) or the refuse thereof; (Mgh;) and so سقط البيت: (TA:) and سقط signifies the same; (M;) or such articles of the tent or house as the needle and the axe and the cooking-pot and the like: (Lth:) pl. as above. (M.) And hence, أسقاط الناس (q. v. infra, as also ساقط, voce الناس). (Lh, M.) سقط also signifies † Things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; (M, TA;) or such as sugar and raisins. (A, TA.) Also † The parts of a slaughtered beast that are held in mean estimation; such as the legs and the stomach and the liver, and the like of these: pl. as above. (TA.) — † A mistake, or an error, (S, M, Mgh, Mghb, K,) in speech, (M, Mghb, K,) in reckoning, (S, M, K,) in writing, (S, M, Mgh, K,) and in action; (Mghb;) as also سقط. (M, K.) [See also سقطه.] — † A disgraceful, or shameful, thing; a vice, or fault, or the like. (M, K, TA.) — سقط الكلام † Evil speech. (TA.)

سقطه [A fall: or] a violent fall. (M, TA.) — † A slip, lapse, fault, or wrong action; as also سقط; (S, K;) and سقط; which last is also used in a pl. sense: (TA:) or the second (سقاط) is pl. of سقطه: (Mghb, K:) as sing., it is an inf. n. of ساقط: (TA:) and سقطه also signifies a bad word or saying, that swerves from rectitude: (TA in art. عور:) its pl., or one of its pls., is سقطات. (TA.) You say, لا يخلو أحدٌ من سقطه † [No one will be free from a slip]. (TA.) And الكامل من عدت سقطاته † [The perfect is he whose slips are so few that they may be counted]. (TA.)

سقطي (Mgh, K) and سقط, (S, Mgh, K,) the latter disallowed by some, (Mgh, TA,) but occurring in a trad., (S, Mgh, TA,) A seller of what is worthless, or mean, or vile, of the furniture or utensils of a house or tent, or of household goods; (S, K;) or of the refuse thereof; (Mgh;) of what are termed سقط المتاع: (S, Mgh, K:) those who disallow the latter epithet term such a person صاحب سقط: (TA:) or † the latter epithet signifies a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed سقط. (M.) [See also أسقاطي.]

سقاط: see سقط.

سقاط: see سقط, in two places.

O, Mṣb, K;) as also **سَقَفَهُ**; (Mṣb;) and **سَقَفَهُ**, inf. n. **تَسْقِفُ**; (O, K;) or this last has an intensive signification. (Mṣb.) = **سَقَفَ**, [aor. -] inf. n. **سَقَفَ**, *He was, or became, tall, and bent, or bowed*; said of a man, and of an ostrich, &c. (TA.) = See also 5.

2: see 1. = **سَقَفَ**, inf. n. **تَسْقِفُ**, *He was made an **أُسْقَفٌ** [i. e. a bishop].* (O, K.)

4: see 1.

5. **سَقَفَ** *He became an **أُسْقَفٌ** [i. e. a bishop]*; (O, K;) as also **سَقَفَ** [app. **سَقَفَ**], inf. n. **سَقِفِي** [like **خَلِفِي** inf. n. of **خَلَفَ**]. (TK.)

سَقْفٌ The ceiling, roof, or covering, (JK, MA, PṢ,) of a house or chamber or tent; (JK, Ṣ, MA, K, PṢ;) as also **سَقِيفٌ**; (K;) so called because of its height, and the tallness of its wall [or walls]: (TA:) pl. of the former **سُقُوفٌ** and **سَقْفٌ**, (Ṣ, Mṣb, K,) the latter pl. on the authority of Akh, (Ṣ,) extr., (Mṣb,) or, accord. to Fr, this is pl. of **سَقِيفٌ**, (Ṣ, Mṣb, TA,) or, accord. to Fr, it may be a pl. pl., i. e. you may say **سَقْفٌ** and **سُقُوفٌ** and [then] **سَقْفٌ** [as pl. of **سُقُوفٌ**], (TA,) and **سَقْفٌ** [also] is a pl. of **سَقْفٌ**. (Ḥam p. 227.) [In the *Ḳur* xliii. 32.] Abou-Jaṣfar read **سَقْفًا** مِنْ فِضَّةٍ; with fet-ḥ: (TA:) others read **سَقْفًا**: (Ṣ, TA:) in the former reading, it is a sing. denoting a pl. meaning; i. e., "we would have made to the house of every one of them a **سَقْفٌ** of silver." (TA.) — [Hence,] The sky, or heaven: (Ṣ, K;) this is called **سَقْفُ الْأَرْضِ** [the ceiling, or roof, of the earth]: of the masc. gender: occurring in the *Ḳur* xxi. 33 and lii. 5. (TA.) = Also, applied to the **لُحْيِ** [or part on which the beard grows] *Long, and flaccid, or pendulous*; syn. **طَوِيلٌ مُسْتَرِيحٌ**. (Ṣ, K.) = See also **أُسْقَفٌ**.

سَقْفٌ: see **أُسْقَفٌ**. = Also a pl. of **سَقْفٌ** [q. v.: perhaps a contraction of **سَقْفٌ**]. (Ḥam p. 227.)

سَقْفٌ Tallness, with a bending, or bowing: (Ṣ, K;) it is in a man, (Ṣ,) [and] in an ostrich &c. (K.) [See 1, second sentence.]

أَيَّاهُ وَهَيْهُ in the saying of El-Ḥajjáj, **أَيَّاهُ وَهَيْهُ** [Beware ye of me with respect to these **السَّقْفَاءُ**], (Ṣ, K, TA,) is [said to be] a word of which the meaning is unknown: (Ṣ:) Kt says, "I have asked often respecting it, and no one knew it:" but accord. to Z, as is related by I Ath, (TA,) it is said to be a mistranscription for **الشُّعْبَاءُ**, (K, TA,) pl. of **شُعْبَعٌ**; (TA;) for they used to assemble in the presence of the Sultán and intercede for him who was suspected, (K, TA,) and for criminals; and he [i. e. El-Ḥajjáj] forbade their doing that. (TA.)

سَقِيفٌ: see **سَقْفٌ**, in two places: — and see also the paragraph here following, in two places.

سَقِيفَةٌ A **صَفَّةٌ**, (Ṣ, Mṣb, K, TA,) or the like, (TA,) [i. e. a roof, or covering,] such as projects [over the door of a house], (TA,) [or of which the ends of the beams rest upon opposite houses;

i. e.] a **طَلَّةٌ**; [often applied in the present day to a roofed, or covered, portion of a street or the like;] and any wing or porch or other thing [of a building] that is roofed over: (Mṣb:) of the measure **فَعِيْلَةٌ** in the sense of the measure **مَفْعُولَةٌ**:

(TA:) pl. **سَقَائِفٌ** (Mṣb) and [coll. gen. n.] **سَقِيفٌ**. (MA.) — Any broad piece of wood, such as a plank, or a broad piece of stone, with which one may form a roof (O, K, TA) to the lurking-place of a hunter &c. (O, TA.) And [the pl.] **سَقَائِفٌ** signifies The **طَوَائِقُ** [app. a mistranscription for **طَوَائِقُ**, and, if so, meaning, agreeably with a modern usage, flat stones covering a hollow such as that] of the lurking-place of the hunter. (TA.) [And The pieces of wood which form the roof of the kind of vehicle called **مَحْمَلٌ**: see **عَارِضَةٌ**: and see also **خُنُزُوفٌ**.] — † A plank [app. of the deck] of a ship or boat: (Ṣ, K, TA:) pl. as above. (Ṣ, TA.) — † A single cranial bone of the head of the camel: (Ibn-'Abbád, K, TA:) the cranial bones being termed **سَقَائِفُ الرَّأْسِ**. (Ibn-'Abbád, TA.) — And † A single rib of a camel: (K, TA:) its ribs being termed **سَقَائِفٌ** (Az, Z, O, TA) and **سَقِيفٌ**. (O, TA.) One says, **هَدَمَ السَّفَرَ سَقَائِفَ الْبَعِيرِ** [Travel disjointed, or luxated,] the ribs of the camel. (Az, Z, TA.) — Also † A splint; i. e. a piece of wood with which a bone is set, or reduced from a fractured state: (O, K, TA:) pl. as above. (O, TA.) — And A broad and long piece of wood, which is put, or laid down, and upon which are round the mats of reeds (**الْبَوَارِقُ**) above the house-tops of the people of *El-Baṣrah*. (TA.) [See also **سَقِيفَةٌ**.] — And † Any piece of gold, and of silver, that is beaten thin and long. (TA.) [See, again, **سَقِيفَةٌ**.]

سَقَائِفٌ One whose occupation is the construction of ceilings or roofs (**سُقُوفٌ**). (TA.)

سَقِيفِي [and **أُسْقِفِيَّةٌ** or **أُسْقِفِيَّةٌ**] The office of an **أُسْقَفٌ** [i. e. of a bishop]. (K, O, TA.) [See also 5.]

أُسْقَفٌ Tall, and bent, or bowed; (Ṣ, K;) applied to a man, (Ṣ, TA,) and to an ostrich, &c.; (K, TA;) as also with **ḍamm**, (K,) i. e. **أُسْقَفٌ**: (TA:) fem. **سَقْفَاءُ**, (K,) mentioned by IB as an epithet applied to a female ostrich: (TA:) and hence the **أُسْقَفُ** of the Christians, (Ṣ, K,) accord. to ISk [and others ignorant of its true derivation], because he affects lowliness. (Ṣ.) And, applied to a man, [simply,] Tall; (K;) likened to the **سَقْفٌ** [or ceiling, or roof,] in height; (TA;) and so **مُسْقَفٌ**: (O, K;) or thick and big in the bones: (K;) and [simply] bent, or bowed: (TA:) and, applied to an ostrich, crooked in the neck (K, TA) and the legs: (TA:) fem. as above; (K;) which is applied to a female ostrich as meaning long and crooked in the legs: (O:) or to a she-camel as meaning long in the hind legs, and in like manner applied to a she-ostrich. (JK.) — And, applied to a camel, Having no fur upon him. (K.)

أُسْقَفٌ: see the next preceding paragraph: — and the next following also.

أُسْقَفٌ and **سَقْفٌ**, (Ṣ, Mṣb, K,) as also **سَقْفٌ** (K) and **سَقْفٌ**, (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek *ἐπίσκοπος*, A bishop; i. e.] a headman of the Christians (Ṣ, Mṣb, K) in religion; (Ṣ, K;) or [more exactly] one who is above the **قِسْمِ** [i. e. presbyter, or priest], and below the **مَطْرَانٌ** [or metropolitan]: (K:) or one who is learned (K, TA) in their religion: (TA:) or a king who affects lowliness in his gait: (K: [a very strange explanation:]) pl. **أُسْقَفَةٌ** (Mṣb, K) and **أُسَائِفٌ**. (K.) See also **أُسْقَفٌ**.

سَقِيفِي: see **أُسْقِفِيَّةٌ** or **أُسْقِفِيَّةٌ**.

مُسْقَفٌ Wide in the bone [or bones] of the body. (JK.) — See also **أُسْقَفٌ**.

شَعْرٌ مُسْقَفٌ, (K accord. to the TA,) or **مُسْتَقْفٌ**, (so in several copies of the K,) or both, (TK,) Hair that is raised, and shaggy, or dishevelled, or disordered. (K.)

مُسْتَقْفٌ: see what next precedes.

سقر

1. **سَقَرَ**, aor. - ; (Ṣ, Mṣb, K;) and **سَقَرٌ**, aor. - ; (Mṣb, K;) inf. n. **سَقَرٌ**, (Ṣ, Mṣb, TA,) of the former verb; (Ṣ, Mṣb;) and **سَقَرٌ**, of the latter verb, (Mṣb,) and **سَقَامَةٌ** and **سَقَامٌ**, (TA,) [also of the latter verb, the last like **جَمَالٌ** of **جَمَلٌ**, &c.,] or the last is a simple subst.; (Mṣb;) *He was, or became, diseased, disordered, distempered, sick, or ill*; syn. **مَرَضٌ**: (Ṣ, K, TA:) or *he was long diseased &c.* (Mṣb.) [See also **سَقَرٌ** below.]

2: see what next follows.

4. **إِسْقَامٌ**, (Ṣ, Mṣb, TA,) inf. n. **إِسْقَامٌ**; (TA;) and **سَقَمَهُ**, (Mṣb, TA,) inf. n. **تَسْقِيمٌ**; (TA;) *He (God) [or it] caused him to be, or become, diseased, disordered, distempered, sick, or ill*: (Ṣ, TA:) or *caused him to be long diseased &c.* (Mṣb.) = And **أُسْقَرُ الرَّجُلِ** The man had his family affected with diseases, and the diseases came afterwards upon him. (TA.)

سَقَرٌ and **سَقَرٌ** and **سَقَامٌ** [are all inf. ns.; or the last, accord. to the Mṣb, is a simple subst.; and all are used as substs., signifying] A disease, disorder, distemper, malady, sickness, or an illness; syn. **مَرَضٌ**: (Ṣ, K, TA:) **سَقَرٌ** and **مَرَضٌ** are both said to be in the body, and also † in religion [&c., as is implied by phrases mentioned below, voce **سَقِيمٌ**]: (Abou-Is-hák, TA in art. **سَقَرٌ**:) pl. [of the first] **أُسْقَامٌ**. (TA.) **سَقَرٌ** **الجفون** means † Languidness, and slowness in motion, of the eyelids. (Ḥar p. 113.)

سَقَرٌ: see the next preceding paragraph, in two places.

سَقِيمٌ: see **سَقِيمٌ**.

سَقَامٌ: see سَقِرٌ.

سَقِيمٌ *Diseased, disordered, distempered, sick, or ill;* (S, K, TA;) as also سَقِرٌ: (TA:) or long diseased &c.: (Mṣb:) pl. of the former سَقَامٌ, (Mṣb, K,) like كَرَامٌ pl. of كَرِيمٌ. (Mṣb.) See also سَقَامٌ, and سَقِيمٌ. The phrase رَأَى سَقِيمٌ occurring in the Kur [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning [Verily I am] smitten with the طَاعُونُ [or pestilence]: or the meaning is, I shall be diseased at a future time, when the period shall have come; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means + verily I am sick of your worshipping what is not God: IATH says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion. (TA.) You say also قَلْبٌ سَقِيمٌ † [A diseased, a sickly, or an unsound, heart]: and قَلْبٌ سَقِيمٌ † [Diseased, unsound, faulty, or weak, understanding]: and كَلَامٌ سَقِيمٌ † [Unsound, faulty, or weak, language]. (TA.) And هُوَ سَقِيمٌ الصَّدْرِ عَلَيْهِ † He is affected with rancour, malevolence, malice, or spite, against him. (TA.)

سَوْفَرٌ *A kind of tree resembling the خَلْفٌ [q. v.], but not the same as this latter: (TA:) or a kind of large tree, (AHn, K, TA,) exactly like the أُنَابٌ, (AHn, TA,) which is a tree of the fig-kind, (TA in art. ثَابٌ,) except that it is taller than the latter, and less broad, having a fruit like the fig (التين), which, when green, is [like] stone in hardness, but when it ripens it becomes somewhat yellow, and soft, and very sweet, and of a pleasant odour, and people send it, one to another, as a present. (AHn, TA.) [Forskål, in his Flora Aegypt. Arab., p. cxxiv., mentions سَقِرٌ, which is evidently a mistranscription for سَوْفَرٌ, and which he writes in Italic letters "sokam," as one of the names of the ficus sycomorus; and app. of another species or variety of fig which he terms ficus sycomoroides.]*

رَجُلٌ سَقِيمٌ مُسَقِرٌ *A man who is diseased and whose family are diseased. (TA.)*

سَقِيمَةٌ *[A cause of disease: a word of the same class as مَجِينَةٌ and many others of the measure مَفْعَلَةٌ]: see an ex. voce كَفْلَةٌ.*

سَقِيمٌ i. q. سَقِيرٌ *[Diseased, disordered, &c.]: (TA:) or [rather, agreeably with analogy,] much, or often, diseased &c.: (S, TA:) and accord. to Lh it is also applied as an epithet to a female. (TA.)*

سَقُونِيَا

سَقُونِيَا, (so in copies of the K,) or سَقُونِيَا, (Mgh, Mṣb,) said to be an ancient Greek word, [Σκαμμωνία,] or, as some say, (Mṣb,) Syriac, (Mgh, Mṣb,) [Scammony;] a certain plant, from the hollows of which is extracted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the bowels than all the laxatives; but it is rendered good by aromatic substances, such as pepper

and ginger and aniseed: the weight of six barley-corns thereof to twenty cases the yellow bile, and noxious viscosities, from the most remote parts of the body; and a portion thereof with a portion of ترند, or ترند, [so in different copies of the K, or ترند, or ترند, i. e. turpeth,] in fresh milk, taken fasting, will not leave a single worm in the belly: it is wonderful in that effect, and proved by experiment. (K.)

سَقَى

1. سَقَاهُ, aor. يَسْقِيهِ, (K,) inf. n. سَقَى; (TA; [see also سَقَايَةٌ, which is likewise said to be an inf. n. of the same verb;]) and سَقَاهُ, (K,) with tesheed; (TA;) and اسقاهُ; (K, TA; [in the CK, erroneously, اسقاهُ;]) all have one meaning; (TA;) [i. e. He gave him to drink, generally water, often milk, and sometimes poison or some other thing: and the first often signifies he watered him, namely, a beast; and in like manner seed produce &c., i. e. irrigated it; as will be shown by what follows:] or سَقَاهُ [is said when you mean he gave him drink] لَشْفَتِهِ [to his lip], (S,) or بِالشَّفَةِ [by means of the lip], as also سَقَاهُ; and اسقاهُ means he directed him to water, (K,) or he watered (سَقَى) his cattle or his land: (S, K:) or both of them, (K, TA,) i. e. سَقَاهُ and اسقاهُ, (TA,) signify he assigned to him, or gave to him, (جَعَلَ لَهُ) water, (K, TA,) or drink, or water for irrigation; so that سَقَاهُ is like سَقَاهُ, and اسقاهُ is like اسقاهُ, as Sb says: (TA:) or, as some say, سَقَيْتُهُ I gave him water to his mouth; and اسقَيْتُهُ, I assigned to him, or gave to him, (جَعَلْتُ لَهُ) drink, or water for irrigation, that he might do as he would; and like them are كَسَوْتُهُ and أُكْسَيْتُهُ: (Ham p. 45:) Er-Rāghib says that السَّقَى signifies the giving one drink; and الإسقَاءُ, the giving one drink so that he may take it howsoever he will; so that the latter is more ample in meaning than the former. (TA.) Both سَقَى and اسقاهُ are sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the Kur [xxiii. 21], where it is said, نَسْقِيكُمْ مِمَّا فِي بُطُونِنَا, [i. e. We give you to drink of what is in their bellies,] accord. to different readings. (TA.) One says, سَقَاهُ الْمَاءَ, [He gave him to drink water, or the water,] inf. n. as above: (Mgh:) and سَقَيْتُهُ الْمَاءَ [I gave him to drink water, or the water, much, or often]: the tesheed denotes muchness, or frequency. (S.) [See also a tropical usage of the former verb in a verse cited in p. 85, col. 3: and another, from Tarafeh, in p. 134, col. 3. One says also, سَقَى الْمَاءَ, without a second objective complement, He supplied, or gave, water, or the water.] And سَقَيْتُ الزَّرْعَ, [I watered, or irrigated, the seed-produce,] inf. n. as above; as also اسقَيْتُهُ. (Mṣb.) And سَقَيْتُ فِي الْقَرِيَةِ and اسقَيْتُ فِيهَا [I poured water into the water-skin]: a poet says, [in one of my copies of the S, Dhu-r-Rummeh,]

وَمَا شَتْنَا حَرْقَاءَ وَإِهْ كِلَاهُمَا
سَقَى فِيهَمَا مُسْتَعْجَلٌ لَمْ تَبَلَّلَا
بَأَنْبَعٍ مِنْ عَيْنِكَ لِلدَّمْعِ كُلَّمَا
تَعَرَّفَتْ دَارًا أَوْ تَوَقَّعَتْ مَنْزِلًا

[And two old and worn-out skins of an unskilful woman who has not sewed them well, each of them unsound, into which a person in haste has poured water, they not having been previously moistened, (تَبَلَّلَا being for تَبَلَّلَا,) are not more liable to the shedding of their water than are thine eyes to the shedding of their tears whenever thou investigatest a dwelling or imaginest a place of alighting, or abode]. (S.) [And hence, app.,] سَقَى فَلَانَ فِي ذَكَرِهِ † Such a one became vehemently affected by sexual appetite. (JK.) One says also, سَقَاهُ اللَّهُ الْغَيْثَ and اسقاهُ (S, Mṣb, K) God sent down rain to him, or may God send &c.: (K:) both of these verbs being used by Lebeed in his saying,

سَقَى قَوْمِي نَبِيَّ مَجِدٍ وَأَسْقَى
نُصَيْرًا وَالْقَبَائِلَ مِنْ هِلَالٍ

[May He send down rain to my people, the sons of Mejd, and may He send down rain to Nusayr, and the tribes of Hilal]. (S.) [Hence,] one says, سَقَى اللَّهُ عَصْرَ الشَّبِيحَةِ † [May God freshen as with rain the times, or mornings, or afternoons, of youth, or young manhood]. (A and TA in art. شَب.) And سَقَيْتُ فَلَانًا (S,) and اسقَيْتُهُ, and سَقَيْتُهُ (S, K,) which last is the form in most repute as expressive of a prayer, (Ham p. 45,) and of which the inf. n. is سَقَيْتُهُ, (K,) I said to such a one سَقَاكَ اللَّهُ [May God send down rain to thee], (S and K in explanation of the second and third,) or سَقَايَا [which virtually means the same, for سَقَاكَ اللَّهُ سَقَايَا]: (S in explanation of the first and second, and K in explanation of the second and third:) [or,] accord. to some, one says سَقَيْتُهُ when it [which he gives, i. e. water or the like,] is in his hand; [agreeably with the first explanation in this art.;] and اسقَيْتُهُ signifies I prayed for him, saying لَكَ سَقَايَا. (Mṣb.) — سَقَى (JK, S, MA, K,) inf. n. سَقَى; (JK, S;) and سَقَى, (JK, IATH, TA,) or سَقَى, aor.

استسقى; (MA;) and اسقاهُ; (JK, S, K;) [in my copy of the Mṣb,] which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is استسقى, and as this is not there mentioned;] His belly [was, or became, diseased with dropsy, i. e.] had yellow water [meaning serum] (JK, S, Mṣb, K, TA) apparent in it, (JK,) or collected in it; (S, K, TA;) for which there is scarcely, or never, any cure; (Mṣb, TA;) his belly became swollen [with dropsy]. MA.) — [In the phrase written in the CK سَقَى قَلْبَهُ عَدَاوَةً, the verb is correctly سَقَى: see 2.] — سَقَى الْعَرَقُ The sweat flowed without stopping. (TA.) — سَقَى الثَّوْبَ, and سَقَاهُ, He made the garment, or piece of cloth, to imbibe a dye. (TA.) — [سَقَى also signifies He tempered

steel; and is used in this sense in the present day: and accord. to a reading in one of my copies of the S, in art. شرخ, سقى also has this meaning.] — See also 4, last sentence.

3: see 1, in six places. — سَقَى قَلْبَهُ عَدَاوَةً (K, TA, [in the CK, erroneously, سَقَى,]) and بِالْعَدَاوَةِ (TA, and thus, and thus only, in the JK,) inf. n. تَسْقِيَةٌ (JK, TA,) † His heart was made to imbibe enmity, (K, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.)

3. مَسَاقَاةٌ [The giving to drink, one with another. See a tropical usage of its verb in an ex. cited in art. شف, conj. 8. —] The drawing of water together. (KL.) — And a man's employing a man to take upon himself, or manage, the culture [or watering &c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce: (S, TA:) Az says that the people of El-'Irāk term it مَعَامَلَةٌ. (TA.)

4: see 1, in thirteen places. — One says also, اسْقَيْتُهُ رَكْبِي I assigned to him my well [to draw water therefrom]: and اسْقَيْتُهُ جَدْوَلًا مِنْ نَهْرِي I assigned to him [a streamlet as] a place, or source, of irrigation, from my river, or rivulet; and اسْقَيْتُ لَهُ مِنْهُ [which means the same]. (TA.) — And اسْقَاهُ It produced in him [dropsy, or] yellow water. (JK. [See 1, near the end of the paragraph.]) — And He gave him a made [skin such as is termed] سَقَاءٌ: (Az, K, TA: [it is said in the TA that وَهَبَ مِنْهُ in the K should be وَهَبَ لَهُ, as in the explanation by Az: but see art. وَهَب, in which it is said that وَهَبَ مِنْهُ is allowable, and occurs in several trads.:]) or he gave him a hide to make of it a سَقَاءٌ: (K:) or اسْقَاهُ has the latter meaning: (JK, TA:) and اسْقَى إِهَابَهَا occurs in a trad. as meaning Give thou its hide to him who will make of it a سَقَاءٌ. (TA,) or make thou its hide to be a سَقَاءٌ for thee. (JK.) — Also, (JK, S, K, TA,) and سَقَاءَةٌ (K,) the latter mentioned as on the authority of IAqr, but disallowed by Sh, (TA,) i. q. اِغْتَابَهُ † [He spoke evil of him, or traduced him, in his absence or otherwise], (JK, S, K, TA,) in a foul manner; (TA:) and imputed to him a vice, fault, or the like: (S, TA:) and J cites [in the S] a verse of Ibn-Ahmar ending with the phrase اسْقَى سَقَائِي [app. as meaning † Who has spoken evil of me, &c.]. (TA.)

5. تَسْقَى It (a thing) received, or admitted, moisture, (M, TA,) or irrigation; or became plentifully irrigated, or succulent, or sappy. (M, K, TA.) The Hudhalee (El-Mutanakhhil, TA) says.

• مُجْدَلٌ يَتَسْقَى جِلْدُهُ دَمَهُ
• كَمَا تَقَطَّرُ جَذَعُ الدَّوْمَةِ الْقَطْلُ

meaning [Thrown down upon the ground, his skin] becomes drenched with his blood (يَتَسْرَبُهُ) [like as drips the severed trunk of the Theban palm-tree]: or, as some relate the verse, يَتَسْقَى

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[becomes overspread, here meaning suffused], from الكِسْوَةُ. (S, TA.) — تَسَقَّتِ الإِبِلُ الحَوْدَانَ (S, TA.) — † The camels ate the حَوْدَانَ (a certain plant, TA) in its fresh and moist state, and became fat upon it. (K.)

6. تَسَاقَوْا They gave to drink, one to another, (S, MA, TA,) with the full measure of the vessel in which they were given to drink. (S, TA.) [See also 3.]

8. اسْتَقَى He drew water (TA) مِنَ البئرِ [from the well], (S, TA,) and مِنَ النهرِ [from the river, or rivulet]. (TA. [Golius and Freytag make the verb in this sense, erroneously, استسقى; but the former mentions استقى also in the same sense.]) [And استقى على بَعِيرٍ He drew water upon a camel in a manner expl. voce سَانَةٌ, q. v.: often occurring in the Lexicons.] — And † He was, or became, fat, (K, TA,) and satisfied with drinking of water. (TA.) — See also 10, in two places.

10. اسْتَسْقَى He sought, or demanded, drink (سَقِيًا, K, TA, [in the CK سَقِيًا,]) i. e. مَا يَشْرَبُ (TA); مِنْهُ [from him]; as also استسقى. (K, TA. [In the CK is immediately added after this explanation, وسَقِيًا: but this is a mistranscription for وَتَقِيًا; expressing another signification of these two verbs, which will be expl. below.]) And He asked, begged, or prayed, for rain; (Mgh, TA;) i. q. اسْتَمَطَرَ. (S in art. مطر, and Mgh.)* [Hence, صَلَاةُ الإِسْتِسْقَاءِ The prayer of the petitioning for rain. And سَقَاهَا اللَّهُ اسْتَسْقَى لَهَا May God send down rain upon it, namely, a land: see Har p. 300.] — And He restrained himself to vomit; or vomited intentionally; syn. تَقِيًا; [see a statement above, in this paragraph, respecting a mistranscription in the CK:] as also استسقى (K, TA;) mentioned by ISd. (TA.) — See also 1, in the last quarter of the paragraph.

سَقَى in the phrase السَقَى الفُرَاتِ, which means The towns, or villages, [or lands,] watered by the Euphrates, is said by Mtr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as ذَات], is suppressed: or, accord. to some, it is سَقَى [q. v.], an instance of the measure فَعَلَ in the sense of the measure مَفْعُول; and thus it is in the handwriting of El-Hareere in his 22nd Makámeh. (Har p. 246.) — See also the next paragraph.

سَقَى Drink; or what is drunk; (TA;) or what is given to drink; (K, TA;) a subst. from سَقَاهُ and اسْقَاهُ; (S, TA; [in the former of which, this meaning is indicated, and also the meaning of water given to drink to cattle; and water with which land is irrigated;]) in the M, drink given to camels: (TA:) pl. أُسْقِيَةٌ. (S, TA.) And [particularly] A share, or portion, of water [for irrigation]: one says, كَرَمَ سَقَى أَرْضِكَ [How many bucketfuls or skinfuls, (the specificative being suppressed,) virtually meaning how much,

is the share, or portion, of water for the irrigation of thy land?]. (S, TA.) — And Water, (K, TA, [in the CK ما, a mistranscription for ماء,]) i. e. yellow water [meaning serum, effused in dropsy], incidental in the belly, (K, TA,) scarcely, or never, curable; (TA;) as also سَقَى: (K: [وَيَفْتَحُ being there added: and the word as meaning “yellow water” is written only with fet-h in the JK: but in the TA, ويفتح forms part of the addition here following:]) or it is in white نَفَائِح [meaning cells] in the fat of the belly; [in which sense, also, the word is written only with fet-h in the JK;] and it [app. meaning the belly] is opened (وَيَفْتَحُ) on the occasion of its issuing: so says ISd: (TA:) a subst. from سَقَى [q. v.]. (S, TA.) And A skin [or membrane] containing yellow water, which cleaves asunder from over the head of the young one [at the birth]: (K, TA:) or, as in the T, the water that is in the [membrane called] مَشِيمَةٌ, that comes forth عَلَى رَأْسِ الوَلَدِ [meaning at the birth]. (TA.) — Also Land that is irrigated; having the meaning of the measure مَفْعُول, like نَقْض [in the sense of مَفْعُول]: (Er-Rághib, TA: [see also سَقَى:]) or it signifies, (K,) or so سَقَى, of the same measure as سَقَى and صَبَى, (Mgh,) and سَقَوِيٌّ (S, Mgh, K,) app. a rel. n. from سَقَى, not from سَقَى, for if it were from the latter it would be سَقِيٌّ, (M, TA,) [or, accord. to some, if from سَقَى, it may be either سَقِيٌّ or سَقَوِيٌّ, (see Lumsden's Arab. Gr. p. 630,)] seed-produce irrigated (S, Mgh, K) by water running upon the surface of the earth; (S, Mgh;) [i. e., not by rain only;] سَقَى being the contr. of بَحْسَى; (Mgh;) and سَقَوِيٌّ, contr. of مَطْمِيٌّ, (Mgh, TA,) which signifies “watered [only] by the rain;” and the vulgar say سَقَوِيٌّ. (TA.)

سَقَى A belly swollen [with dropsy]. (MA.)
سَقَى A giving of drink; [or a giving to drink;] like [the inf. n.] سَقَى. (Er-Rághib, TA.) — And A sending down of rain upon mankind and the lands: (TA:) a subst. from سَقَاهُ اللَّهُ الغَيْثَ. (S, K, TA.)* One says, دَعَوْتُ لَهُ بِالسَّقَا [I prayed for him for the sending down of rain]. (JK.) And it is said in a form of prayer, سَقَا رَحْمَةً وَلَا سَقَا عَذَابَ [We ask of Thee a sending down of a rain of mercy, and not a sending down of a rain of punishment]; meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Mgh.) One says also أَرْضٌ خَافِضَةٌ السَّقَا Land easy of irrigation [either by the rain or otherwise]: (K in art. خفض:) and the contr. is termed رَافِعَةٌ السَّقَا. (TA in that art.) — Also i. q. شَرِبَ [i. e. شَرِبَ, meaning A beast's share, or portion, of water]: so in the Qur xci. 13. (Jel.)

سَقَا A skin, (KL,) or a قُرْبَةٌ, (JK,) [i. e.] a skin of a young goat or sheep when it has entered

its second year, (M, K,) used for water and for milk, (ISk, JK, S, Msh, K, KL,) or, accord. to ISd, only for water: (TA:) it is termed **ابن أديم** [made of one hide; but there are larger sorts]; and if larger, it is termed **ابن أديمين** [made of two hides], and **ابن ثلاثة آدمة** [made of three hides]: (T and TĀ in art. **بني**;) accord. to ISk, the **نخى** is peculiarly for milk; and the **نخى**, for clarified butter; and the **قربة**, for water: (S:) the pl. (of pauc., S) is **أسقيات** and **أسقيت** and (of mult., S) **أساتي**, (S, K,) or this last is a pl. pl. (T, TA.) — See also 4, last sentence. — [And see a phrase voce **حذاء**, in art. **حذو**, where it is applied to †The stomach of a camel, in which water is stored.]

سقى: see **سقى**, last sentence, in two places. — Also *A cloud having large drops [of rain]*, (S, K,) *vehement in the falling [thereof]*: (S:) [like **سقى** and **سقى**]: pl. **أسقيت**. (S, K.) — And *The papyrus* (**بردى**): (JK, S, K,) or *tender papyrus*: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el-Kays, cited voce **مذلل**: (S, TA: [but see what is said under this word, **مذلل**: and see Ham p. 555:]) n. un. **سقية**. (S.) — And *Palm-trees*; (S, K;) and **سقية** signifies [the same, or] *palm-trees that are irrigated by means of water-wheels* (**دواب**, [pl. of **ذابية**, q. v.]). (TA.)

سقية: see what next follows.

سقية and **سقية** and **سقية** and **سقية** *A place for giving to drink or for watering*: (K, TA:) what is termed **سقية الهاء** is well known: (S:) i. e. **سقية** signifies *a place made, or prepared, for the giving to drink to people*: (Msh:) *a construction for water*: (Mgh:) or *a place in which beverage is made, or prepared, at the fairs, or festivals, &c.*: (JK, T, TA:) [and particularly *a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims*:] and **سقية** signifies *a drinking-place* [in a general sense]: and he who pronounces it with **keer** to the **ر** [**سقية**] makes it to be like the utensil called **الديك** [*the drinking-vessel of the cock*]: (S:) [see **ثروة**]: and the pl. is **سقيات**. (TA.) — **سقية** also signifies *A vessel in which one is given to drink*: (K:) in the **Kur** [xii. 70], it means the king's drinking-cup; (Mgh:) his **صواع**, in [or from] which he drank, (JK, S, TA,) and with which they measured corn; and it was a vessel of silver. (TA.) — And **سقية الحاج** means *The beverage made of raisins steeped in water which [the tribe of] Kureysh used to give to the pilgrims to drink*: it was under the superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) or **سقية** in this phrase is an inf. n.; so in the **Kur** ix. 19; (Mgh;) where it is said, **أجعلتم سقية الحاج وعمارة المسجد الحرام كمن آمن بالله**

وأيوم الآخر; the two words **سقية** and **عمارة** being inf. ns. of **سقى** and **عمر**; (Bd;) the meaning being **أجعلتم أهل سقية الحاج وعمارة المسجد الحرام** [i. e. *Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?*]; and this is confirmed by another reading, which is, **سقاء الحاج وعمرة المسجد**; (Ksh, Bd:) or the meaning is, **أجعلتم سقية الحاج كإيمان من آمن**, [i. e. *have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c.?*]. (Bd.) [See also **رفادة**.]

سقى; and the fem. **سقاء** and **سقاء**: see **سقى**, in six places. — **السقاء** is also the appellation of *A certain intelligent bird, that draws water for itself*. (JK.) [It is applied in the present day, by some, to *The pelican*: and by some, to the *aquiline vulture*; commonly called **الرحم**.]

سقى and **سقاء** *Giving to drink*; or *one who gives to drink*: (K, TA:) the former signifies [generally as above, or *a cup-bearer*: and also] *watering seed-produce*; or *a waterer of seed-produce*: (Msh:) [and †the latter generally signifies *a water-carrier*:] the pl. of the former is **سقى**, (K, TA,) with **damm** and then **teshdeed**, (TA,) [accord. to the **سقى**, which is app. a mistranscription,] and **سقاء**, (K, TA,) like **رمان**, (TA,) or **سقاء**: (CK:) [this last is a well-known pl. of **سقى**, and as such has occurred above, voce **سقية**]: the pl. of **سقاء** is **سقاؤون**: (K:) and a woman is termed **سقاء** and **سقاء**. (S, K.) It is said in a prov.,

استي رقاش إنها سقاء

[Give thou to drink to **Rakashi**: verily she is one who gives to drink: **رقاش** being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A'Obeyd, S.) — [Hence,] **ساقى العين** *A certain vein* [app. the central artery of the retina] which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight. (JK.) [See also the next paragraph.]

ساقية [a subst. from **ساقى**, made so by the affix **ة**.] *A rivulet, or streamlet*, (T, K, TA,) for the irrigation of seed-produce; (T, TA;) *a small channel for the irrigation of land*; (Msh;) it is larger than a **جدول**, and than a **نهر**: (Mgh:) pl. **سواقي**. (Mgh, TA.) It is now vulgarly applied to designate *The [kind of water-wheel for irrigation termed] ذولاب* [q. v.]. (TA in art. **دلب**.) — And [the pl.] **السواقي** signifies *Certain veins which discharge into the أنهران* [dual of **أنهر**, q. v.]. (JK.)

سقى *A time* [and a place] of giving to drink. (JK, TA.)

سقاء: see **سقية**, in two places. One says

when the Sulţān has dealt gently with his subjects in his government of them, **أبلغ السلطان** [The Sulţān has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place]. (TA.) [See also **شربة**.]

سقاء: see **سقية**, in two places. — Also *A thing which is made for the جرار* [or water-jars], and upon which the mugs are hung. (JK, TA.)

سقى [Given to drink: and] watered seed-produce [i. e.]. (Msh.) — [Hence,] **إنه لمسقى** *Verily he is tinged with redness*. (JK.)

سقى and **سقاوى**: see **سقى**, last sentence, in three places.

سك

1. **سك**, aor. **سك**, (TA,) inf. n. **سك**, (K, TA,) i. q. **سدّه** [i. e. *He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing*]. (K, TA.) [In the place of **سدّ الشئ**, the explanation of the inf. n. accord. to the reading in the TA, we find in the CK **سدّ الشئ**: and it seems that **سدّه** is a correct meaning of **سكّه**; for it is said that] from **مسكوك** as signifying **مشدود** is the post-classical phrase **سكّ الأبواب** [i. e. *The making fast of doors*]. (TA.) [In the present day, **سكّ الباب**, aor. and inf. n. as above, means *He locked, and he bolted, the door*.] — And **سكّه**, (TA,) inf. n. as above, (S, K, TA,) *He clamped it* (**ضببه**) *with iron*; namely, a door, (S, K, TA,) and wood. (TA.) — Also **سكّه**, aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He cut off his ears*. (S, K, TA.) — **سكّ بما في بطنه**, (TA,) inf. n. as above, (K, TA,) *He cast forth what was in his belly*; (K, TA;) *muted, or dinged*; (TA;) said of an ostrich: (K, TA:) and so **سكّ**. (TA.) And **سكّ**, (AA, TA,) inf. n. as above, (K, TA,) *He cast forth his excrement, or ordure*, (AA, K, TA,) *in a thin state*; (AA, K, TA;) as also **سكّ**, (AA, TA,) and **سكّ**. (TA.) And **هو يسكّ**, inf. n. as above, *He voids thin excrement or ordure*; (As, S, TA;) as also **سكّ**, inf. n. **سكّ**. (As, TA.) And **أخذته سكّ** [*He was taken with a looseness of the bowels*]; he had thin evacuations of the bowels; expl. by **فعدّ مقاعد رقاش**: and **أخذته سكّ في بطنه**: and **فعدّ مقاعد رقاش** [signifies the same; or] *his bowels became loose*; as also **سكّ**; so says **Yaakooob**; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA.) — **سكّ** *He went at random in the land, or country, not knowing whither to go, and was perplexed*. (Ibn-'Abbād, O.) [See also 7.] — One says also, **أين تسكّ** *Whither goest thou?* (Ibn-'Abbād, O.) — **ما سكّ سعى مثل ذلك الكلام** — *The like of that speech has not entered my ear, or ears*: and **ما استكّ في سامعي مثله** *The*

like of it has not entered my ears. (TA.) — **سَكَّ**, [sec. pers., app., **سَكَّتَتْ**,] aor. 4, (TA,) inf. n. **سَكٌّ**, (K, TA,) It (one's nature, or disposition,) was, or became, base, ignoble, mean, or sordid. (K, *TA.) — **سَكَّ**, (Mṣb, TA,) sec. pers. **سَكَّتَتْ**, (Mṣb, K, TA, [in the CK, erroneously, **سَكَّتَتْ**,]) inf. n. **سَكٌّ**, (S, Mgh, Mṣb, K, TA,) said of a man, &c., (K,) † He was small in the ear, (S, Mgh, Mṣb, K, TA,) with a sticking thereof to the head, and small projection thereof: (K, TA:) or he was short in the ear, with a sticking thereof to the part behind it: (TA:) or he was small in the **فُوف** [here meaning either the upper part or the helix (in the CK **فُوب**)] of the ear, and narrow in the ear-hole. (K, TA.) And † He was, or became, deaf. (K, TA.)

7. **انسكت الإبل** *The camels went at random.* (Ibn-'Abbād, O, TA. [See also **سَكَّ فِي الْأَرْضِ** above.]) **انسكت** in the case of the birds called **قَطَا** means Their going at random, and depressing their breasts, after soaring in their flight and circling in the air. (Ibn-'Abbād, O, K.)

8. **استك** *It (a thing) was, or became, closed or closed up, or stopped or stopped up, or repaired, and made firm or strong; quasi pass. of l in the first of the senses assigned to it above; syn. انسد.* (TA.) — [Hence,] **استكت مَسَامِعُهُ** † His ears became stopped up, or deaf, (S, Mṣb, K, *) and narrow [in the aperture]. (S, K.) — And **استك التبت** † The herbage became luxuriant and dense, (S, K,) its interstices becoming closed up. (S.) And **استكت الرِّيَاضُ** † The meadows became luxuriant and dense [in their herbage]. (Aṣ, TA.) — See also 1.

سَكٌّ A nail; a pin, or peg, of iron; as also **سَكِّي**; (S, K;) like as one says **دَوِي** and **دَوِي**: (S:) pl. **سَكَاك** (S, K) and **سُكُوك**. (K.) [A verse of Abou-Dahbal El-Jumaḥee is cited as an ex. in the TA as follows:

- **دِرْعِي دِلَاصِ سَكَّنَا سَكَّ عَجَبٌ**
- **وَجَوْنِبَا الْقَاتِرِ مِنْ سَبْرِ الْيَلْبِ**

but see **يَلْبٌ**.] — A straight, or an even, building, and excavation, (O, K,) like a wall, without curvity, or bending. (O.) — A coat of mail narrow in the rings; (S, K;) as also **سَكٌّ**, and **سَكَاك**: (K:) or, accord. to the O, soft in the rings. (TA.) — See also the next paragraph.

سَكٌّ A well narrow (Lth, AZ, Aṣ, S, O, K) in its cavity, or interior, (Lth, O,) or from its top to its bottom, (AZ, S, O,) or in its aperture; as also **سَكٌّ**, and **سُكُوك**: (K:) or a well even in its cavity, or interior, and in its casing: or, accord. to Fr, one well, or strongly, or compactly, cased, and narrow: the pl. of **سَكٌّ** is **سَكَاك**; and the pl. of **سُكُوك** is **سَكٌّ**, so that the latter is both a sing. and a pl. (TA.) — And A narrow road: (I'Abbād, O:) or a road stopped up: (K:) or a road narrow and stopped up. (Lḥ, TA.) — See also **سَكٌّ**. — Also The hole of the scorpion, (Ibn-

'Abbād, S, O, K,) in the dial. of the Benoo-Asad; (Ibn-'Abbād, O;) and of the spider, (O, K,) likewise, because of its narrowness. (TA.) — Also A sort of perfume, (S, Mgh, O, Mṣb, K,) prepared from **رَامَك** [q. v.], (K,) or from musk and **رَامَك**, (O,) the former being bruised, or pounded, sifted, kneaded with water, and wrung hard, and wiped over with oil of the **خَيْرِي** [q. v.] in order that it may not stick to the vessel, and left for a night; then musk is pounded, or powdered, (**بَسَقُ**) and put into it by degrees, and it is [again] wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet. (K.) — Also pl. of **أَسَكٌ**. (K.)

سَكَّةٌ A ploughshare; i. e. the iron thing with which the ground is ploughed; (S, TA;) the iron appertenance of the plough. (K.) Hence the trad., **مَا دَخَلَتِ السَّكَّةُ دَارَ قَوْمٍ إِلَّا ذُلُّوا** [The ploughshare enters not the abode of a people, or party, but they become abased]; meaning, in consequence of the violence and the demands that the agriculturists experience from the ruling power. (TA.) — And A die, i. e. an engraved piece of iron, (S, *Mṣb, K, TA,) having an inscription upon it, (TA,) with which dirhems and deenars are stamped, (S, *Mṣb,) or upon which pieces of money (**دِرَاهِمٌ**) are struck: (K:) pl. **سَكَاك**. (Mṣb.) — And, because stamped therewith, A coined dirhem, and deenar; (TA;) which latter is called [also] **سَكِّي**, (O, K, TA,) [in the CK **سَكِّي**, but it is] with kesr. (TA.) — Also A row (**سَطْرٌ**, or **سَطْرٌ**, S, O, Mṣb, or **سَطْرٌ**, K, or **سَطْرٌ**, TA) of palm-trees. (S, O, Mṣb, K, TA.) Hence their saying, (S,) or the saying of the Prophet, (O,) **سَكَّةٌ مَأْبُورَةٌ أَوْ سَكَّةٌ مَأْبُورَةٌ**, (S, in the O **سَكَّةٌ مَأْبُورَةٌ** or **سَكَّةٌ مَأْبُورَةٌ**) meaning [The best of property is] a prolific filly (TA) or a row of palm-trees fecundated: (S, TA:) or, accord. to Aṣ, **سَكَّةٌ مَأْبُورَةٌ** here signifies a ploughshare properly prepared [for ploughing]; and, he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It has been suggested to me that, if **طَرِيقَةٌ** in the explanation above have the signification here assigned to it, the epithet **مصطفة** is redundant; and therefore that **طَرِيقَةٌ** alone may be the proper explanation, and may mean in this case, as it does in many others, a tall palm-tree, or the tallest of palm-trees, or a smooth palm-tree, or a palm-tree the head of which is reached by the hand; and that **مصطفة** may have been added in consequence of misunderstanding, and **سَطْرٌ** substituted for **طَرِيقَةٌ** for the same reason: but I think it much more probable that the epithet has been added because **طَرِيقَةٌ** is ambiguous; and this is confirmed by what here follows.] — Also A **رُفَاقٌ** [meaning street]: (S, O, *Mṣb:) or [rather] a wide **رُفَاقٌ**: (Mṣb:) or an even road, (K, TA,) [or street,] of such as are termed **أَرْقَةٌ** [pl. of **رُفَاقٌ**]: (TA:) so called because the houses therein form a row or rows [on either side]; (O, TA;) being

likened to a **سَكَّةٌ** of palm-trees: (TA:) [in the present day, often applied to a highway, and to any road:] pl. **سَكَاك** [as above]: (O:) and **أَرْقَةٌ** is syn. with **سَكَاك** [as meaning] (TA.) — [Hence also, app., one says,] **اجْعَلِي** † **الْأَمْرَ سَكَّةً وَاحِدَةً** † Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. **أَدْرَكُهُ**.) — And **أَخَذَ الْأَمْرَ بِسَكَّتِهِ**, (TA,) † [He took the thing, and he attained it, in its proper way, or] when it was possible. (K, TA.) — And **فَلَانَ صَعْبُ السَّكَّةِ** † Such a one will not remain quiet, or still, or steady, by reason of hastiness of temper. (Ibn-'Abbād, Z, O, TA.) — Also The house [or station] of the **بُرَيْد** [or messenger that journeys on a beast of the post, or messengers on beasts of the post: it is likewise called **السَّكَّةُ البُرَيْدِ**: see **بُرَيْدٌ**]: and **أَصْحَابُ السَّكَاكِ**, occurring in a letter of 'Omar Ibn-'Abd-El-'Azeez, means the **بُرْد** [or messengers on beasts of the post] who are stationed there to be sent on affairs of importance. (Mgh.) **سَكَّةٌ** is well known [as having the meaning assigned to it above: and also as meaning The space, or distance, between each station of the messengers above mentioned and the station next to it: see, again, **بُرَيْدٌ**]. (Ibn-'Abbād, O.)

سَكَّتَتْ inf. n. of **سَكَّ**, sec. pers. **سَكَّتَتْ**. (Mṣb, TA. [See 1, last sentence but one.])

سَكَّاك [a pl. of which the sing. is not mentioned,] **بُستاردس**; syn. **حُبَارِيَات**. (TA.)

سَكَاكٌ The air that is next to the clouds, or to the higher part, (**عَنَانٌ**) of the sky; as also **سَكَاكَةٌ**: (S, K:) or both signify the air, or atmosphere, between heaven and earth: like **لُوحٌ**: the pl. of the second is **سَكَاكَاكٌ**. (TA.) Hence the saying, **لَا أَفْعَلُ ذَلِكَ وَتَوَّ نَزَوْتُ فِي السَّكَاكِ**, meaning [I will not do that even if thou leap] into the sky. (S.) — Also The part, of an arrow, which is the place of the feathers. (Ibn-'Abbād, O, K.)

سُكُوكٌ: see **سَكٌّ**, in two places. **ضَرَبُوا بُيُوتَهُمْ سَكَاكًا** [They pitched their tents] in one row: (Th, K:) and said with **ش**, [i. e. **سَكَاكًا**,] accord. to IAṣr: (TA:) but Th says that it is only with **س**, deriving it from **سَكَّةٌ** signifying "a wide **رُفَاقٌ**." (TA in art. **سَكَّ**.)

سَكَاكَةٌ Small in the ear, (M, K,) or in the ears. (IAṣr, TA.) [See also **أَسَكٌ**.] — And † One who is alone in his opinion, having none to share with him in it, (AZ, K, TA,) who acts without caring how his opinion happens to be: pl. **سَكَاكَاتٌ**: it has no broken pl. (AZ, TA.) — See also **سَكَاكٌ**.

سَكَاكٌ pl. of **سَكَاكَةٌ** as syn. with **سَكَاكٌ** [q. v.]. (TA.) — See also **سَكَّةٌ**, in the latter half of the paragraph.

سَكِّي: see **سَكٌّ**.

سَكْبِي: see سَكْبَةٌ, in the former half of the paragraph. — Also i. q. بَرِيدٌ [meaning either *A beast of the post* or *a messenger who journeys on a beast of the post*]: a rel. n. from سَكْبَةٌ. (Ibn-'Abbád, O, TA.)

سَكَاكٌ [A stamper of money;] one who strikes the سَكْبَةَ. (TA.) — [And said by Golius, as on the authority of Meyd, to signify *A maker of knives*; like سَكَانٌ.]

سَكَاكَةٌ [as a coll. gen. n., app. derived from سَكْبَةٌ signifying "a road,"] Wayfarers. (TA.)

سَكِينٌ, mentioned by Ibn-'Abbád in this art., and said in the Mgh to be of the measure فَعْلِينٌ from السَّكِّ, or فَعِيلٌ from السُّكُونُ: see art. سَكَنَ.

أَسْكٌ Small in the ear, (Mgh, K,) with a sticking thereof to the head, and small projection thereof: (K:) or short in the ear, with a sticking thereof to the part behind it: (TA:) or small in the قَوْفُ [meaning either the upper part or the helix] of the ear, and narrow in the ear-hole: (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. سَكَاةٌ: (S, Mgh, O, Msb, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called قَطَا, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, having no ear except the ear-hole, or, accord. to El-Kudooree, naturally earless: (Mgh:) and applied to an ear, as meaning small: (S, Msb:) pl. سَكَاةٌ: applied [to human beings, &c., more commonly to birds, and particularly] to ostriches, (K,) and to birds of the species called قَطَا: (TA:) it is said that every سَكَاةٌ is oviparous, and every سَكَاةٌ is viviparous; the former meaning a female that has no ear (S, O) apparent, or external; (O;) and the latter, "a female that has an ear (S, O) apparent, or external, (O,) though it be slit." (S.) A rájiz says,

- نَيْلَةٌ حَكِّ تَيْسٍ فِيهَا شَكٌّ
- أَحْكُ حَتَّى سَاعِدِي مَنفَكٌ
- أَسْبَرَنِي الْأَسْبُودُ الْأَسْكُ

[A night of scratching: there is no doubt respecting it: I scratch so that my fore arm, or my upper arm, (for سَاعِدٌ is used in both of these senses,) is dislocated: the little black thing without ears having rendered me sleepless]: he means the fleas, using the sing. as a gen. n. (TA.) — Also Having the ears cut off. (TA.) [This seems to be the primary, though not a usual, signification.] — And † [Having the ears stopped up: (see 8:) or] deaf. (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) — And الْأَسْكُ was the name of *A certain horse*. (O, K.) — See also سَكٌّ.

مَنْبَرٌ مَسْكُوكٌ [A pulpit] nailed with nails of iron: but also said to be with ش, [i. e. مَسْكُوكٌ.]

meaning مَشْدُودٌ [made firm or strong, &c.]. (TA.)

سكب

1. سَكَبَ, (S, A, Msb, K,) aor. سَكَبْتُ, (A, TA,) inf. n. سَكُوبٌ (S, A, Msb, K) and سَكْبٌ (Msb) and تَسَكَّبَ, (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Msb, K,) and a flow of tears (دَمْعٌ), (A, TA,) and the like, (TA,) It poured out or forth; or was, or became, poured out or forth; (S, A, Msb, K;) as also † اسكَبَ. (S, K.) — And سَكَبَهُ, (S, A, Mgh, Msb, K,) aor. as above, (A, TA,) inf. n. سَكْبٌ (S, Mgh, K) and تَسَكَّبَ, (K, [the latter assigned in the S to the intrans. verb,]) He poured it out or forth; namely, water, (S, A, Mgh, Msb, K,) and a flow of tears, (A, TA,) and the like; (TA;) as also † اسكَبَهُ. (A.) The people of El-Medeeneh say, اسكَبْ عَلَى يَدَيَّ Pour thou out, or forth, upon my hands. (A.) And it is said in a trad., هَاهُنَا تَسَكَّبُ الْعَبْرَاتُ [Here tears are to be poured forth], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4: } see the next preceding paragraph.
7: }

سَكَبٌ and سَكَابٌ and سَكُوبٌ and سَكْبٌ (K) and سَكِبٌ (CK [omitted in the TA and in my MS. copy of the K]) and سَكُوبٌ (K) Water poured out or forth, or being poured out or forth: or poured out or forth, (K, TA,) running upon the surface of the earth without any excavation: (TA:) or the first signifies water poured out or forth; and is an inf. n. used as an epithet, like صَبٌّ and غَوْرٌ applied as epithets to water: and سَكُوبٌ, water running upon the surface of the earth without any excavation: and سَكُوبٌ, water pouring out or forth, or being poured out or forth; (S;) or, as some say, pouring much: (Har pp. 469 et seq. :) and also this last, running water: (TA:) or this signifies دَائِرُ الْبَطْلَانِ [i. e. continually pouring, or continually pouring dispersedly and in large drops; as also سَكْبٌ; for hence it appears evident that السَّكْبُ and دَائِرُ الْبَطْلَانِ as an explanation of السَّكْبُ and دَائِرُ الْبَطْلَانِ in the K is a mistake for دَائِرُ الْبَطْلَانِ]; and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سَكَابٌ); and to a wound made with a spear or the like (طَعْنَةٌ): and سَكَابٌ is applied as an epithet to tears (دَمْعٌ). (TA.) — [Hence] سَكْبٌ applied to a horse means † Wide in step: (S, A, K:) or fleet, or swift, or excellent in running; (A, K;) that runs much: (Mgh, TA:) or light, or active: and سَكُوبٌ, so applied, has one or another of these meanings: (A:) or the former, thus applied, that runs vehemently; as also فَيْضٌ; likened to water pouring forth: (Eth-Thaalebee, TA:) also, (K, TA,) applied to a horse and a man and a boy, (TA,) † light of spirit; and brisk, lively, or sprightly, (K, TA,) in work, or action. (TA.) السَّكْبُ was the name of the first horse possessed by the Prophet;

(Mgh, K;) as also † السَّكْبُ: and the name of a horse of Shebeeb Ibn-Mo'áwiyeh. (K.) — [Hence also,] † A certain sort of clothes, or garments, (T, S, K,) thin so as to resemble dust, and as though resembling pouring water by reason of its thinness; and so, accord. to IAqr, † سَكْبٌ. (T, TA.) — Applied to a man, † Tall; (K;) a dial. var. of سَقَبٌ [q. v.]. (TA.) — And † A necessary thing or affair: (A, K, TA:) and † a disgrace (سَبَّةٌ) that is necessary, or unavoidable. (A, TA.) Laķeef Ibn-Zurárah said to his brother Maqbad, when he required him to ransom him with two hundred camels, he being a captive, نَمِيطٌ عَنْكَ شَيْئًا يَكُونُ عَلَى أَهْلِ بَيْتِكَ سَبَّةً سَكْبًا, meaning † [We will put away from thee a thing that would be to the people of thy house] a necessary, or an unavoidable, disgrace. (TA.) — Also Copper, or brass; syn. نُحَاسٌ: or lead: (IAqr, K:) and so † سَكْبٌ, (K,) in the latter sense, or in both senses, or in all the senses. (TA.)

سَكْبٌ: see the next preceding paragraph, latter half, in three places. — Also A certain kind of tree, (S, K,) of sweet odour, (S,) as though its odour were that of [the perfume called] خَلُوقٌ [q. v.], growing apart from others, upon a single root, having a downy substance, and leaves like those of the صَعْتَرٌ [a species of origanum, or marjoram], except in being more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Ifijáz make of it a [beverage such as is termed] نَبِيذٌ: its fruit does not grow forth in one year, but only in several years: AHn says that the سَكْبُ is a herb that rises to the height of a cubit, having dust-coloured leaves like those of the هَنْدَبَاءُ [or endive], and a blossom intensely white, of the form of that of the فَرْسِكُ [i. e. peach, or a species or variety thereof]: (TA:) n. un. with ة: (S, TA:) Aq mentions the سَكْبُ as one of the plants of the plain, or soft, tracts. (TA.) — It is also said to be The [plant called] رِيحٌ [app. رِيحٌ or رِيحٌ, which seem to be coll. gen. ns. of each of which the n. un. is with ة (see رِيحَةٌ)], having a yellow blossom. (TA.) — And The anemone (شَقَاتِي). (K.) — And One of the trees of the hot season. (TA.)

سَكَابٌ and سَكَابٌ, the latter [indeed, with kees for its termination,] like قَطَامِرٌ, and سَكَابٌ, [all app. meaning The fleet, or swift, like السَّكْبُ and سَكُوبٌ,] are names of certain horses. (K: the second only mentioned in the S.)

سَكُوبٌ: see سَكْبٌ, in two places.

سَكِبٌ: see سَكْبٌ.

سَكَابٌ: see سَكَابٌ.

سَكَابٌ: see سَكْبٌ, in two places. — [And act. part. n. of سَكَبَهُ. Hence,] سَكَابُ الْمَاءِ † [The sign of Aquarius;] the eleventh of the signs of the Zodiac; also called الدَّوِيُّ. (Kzw.)

سَكْبٌ: see سَكْبٌ.

أُسْكَبَةُ The أُسْكَبَةُ [i.e. threshold] of a door. (K.)

إِسْكَابٌ: see the next paragraph.

أُسْكُوبٌ: see سَكَبٌ, in three places. — Also Lightning extending towards the earth. (K.) So in the saying of Zuheyr El-Mázinec,

• بَرَقَ بَيْضِي أَمَامَ الْبَيْتِ أُسْكُوبٌ •

[Lightning shining, or shining brightly, before the tent, or house, extending towards the earth]; as though it were pouring forth rain. (TA.) — And A row of palm-trees; (IAqr, K;) as also أُسْلُوبٌ: if of other than palm-trees, it is termed أُتْبُوبٌ, and مَدَادٌ. (IAqr, TA.) — Also i. q. إِسْكَافٌ [A maker of shoes or boots, or a sewer of leather, &c.]; like إِسْكَابٌ: or a blacksmith. (K.)

السُّكْبَةُ [altered in a copy of the A from السُّكْبَةُ, which may perhaps be the right word.] The higher, or highest, rivulet, or small channel for irrigation, from which the other rivulets, or small channels, are supplied with water. (A.) — [In a copy of the A (in art. سَطَبٌ), السُّطْبَةُ, which I believe to be in that instance a mis-transcription for السُّكْبَةُ, occurs expl. as meaning †The Milky Way.]

سكج

Q. 1. سَكَّبَجَ He prepared سَكَّبَجَ. (TA.)

سَكَّبَجٌ an arabicized word, (O, Mṣb, K,) with kesr (Mṣb, K) to the س, not with fet-h, because there is no word of the measure فَعْلَالٌ except of the reduplicate class [like زَرَّالٌ &c.], (Mṣb,) from سَكَّبَجٌ, meaning “vinegar,” in Pers., and سَكَّبَجٌ [arabicized from the Pers. سَكَّبَجٌ,] i. e. نُونٌ [as meaning “a sort,” or “species,” of food or viands]; (O; [in which it is erroneously said that سَكَّبَجٌ is in Pers. سَكَّبَجٌ;]) or from [the Pers.] سَكَّبَجٌ; سَكَّبَجٌ meaning “vinegar;” and سَكَّبَجٌ, “sheeps’ feet,” or “trotters;” (TA;) [but the former derivation is evidently the more probable;] A well-known kind of food; (Mṣb;) flesh-meat cooked with vinegar: this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to a sort of food composed of flesh-meat, wheat-flour, and vinegar; and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called سَكَّبَجٌ; from the Pers. سَكَّبَجٌ “vinegar,” and سَكَّبَجٌ “spoon-meat:” accord. to Golius, on the authority of the Loghat Niqmet-Allah Khaleel Soofee, a sort of food composed of flesh-meat cut in pieces, (to which are afterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrup: and سَكَّبَجٌ البَقَرُ is a name given to such food prepared with beef: سَكَّبَجٌ أَصْفَرٌ is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed أَصْفَرٌ. (Mgh.)

سكبيج

سَكَّبِجٌ an arabicized word [from the Pers.]

سَكَّبِجَةٌ; (O;) [Sagapenum;] a certain medicine, (O, K,) well-known; (K;) the gum of a certain tree (O, TA) in Persia, (TA,) [supposed to be the ferula Persica,] in which is no useful property, but only in its gum: some say that there is a sort of قَنْةٌ [or galbanum] that changes from its original state and becomes سَكَّبِجٌ. (O.)

سكت

1. سَكَّتَ, (S, Mṣb, TA,) aor. ʔ, (Lth, TA,) inf. n. سَكُوتٌ and سَكْتٌ (S, A, Mṣb, K) and سَكَتٌ (S, K) and سَاكُوتَةٌ, (K,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] He was, or became, silent, mute, or speechless; contr. of نَطَقَ; (TA;) i. q. صَمِتَ: (Lth, Mṣb, TA:) or سَكَّتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمِتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rághib, MF, TA:) or سَكَّتَ, aor. ʔ, inf. n. سَكُوتٌ and سَكْتٌ, signifies he (a man) ceased, or stopped, speaking; and سَكَّتَ, aor. ʔ, inf. n. سَكْتٌ, † he (a man) was, or became, still, or quiet; syn. سَكَنَ: (Zj, TA:) [it is said that] † اسكت, also, is syn. with صَمِتَ, like سَكَّتَ; (Mṣb;) accord. to AZ, one says of a man, صَمِتَ and أَصَمِتَ and سَكَّتَ and أَسَكَّتَ: (TA:) or, as some say, † اسكت signifies he was, or became, silent, or he spoke not; and he ceased [from speech], or broke off [therefrom], or became cut short [therein]: (Mṣb:) or سَكَّتَ signifies he was, or became, silent intentionally; and † اسكت, he was, or became, silent by reason of thought or disease or fear: (TA:) or you say تَكَلَّمَ ثُمَّ سَكَّتَ without ʔ [when you mean he spoke and then became silent, i. e., intentionally]; (S;) but you say † اسكت when you mean his speech became broken off, or cut short, and so he spoke not. (S, K.) It is said in a prov., سَكَّتَ أَلْفًا وَنَطَقَ خَلْفًا, He held his tongue from a thousand words (سَكَّتَ عَنْ أَلْفِ كَلِمَةٍ), and then uttered what was wrong. (ISk, S and Mṣb in art. خَلْف.) And you say [of the quiescent ʔ that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in نَمْرُ يَرْضَهُ and وَأَزِيدَاهُ], وَأَزِيدَاهُ [This is the هاء of pausation]. (A, TA.) One says also, of a she-camel, سَكَّتَتْ, inf. n. سَكُوتٌ, meaning She uttered not the [grumbling] cry termed رَغَاءٌ when the saddle was put upon her. (ISd, TA.) — [Hence سَكَّتَ, aor. as above, inf. n. سَكُوتٌ, as syn. with سَكَنَ, meaning as expl. above; and also † It was, or became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged, or quelled; it remitted; it subsided; and so † اسكت.] You say, ضَرَبَهُ حَتَّى سَكَّتَتْ حَرَكَتَهُ (A) or حَرَكَتَهُ † أَسَكَّتَتْ (TA) † [He beat him until his motion became stilled]; and حَتَّى أَسَكَّتَتْ † [until he became still]. (TA.) And سَكَّتَ الْغَضَبُ i. q. سَكَنَ, (S, Mṣb, TA,) meaning قَتَرَ [i. e. † The anger remitted; or became stilled, appeased, or

allayed]; (TA:) as also † اسكت: (Mṣb:) and سَكَّتَ عَنْهُ الْغَضَبُ † [Anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kur [vii. 153], وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ, (S,) meaning, accord. to Zj, سَكَنَ [i. e. † And when the anger became stilled so that it departed from Moses]: or, as some say, the phrase is inverted, the meaning being وَلَمَّا سَكَّتَ مُوسَى عَنِ الْغَضَبِ [And when Moses was silent, ceasing from anger]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سَكَّتَ الْحَرُّ, meaning † The heat became vehement, or intense, the wind being still. (TA.) — [Hence also,] † He died: (K:) occurring in this sense in a trad. (TA.) — سَاكَّتَنِي فَسَكَّتَ: see 3. — سَكَّتَ said of a horse, [from السُّكَيْتُ,] He came in tenth in a race. (TA.)

2: see 4, in two places.

3. † سَاكَّتَنِي فَسَكَّتَ [may mean He kept silence with me and I was silent: or he vied with me in keeping silence and I surpassed therein: or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.)

4. اسكت as an intrans. verb: see 1, in nine places. — He turned away, and spoke not; occurring in this sense in a trad.: and اسكت عن الشيء He turned away from the thing. (TA.) — اسكته and سَكَّتَهُ (S, A, Mṣb) both signify the same, said of God (S) [and of a man]; He made him, or rendered him, silent, mute, or speechless; (Mṣb;) [he silenced, or hushed, him;] namely, a person speaking. (A.) And اسكته عَنِّي [He made him to abstain from speaking of, or to, me]. (Aq, TA in art. نَصَتْ.) And اسكت الصَّبِيَّ بِسُكْتَةٍ [He silenced, or hushed, the child with a سَكْتَةٌ]. (Lh, S, A, K.) And أَسَكَّتَ means He was silenced in a dispute or the like. (A, TA.) — [And hence, † He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged, or quelled, it.] In the Kur vii. 153, some read, † وَلَمَّا سَكَّتَ عَنْ مُوسَى الْغَضَبُ [i. e. † And when the anger was stilled so that it was made to depart from Moses]. (Bd. [For the usual reading see 1, latter part.]])

سَكَّتَ an inf. n. of ʔ [q. v.]. (S, &c.) — And [hence,] A division [or pause] between two musical sounds, or notes, without breathing; (T, K, TA;) as also سَكْتَةٌ. (TA.) — See also سَكَّتَتْ, in two places.

سَكْتَةٌ A single state of silence, muteness, or speechlessness. (Mṣb.) One says, لِلْحُبْلَى صَرْخَةٌ ثُمَّ سَكْتَةٌ [To the pregnant woman is attributable a vehement cry, then a silence]. (A, TA.) — In prayer, A silence [or pause] after the commencement; [i. e. after what precedes the first recitation of the Opening Chapter of the Kur-án;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kur-án. (T, TA.) — See also

سَكَتٌ — Also *A certain disease [by which a person loses his powers of speech and motion],* (S, K, TA,) well known among the physicians; (TA;) [i. e. *apoplexy*; thus called in the present day:] accord. to some, the word in this sense should be written **سَكْتَةٌ**, because it denotes a mode [of silence or stillness]; but this is incorrect, being at variance with the authority of transmission. (TA.) — See also the next paragraph: — and see **سَكَيْتٌ**.

سَكْتَةٌ: see **سَكْتَةٌ**. — Also *A thing* (S, A, Mgh, K) of any kind (S) with which one silences, or hushes, or quiets, a child, (S, A, Mgh, K,) or other person; (S, K;) [generally meaning a lullaby of any kind for a child:] and somewhat remaining in a bag or other receptacle, (K, TA,) i. e., of food. (TA.) One says, **مَا لَهُ سَكْتَةٌ لِعِيَالِهِ**, and **سَكْتَةٌ**, meaning *He has not any food with which to silence, or quiet his family, or household.* (Lh, TA.)

سَكْتَةٌ is a subst. from **سَكَتٌ**; [signifying *Silence*, &c.; like **سَكُوتٌ** used as a subst.]; as also **سَكْتَةٌ**. (Lh, TA.) — See also **سَكْتَةٌ**.

سَكَاتٌ *Constant, or continual, silence.* (Mgh.) Hence, by way of comparison, one says, **الإِفْحَامُ سَكَاتٌ** [as though meaning *The state of being silenced in a dispute, &c., is a state of constant, or continual, silence*: but it seems to mean, more probably, *الإِفْحَامُ* (as an act. inf. n.) *is an act that silences*; agreeably with what here follows]. (Mgh.) — **رَمَاهُ بِسَكَاتٍ** (AZ, M, K) and **سَكَاتَةٌ** (AZ, S, M, A, K,) to which latter is generally added **وَصَمَاتَةٌ** (M, TA,) *He* (a man, S, M, and God, TA) *smote him, or afflicted him, with a thing that silenced him*; (S, A, K;) thought by ISd to mean, *with anxiety, or grief, that silenced him, or a thing in consequence of which he became silent*: not expl. by AZ. (TA.) — [In like manner] one says also, **رَمَاهُ بِالْمُسَكَّاتِ** [*He smote him, or afflicted him, with the words, or acts, that silenced him*]. (T in art. رَمَى, from Abou-Málik.) And **بِهِ سَكَاتٌ** [*He has in him that which makes him silent*]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And **أَصَابَ سَكَاتًا** *He met with, or experienced, a disease that prevented him from speaking.* (TA.) — **هُوَ عَلَى سَكَاتِ الْأَمْرِ** [*He is at the point of accomplishing the affair*]. (K.) And **كُنْتُ عَلَى سَكَاتِ هَذِهِ الْحَاجَةِ** *I was at the point of attaining this want, or needful affair.* (S.) — **حَيَّةٌ سَكَاتٌ** *A serpent that bites before one has knowledge of it*; (S, A, K, TA;) as also **سَكُوتٌ**. (TA.)

سَكُوتٌ: see **سَكَيْتٌ**. — Applied to a she-camel, *That does not utter the [grumbling] cry termed رَغْدٌ when the saddle is put upon her.* (M, TA.) — See also **سَكَاتٌ**, last sentence.

سَكَيْتٌ: see **سَكَيْتٌ**. — **السَّكَيْتُ** and **السَّكَيْتُ**, (S, Mgh, K,) sometimes pronounced thus with teshdeed, (S,) the former being the more common, (Mgh,) *The tenth horse in a race*; i. e. *the last of them*; (Mgh;) *the last horse among those*

that start together in a race, (S, K,) of the ten that are reckoned; (S;) also called **السَّكَيْلُ** (S, Mgh) and **الْقَاشُورُ**; those that come in after this one not being reckoned. (S.) The other nine are thus called, beginning with the first of these: **العَاطِفُ**, **المُرْتَاخُ**, **التَّالِي**, **المَسْلِيُّ**, **المَصْلِيُّ**, **المَجَلِيُّ**, **اللَّطِيمُ**, **المُؤَمَّلُ**, and **الحَطْلِيُّ**. (TA.) Sb says that **سَكَيْتٌ** is a contracted dim. of **سَكَيْتٌ**; the uncontracted dim. of which is **سَكَيْتٌ**. (TA.) — [Hence,] one says, **فُلَانٌ سَكَيْتٌ الحَلْبِيَّةُ** [lit. *Such a one is the tenth horse of those that are started together for a wager*], meaning *such a one is scrupulously nice and exact, or neat, [and therefore deliberate,] in his handicraft.* (A, TA.)

سَكَاتَةٌ: see **سَكَاتٌ**.
السَّكَيْتُ: see **السَّكَيْتُ**. — **سَكَيْتٌ**: see **سَكَيْتٌ**.

سَكَيْتٌ (S, A, Mgh, K) and **سَاكُوتٌ** (S, A, K) and **سَكُوتٌ** (A, TA) and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَاكُوتَةٌ** (K,) [all intensive epithets, and the last doubly intensive,] *A man constantly, or continually, silent*: (S in explanation of the first and second:) or *much, or often, silent*, (Mgh in explanation of the first, and K in explanation of all above-cited therefrom,) *restraining himself from speech*; (Mgh;) and **سَكْتٌ** signifies the same: (K;) and **سَكْتٌ** this last, [which is originally an inf. n., and therefore used as an intensive epithet, like **عَدْلٌ** &c.,] (AZ, K,) and **سَاكُوتٌ** and **سَاكُوتَةٌ** and **سَكْتَةٌ**, (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] *a man who speaks little*, (AZ, K, TA,) *without inability to express his mind, or to express what he would say*, (AZ, TA,) and, *when he speaks, does so well.* (AZ, K, TA.)

سَكَيْتٌ: see the next preceding paragraph.
سَاكُوتٌ [part. n. of 1; *Silent, &c.*: pl. **سَكُوتٌ**]. (TA.)

سَاكُوتٌ: } see **سَكَيْتٌ**; each in two places.
سَاكُوتَةٌ: }

أَسَكَاتٌ *The temperate days in the latter, or last, part of the صَيْفُ [app. here meaning summer].* (K.) — *Remains of anything*: (K;) as though pl. of **سَكْتَةٌ**, before mentioned. (TA.) — Also, (K,) or **أَسَكَاتٌ مِنَ النَّاسِ**, (IAqr, Lh,) *Sundry, or scattered, parties, or classes, of people*: (IAqr:) or i. q. **أَوْبَاشٌ** [i. e. *a medley, or mixed multitude*; or *the lowest or basest or meanest sort, or refuse, or riffraff*]: (Lh, K:) IAqr does not assign to it a sing.: some say that its sing. is **سَكَتٌ** [app. **سَكْتٌ**]; but this demands consideration. (TA.)

أَسَكَاتَةٌ, of the measure **إِفْعَالَةٌ** from **السَّكُوتُ**; *A silence [or pause] of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech*; not an absolute silence, in which one ceases, or abstains, from reading or reciting or

speaking; for it occurs in a trad. in the words, **مَا تَقُولُ فِي إِسْكَاتِكَ** [*What dost thou say in thy asakata?*]. (IAth, TA.)

رَمَاهُ بِالْمُسَكَّاتِ: see **سَكَاتٌ**.

المُسَكَّتُ *The last of the قِدَاحُ [or arrows used in the game called المَيْسِرُ].* (K.) This is omitted in some of the copies of the K. (MF.)

الحِكْمَةُ الْمَسْكُوتُ عَنْهَا *The secrets of the science of the Divine Essence.* (TA in art. حَكَمَ, q. v.)

سكر

1. **سَكَّرَ**, aor. **سَكَّرَ**, inf. n. **سَكْرٌ** (S, Mgh, Mgh, K) and **سَكَّرَ**, (A, Mgh, K,) or this is a simple subst., (S, Mgh,) and **سَكَّرَ** and **سَكَّرَ** (K) and **سَكَّرَ** (Mgh) and **سَكَّرَانَ**, (K,) *He was, or became, intoxicated, inebriated, or drunken*; (MA, KL, &c.;) *contr. of صَمَا*. (S, A, K.) [See also **سَكَّرَ**, below.] — [Hence,] **سَكَّرَ عَلَى فُلَانٍ**, (A,) inf. n. **سَكْرٌ**, (K,) *Such a one was, or became, violently angry with me*: (A:) or *angry*; or *enraged*. (K.) And **سَكَّرَ لِي** *He has violent anger against me*. (A.) — And **سَكَّرَتْ أَبْصَارَنَا**; and **سَكَّرَتْ أَبْصَارَ الْقَوْمِ**; and **سَكَّرَتْ عَيْنَهُ**: see 2. — Also **سَكَّرَ**, aor. **سَكَّرَ**, (TK,) inf. n. **سَكْرٌ**, (IAqr, K,) *It* (a watering-trough, or tank, TK) *was, or became, full*. (IAqr, K, TK.) — And **سَكَّرَتْ الرِّيحُ**, (A, and so in my MS. copy of the K,) or **سَكَّرَتْ**, (S, O, and so in the CK,) aor. **سَكَّرَتْ**, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthenna Et-Tuhawee, in which it occurs, **سَكَّرَتْ**, (O,) [indicating that the pret. is **سَكَّرَتْ** or that the aor. is irreg.,] inf. n. **سَكْرٌ** (S, O, K) and **سَكَّرَانَ**, (K,) *The wind became still*, (S, A, O, K,) *after blowing*. (S.) And **سَكَّرَ**, [or **سَكَّرَ**,] inf. n. **سَكْرٌ**, *It* (water) *became still, ceasing to run*: so says AZ: and *it* (the sea) *became calm, or motionless*: so says IAqr. (TA.) And **سَكَّرَ**, (A,) or **سَكَّرَ**, aor. **سَكَّرَ**, (TA,) *It* (food [in a cooking-pot], or hot water, A, or a hot thing, TA) *ceased to boil, or estuate*, (A, TA,) or *to burn, or be hot*: (TA:) and *it* (heat) *became allayed, or it subsided*. (TA.) — **سَكَّرَهُ**: see 4. — Also, (IAqr, TA,) aor. **سَكَّرَهُ**, (TK,) inf. n. **سَكْرٌ**, (K,) *He filled it*. (IAqr, K, TA.) — Also, (S, Mgh, Mgh,) aor. as above, (S, Mgh,) and so the inf. n.; (S, Mgh, Mgh, K;) and **سَكَّرَهُ**, inf. n. **سَكْرٌ**; (MF;) *He stopped it up, or dammed it*; namely, a river, or rivulet. (S, Mgh, Mgh, K, MF.) And hence, **سَكَّرَ البابَ**, and **سَكَّرَهُ**, *He closed, or stopped up, the door*. (TA.) — **سَكَّرَتْ أَبْصَارَنَا**: see 2.

2. **سَكَّرَهُ**: see 4. — And see also 1, last two explanations. — **سَكَّرَتْ أَبْصَارَنَا**, in the Kur [xv. 15], means *Our eyes have been prevented from seeing, and dazzled*: (S, K;) or *have been covered over*: (Abou-Amr Ibn-El-'Alà, S, K;) and **سَكَّرَتْ**, without teshdeed, *have been prevented from seeing*: (Fr, K:*) or this latter, which is the reading of El-Hasan, means, accord. to him, *have been enchanted*: (S:) or both mean, *have been covered*

and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujáhid explains the latter reading as meaning, have been stopped up; i. e., have been covered by that which prevented their seeing, like as water is prevented from flowing by a سَكْر [or dam]: (A'Obeyd:) and another reading is سَكْرَتٌ, meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd:*) AO says that أَبْصَارُ الْقَوْمِ سَكْرَتٌ means; The people became affected by a giddiness; and an affection like cloudiness of the eye, or weakness of the sight, came over them, so that they did not see; and Abou-Amr Ibn-El-'Alà says that this signification is derived from سَكْر; as though their eyes were intoxicated: Zj says that عَيْنُهُ سَكْرَتٌ means † his eye became dazzled, and ceased to see. (TA.) — سَكْرٌ لِلْحَاجَةِ, meaning † His judgment, or opinion, was confused respecting the object of want, is said of a man only before he has determined upon the thing alluded to. (TA.) — سَكْرَةٌ, inf. n. تَسْكِيرٌ, also signifies He squeezed his throat, or throttled him. (S, K.) One says, البَعِيرُ يَسْكُرُ آخَرَ بِنْرَاعِهِ حَتَّى يَكَادُ يَقْتُلُهُ [The camel throttles another with his arm so that he almost kills him]. (S.)

4. اسكروه It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his reason; (Msb;) as also, accord. to some, سَكْرَةٌ; (MF, TA;) but the former is that which commonly obtains; (TA;) [and سَكْرَةٌ has the same signification; or its inf. n.] تَسْكِيرٌ signifies the causing, or making, to be affected with the remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of قَرِيصٌ [app. a mistranscription for قَرِيصٌ, which may be syn. with قَارِصٌ, meaning "sour milk," for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

6. تاسكر He feigned intoxication, or a state of drunkenness. (S, A.*)

8. استكر الضرع The udder became full of milk. (MA.) — And استكرت السماء The sky rained vehemently. (MA.)

سَكْرٌ: see سَكْرَانٌ: — and سَكْرٌ. — Also A certain herb, or leguminous plant, (بَقْلَةٌ), of such as are termed أَحْرَارٌ [pl. of حَرٌّ], (Abou-Naṣr, K,) which is of the best of بَقُولٌ: (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AHn says that no description of its general attributes or qualities had come to his knowledge. (TA.)

سَكْرٌ an inf. n., (A, Mgh, K,) or a simple subst., signifying Intoxication, inebriation, or drunkenness; i. e. the state thereof; (S, Msb;) a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning † such a state arising from anger, or from the passion of love: a poet says,

سَكْرَانٌ سَكْرُهُوِي وَسَكْرٌ مَدَامَةٌ

أَتَى يُغِيقُ فَتَى بِهِ سَكْرَانٌ

[Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?]. (Er-Rághib, TA.)

سَكْرٌ a subst. from السَكْرُ (Mgh, K) as meaning "the stopping up, or damming," of the river, or rivulet; (K;) i. e. A dam; a thing with which a river, or rivulet, is stopped up; (S, * Msb, K, TA;) and سَكْرٌ, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is سَكْرٌ. (K.)

سَكْرٌ Wine: (K:) so, accord. to Fr and others in the Kur [xvi. 69], تَسْجِدُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا, meaning, ye obtain therefrom wine, and raisins and dried dates and the like; this being said before wine was prohibited: (TA:) and the [beverage called] نَبِيذٌ (S, A) prepared from dried dates: (S:) so in the Kur, ubi suprà: (S:) or the expressed juice of fresh ripe dates when it has become strong; (Mgh, Msb;) originally an inf. n.: (Mgh:) or an infusion of dried dates, untouched by fire: (A'Obeyd:) a beverage, (A,) or نَبِيذٌ, (K,) made from dried dates and from كَثُوثٌ [a species of cuscuta, or dodder] (A, K) and myrtle, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and كَثُوثٌ, disposed layer upon layer, upon which water is poured; and some assert that sometimes myrtle (أس) is mixed with it, and this increases its strength: (AHn:) also anything that intoxicates: (K:) and what is forbidden [that is obtained] from fruit (I'Ab, T, K) [of the palm-tree and grape vine], meaning wine, before its being forbidden; and الرِّزْقُ الْحَسَنُ is what is lawful [that is obtained] from grapes and dates: (I'Ab, T, TA:) and vinegar; (K;) accord. to some of the expositors of the Kur, ubi suprà; but this is a meaning unknown to the leading lexicologists: (B, TA:) and food: (K:) so accord. to AO alone; as in the following saying of a poet;

جَعَلْتَ أَعْرَاضَ الْكِرَامِ سَكْرًا

[Thou hast made the reputations of the generous to be food: or] thou hast made the vituperation of the generous to be food to thee: but the leading lexicologists disallow this; and Zj says that the more probable meaning here is wine. (TA.)

سَكْرٌ: see سَكْرَانٌ: — and سَكْرٌ. — سَكْرَةٌ A fit of intoxication: (A, Mgh:) pl. سَكْرَاتٌ. (Mgh.) You say, ذَهَبَ بَيْنَ الصَّحْوَةِ وَالسَّكْرَةِ He went away in state between that of sensibility and insensibility, or mental perception and inability thereof. (TA.) — And † A fit of anger. (TA.) — And † An overpowering sensation of delight, affecting youth. (TA.) — سَكْرَةُ الْمَوْتِ † [The intoxication of death; meaning] the confusion of the intellect by reason of the severity of the agony of death: (B, TA:) the oppressive sensation attendant upon death, which deprives the sufferer of reason: (Bd in

l. 18:) the oppressive sensation, (S, A, * Mgh, K,) and disturbance of the mind, and insensibility, (K,) attendant upon death. (S, * A, Mgh, K.) And in like manner, سَكْرَةُ الْهَمِّ, (K,) and التَّوَمُّرُ, (TA,) † The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.)

سَكْرَةٌ I. q. سَكْرٌ; (K:) [or resembling the سَكْرٌ; (see زَوْان);] a certain plant, app. called by the former name because a decoction thereof is used as an anæsthetic; said to be] the same that is called مَرْوَرًا, that is [often found] in wheat. (TA.)

سَكْرَانٌ (S, A, Mgh, Msb, K) and سَكْرَانٌ, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Msb of its fem., (TA,) and سَكْرٌ; (K; [in the TA سَكْرٌ, but this is afterwards mentioned in the K as an intensive epithet;]) fem. [of the first,] سَكْرِي; (S, Mgh, Msb, K;) and [of the second,] سَكْرَانَةٌ; (S, Msb, K;) and [of the third,] سَكْرَةٌ; (K; [in the TA سَكْرَةٌ;]) Intoxicated; inebriated; drunken: (S, Msb, K;) [see سَكْرٌ:] pl. سَكْرَارِي [which is said in the TA to be also pl. of سَكْرٌ] and سَكْرَارِي, (S, Msb, K,) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except عُجَانِي and عُجَارِي, (TA,) [to which should be added حَبَارِي, and probably some other instances,] and سَكْرِي; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, El-Aamash read سَكْرِي, with damm, which is very strange, since no pl. of the measure فَعْلِي is known. (TA.) Th says that the words of the Kur [iv. 46] لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى [Engage ye not in prayer when ye are intoxicated] was said before the prohibition of wine was revealed: others say that the meaning is, when ye are intoxicated with sleep. (TA.)

سَكْرَكَةٌ, written by Sh سَكْرَكَةٌ see art. سَكْرَكُ. (TA.)

سَكْرٌ: see سَكْرٌ.

سَكْرٌ [Sugar;] a certain sweet substance, (TA,) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from سَكْرٌ: (K:) n. un. with ة [signifying a piece of sugar]: (S, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called طَبْرَزُّ; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the لَيْمُونُ and نَارَنْجٌ counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) — Also Like سَكْرٌ [or sugar] in sweetness: so used by Abou-Ziyád El-Kilábee. (TA.) — Also A certain kind of sweet fresh ripe dates; (K;) a sort of fresh ripe dates, likened to sugar in sweetness: (Mgh:) or a kind of very sweet dates; (AHát, T, Msb;) known to the people of El-Bahreyn, (T,) and in Sijilmáseh and Dar'ah, and, as some say, in El-Medeeneh, where, how-

ever, they require to be dried artificially. (MF.) — A kind of grapes, which, being affected by what is termed مرق, fall off, (K,) for the most part: their bunches are of middling size; and they are white, juicy, and very sweet, (TA,) of the best kinds of grapes; (K;) and are made into raisins. (TA.)

سكوي [Sugary; saccharine. — And] Cake containing sugar, or barley-sugar, with almonds, or pistachio-nuts. (MA.)

سكار One who makes, or sells, the beverage called نبيذ; syn. نبيذ. (S, K.)

سكير One who intoxicates himself much, or is; a drunkard; a tippler; (K;) as also مسكير (S, K) and سكرور (IAar, K) and سكرور: (K:) or constantly intoxicated: (S:) the pl. of سكرور is سكارى, which is also pl. of سكران. (TA.)

سكرة Wind becoming still. (A.) And ليلة سكرة A still night; a night in which the wind is still; (S, A;) a night in which there is no wind. (TA.) And ماء ساكر Still, not running, water. (AZ, TA.)

سكوران A certain plant, always green, the grain whereof is eaten: (K: [but this description seems to be an incorrect abstract of what here follows:]) Ed-Deenawaree [i. e. AHn] says, it is of the plants that continue green throughout the whole of the summer: I asked a sheikh of the Arabs of Syria, and he said, it is the سخر, [correctly سخر,] and we eat it in its fresh state, with what an eating! and, he said, it has green grains, like the grain of the رازيانج [or fennel], except that they are round: (O:) [in the present day, it is applied to henbane, or a species thereof: accord. to Forskål, (Flora Aegypt. Arab., p. lxiii.,) hyoscyamus datora. See also سكران.]

سكور Affected with the remains of intoxication. (S, K.)

سكير: see سكير.

سكرج

سكرجة, or سكرجة, accord. to different authorities, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. سكرجه, meaning A saucer;] a sort of small bowl-shaped vessel, in [or out of] which one eats: it is of two sizes; the larger holding six ounces; and the smaller, three ounces, or four mithkals, or between two thirds of an ounce [and some other quantity more or less (for there is an omission in this place in my original)]: in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion: expl. by Ed-Dáwoodee as a small, varnished, bowl-shaped vessel. (TA.)

سكر

سكركة, (Mgh, and so in some copies of the K,) thus written by IAth, (TA,) [and thus in copies

of the S and A voce مزور, and of the S and K voce سقرقع, and of the Mgh and Msh and K voce سقرقة, &c.,] or سقرقة, thus written by Sh, (TA in art. سكر, and thus in a copy of the K,) an Abyssinian word, (TA,) arabicized, (Mgh, TA,) A certain beverage, (Mgh, K, TA,) of the Abyssinians, (Mgh,) prepared from ذرة [or millet], (Mgh, K, TA,) which intoxicates; the wine of the Abyssinians; also called سقرقع [q. v.], (TA,) and سقر, (Mgh and Msh and K in art. سقر, and TA in the present art.,) and مزور [q. v.]. (A in art. مزور.)

سكف

1. ما سكفت الباب, (Ibn-'Abbád, K, TA,) and بابه, (TA in art, عتب,) aor. ء, (K,) I did not tread, or have not trodden, upon the threshold of the door, (Ibn-'Abbád, K, TA,) and of his door; (TA;) as also ما تسكفته: (K:) and لا آسكف له بابا [I will not tread upon the threshold of a door of his; or] I will not enter a house, or chamber, of his. (Z, TA.)

4. اسكف, (inf. n. إسكاف, Msh,) He was, or became, an إسكاف [q. v. infra]. (IAar, T, Msh, K.)

5: see 1, in two places.

سكافة The craft, or handicraft, of the إسكاف [q. v.]: (K:) termed by Lth an inf. n., the source of الإسكاف, having no [unaugmented] verb. (TA.)

سكاف: see إسكاف.

سكاف The lintel of a door, in which turns the صائر, (O, K, TA,) this latter word meaning [the upper and] the lower extremity of the door, the upper of which turns [in a socket in the lintel, and the lower in a socket in the threshold]: so says En-Nadr. (O, TA. [The explanation of صائر in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.]

سكف: see إسكاف.

أسكف: see إسكاف, in two places.

أسكف العينين The parts on which grow the eyelashes of the two eyes: (IAar, K:) or the lower eyelids. (Z, K.)

أسكفة The threshold of a door, (S, O, K,) upon which one treads; (O, K;) as also أسكوفة: (TA:) or the lintel of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and] in most other lexicons]: pl. اسكاف [app. أسكاف, and, if so, anomalous]. (Msh.) — Also The حرقة [i. e. حرقة, or rag, or ragged garment, or perhaps it is a mistranscription for حرقة, i. e. craft, or handicraft, like سكافة,] of the إسكاف: extr.: on the authority of Fr. (TA.)

أسكوف (Sh, S, M, Msh, K, &c.) and أسكوف (Sh, S, M, K) and أسكف and سكاف and سكف (K) A maker of boots, (Sh, Msh, K,) or of shoes

or sandals; (MA;) or a sewer of boots &c.: (Msh:) or the first word, (Msh, K, TA,) as used by the Arabs [of the desert], (Msh, TA,) any artificer, or artisan, (Msh, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) except the maker of boots, for he is called أسكف (K, TA,) i. e. when they mean such as is called إسكاف in the cities or towns or villages: (TA:) or a carpenter; (K;) in which sense it is used by Esh-Shemmákh, but J says, [in the S,] only on the ground of supposition; (TA;) and any handicraftsman who works with an iron tool: (AA, K, TA:) pl. أسكفة (S, Msh, TA) [and أسكف]. — Also the first word, Skilful with an affair. (O, K.) Sh says, I heard El-Fak'asee say, بهذا الأمر, meaning Verily thou art skilful with this affair. (O.) — Accord. to Ibn-'Abbád, الإسكاف is also used (O, K) by Ibn-Muqbil (O) as meaning The redness of wine: but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الإسكاب. (O, K.)

أسكوف: see the next preceding paragraph.

أسكوفة: see أسكفة.

سكن

1. سکن, (S, Mgh, L, Msh, K,) aor. ء, (L,) inf. n. سكون, (S, Mgh, L, Msh, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Msh,) It was, or became, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled, (هدأ, Abu-l-'Abbás, L, or قر, K,) after motion; (Abu-l-'Abbás, L;) its motion [ceased, or] went away; (L, Msh;) and in like manner said of a man, and of a beast: (Abu-l-'Abbás, L:) and said of anything such as wind and heat and cold and the like; of rain; [and of pain;] and of anger; [&c.]; it was, or became, still, calm, tranquilized, appeased, allayed, assuaged, or quelled; [it died away, passed away, or ceased to be: and it remitted, or subsided; became alleviated, light, slight, or gentle:] and said of a man [or beast or the like, and of a voice or sound], he [or it] was, or became, still, or silent. (L.) [Hence,] one says, سکن الدمع, and سکن الدم, meaning رقا [The tears, and the blood, stopped, or ceased to flow]. (S and Mgh in art. رقا.) [And one says of heat, and cold, and pain, &c., سکن عنه It passed away from him; quitted him. And سكنت النار The fire became extinguished; or became allayed or assuaged; subsided; or ceased to flame or blaze or burn fiercely.] — [Hence also, It (a letter) was or became, quiescent; i. e., without a vowel immediately following it; contr. of تحرك.] — And سکن إليه, (Msh, [where the aor. is said to be ء, but this is either a mistake or rare, for the aor. accord. to common usage is ء, as in the Kur vii. 189 and xxx. 20,]) inf. n. سكون (Mgh, Msh) and سکن, (Msh,) He trusted to it, or relied upon it, so as to be, or become, easy, or quiet, in mind; i. q. ركن إليه; (S and K &c. in art. ركن;) and

أَطْمَأَنَّا إِلَيْهِ (TA in art. طمن) [and اعتمد عليه]; and وولّى به; &c.; and he inclined to it; syn. مأل إليها; and became familiar with it; syn. استأنس به; ألف; agreeably with explanations here following;] namely, a thing: (Mṣb:) and سَكَنَ إِلَيْهَا, aor. 2, he trusted to her, or relied upon her, so as to be, or become, easy, or quiet, in mind; &c., as above; syn. اطمان إليها; (Ksh and Bḍ in vii. 189, and Ksh in xxx. 20;) and مأل إليها; (Ksh in vii. 189, and the same and Bḍ in xxx. 20;) and ألف; (Bḍ in the same two places;) namely, his wife. (Ksh and Bḍ.) — And الدار سَكَنَ, (S, MA, Mgh, L, Mṣb, K,) and الدار, (Mgh, Mṣb,) and بالمكان, (L,) aor. 2, (L, Mṣb, JM,) inf. n. سَكَنِي (MA, Mgh, L, JM) and سَكُون (MA, L) and سَكْن (MA,) or سَكْنِي is a simple subst., and the inf. n. is سَكِن (Mṣb, [accord. to which the latter is app. سَكِن, for it is there said that the verb in this case is like طَلَبَ, the unaugmented inf. n. of which is طَلَبَ, but this inf. n. سَكِن I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is سَكْنِي]) or سَكْنِي is a subst. in the sense of اسكان, as expl. below, (Mgh,) [or rather it is also a subst. in this sense.] He inhabited, or dwelt or abode in, the house [and the place]. (MA, Mgh.) وَوَلَّى مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ is from السكْنِي (Ksh, Bḍ) or from السكُون: (Bḍ:) if from the former, (Ksh, Bḍ,) it signifies To Him belongeth what taketh up its abode in the night and the day; (IAḡr, Ksh, Bḍ, L, Jel;) meaning, what the night and the day include within their limits: (Ksh, Bḍ:) or, if from السكُون, (Bḍ,) what is still, or motionless, (Abu-l-'Abbás, Bḍ, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bḍ;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbás, L.) — And سَكَنَ, (L, K,) aor. 2, (K,) He became such as is termed مسكين [q. v.]; (L, K;) as also سَكْن (K,) and سَكِن, and سَكْنِي, and سَكْنِي: (L, K:) and [thus it means particularly] he was, or became, lowly, humble, or submissive; and low, abject, abased, and weak; as also سَكِن, (L,) and سَكْنِي, and سَكْنِي: (S, L;) the former of these being the regular form, (S, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from السكِين,] like تَمَدَّلَ from التمدُّل, and تَمَدَّرَع from التمدرُّع; (S, L;) and سَكِن, (L, Mṣb,) and سَكْنَان, of the measure اَفْعَل (L, Mṣb, K) from السكْنَة (L, K) or from السكُون, (Mṣb,) with ʾ added, (L, Mṣb,) the vowel of the medial radical letter being thus rendered full in sound, (L, Mṣb, K,) or it is of the measure اسْفَعَلَ from السكينة, signifying “evil state or condition,” (Mṣb,) or from الكين signifying “the [piece of] flesh in the interior of the vulva,” because he who is lowly and abject is the

most obscure of mankind. (L. [See also arts. كهن and كهن.])

2. سَكَنَهُ, (S, L, Mṣb, K,) inf. n. تَسْكِين (S, L, K,) He, or it, caused it to be, or become, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled; (S, L, Mṣb, K;) namely, a thing: (S, L, Mṣb:) [and caused it, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, to be, or become, still, or calm; stilled, calmed, tranquilized, appeased, allayed, assuaged, or quelled, it; caused it to die away, pass away, or cease to be: and caused it to remit, or subside; to become alleviated, light, slight, or gentle: and caused him, and it, namely, a man or beast or the like, and a voice or sound, to become still, or silent: (see 1, first sentence:)] and سَكَنَهُ signifies the same. (L.) [Hence,] one says of God, سَكَنَ دَمْعَهُ, meaning أَرَقَّهُ [He caused his tears to stop, or cease flowing]. (S and TA in art. رقا.) — [And hence, He made it (a letter) quiescent; i. e., made it to be without a vowel immediately following it; contr. of حَرَكَهُ.] — تَسْكِين also signifies The straightening a cane, or spear, (صَعْدَةٌ) with fire [which is termed السكْن]. (IAḡr, L, K.) — And The constantly riding a light and swift ass which is termed سَكِين (IAḡr, L, K.)

3. ساكنه, inf. n. سَاكِنَةٌ, i. q. جَاوِرَةٌ [meaning He lived in his neighbourhood, or near to him]. (TA in art. جاور.)

4. اسكن: see 1, near the end, in two places. — اسكنه: see 2, first sentence. — [Hence,] said of poverty, It made him to be little, or seldom, in motion. (Aboo-Is-hák, L, K.) — And, said of God, He made him to be such as is termed مسكين [q. v.]. (L, K.) — And الدار اسكنه, (S, L, Mṣb, K,) or المنزل, (MA,) He made him [or gave him] to inhabit the house, or abode; (S, MA, L, Mṣb, K;) he lodged him therein. (MA.)

5. تسكن, said of a man, is from السكينة [i. e. He had, or possessed, or affected, the quality thus termed; meaning he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate; &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places.

8. استكن, and its var. or syn. استكان: see 1, near the end.

Q. Q. 2. تَمَسَّكَ He affected to be like, or he imitated, such as are termed مَسَاكِين [pl. of مسكين, q. v.]. (IAth, L.) — See also 1, near the end, in two places. You say, تَمَسَّكَ لِرَبِّهِ He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, supplication to Him: and تَمَسَّكَ is like تَمَسَّكَ. (Lḥ, L.)

سَكْن, a quasi-pl. n. of سَاكِن, like as شَرِبَ is of شَارِب, called by Akh a pl., (L,) The inhabitants, people, or family, of a house or tent; (S, L, K;) a household. (L.) — And The collective body of the people of a tribe: one says, تَحَمَّلَ

السكْن فَذَهَبُوا [The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away]. (Lḥ, L.) — See also سَكْن. — And see the paragraph here next following.

سَكْن: see سَكْنِي. — And see also مَسَكْن, in three places. — Also, (L, JM, [thus written in both, and expressly said in the latter to be “with damm,”) or سَكْن, (thus in copies of the K,) or سَكْن, (thus in the CK,) [but the first is app. the right,] Food, aliment, or victuals, syn. قَوْت; (L, K, JM;) like نَزْل meaning “food (طَعَام, L, JM) of a party alighting to partake of it,” and said to be called سَكْن because by means of it a place is inhabited, like as the نَزْل of an army means the “appointed rations of an army alighting at a place.” (L.)

سَكْن A thing, (S, L, Mṣb, K,) of any kind, (S, L,) to which one trusts, or upon which one relies, so as to be, or become, easy, or quiet, in mind; (S, L, Mṣb, K;) and in like manner, a person, or persons, to whom one trusts, &c.: applied in this sense to a family, or wife, (L, Mṣb,) as well as to property, (Mṣb,) &c.: (L, Mṣb:) and hence [particularly] signifying a wife. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,] فَلَانَ ابْنُ السَكْنِ [Such a one is the son of the سَكْن]; and As used to say السكْنِي: (S, L:) accord. to Ibn-Habeeb, one says سَكْن and سَكْن. (L.) And it is said in the Kur [vi. 96], جَعَلَ اللَّيْلَ سَكْنًا He hath made, or appointed, the night to be a resource for ease, or quiet. (L.) And in the same [ix. 104], إِنَّ صَلَوَاتِكَ سَكْنٌ لَنَا, i. e. [Verily thy prayers for forgiveness are] a cause of ease, or quiet, to them. (Zj, L.) [And سَكْنَة seems to have a similar meaning: for] ISh says, تَغْطِيَةُ الْوَجْهِ عِنْدَ النَّوْمِ سَكْنَةٌ, app. [The covering of the face on the occasion of sleep is a cause of ease, or quiet,] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., اللَّهُمَّ أَنْزِلْ عَلَيْنَا فِي أَرْضِنَا سَكْنًا, meaning O God, send down upon us, in our land, the succour, or relief, of its inhabitants, [app. alluding to rain,] to which they may trust so as to be easy, or quiet, in mind. (L.) — Also i. q. مَسْكِن. (Lḥ, L, and Ham p. 400.) See the latter word, in three places, — And Fire; [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in the saying [of a rájiz],

• وَتَسْكِنُ تَوْقُدُ فِي مِظَلَّةٍ •

[And a fire kindled in a large tent of hair-cloth, or in a booth, or shed], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane,

• أَقَامَهَا بِسَكْنٍ وَأَدَمَانَ •

meaning He straightened it with fire and oils. (L.) — And Mercy, pity, or compassion. (K.)

[See also سَكِينَةٌ.] — And i. q. بَرَكَتٌ [A blessing; prosperity, or good fortune; increase; &c.]. (K.) — See also سَكُنَ: — and سَكَنِي: — and see سَاكِنٌ.

سَكْنَةٌ A quiescence of a letter; its having no vowel immediately following; opposed to حَرَكَةٌ: pl. سَكَنَاتٌ. — تَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ: see سَكْنَةٌ.

سَكْنَةٌ: see سَكَنٌ.

سَكْنَةٌ A place; [properly] a place of habitation or abode: pl. سَكَنَاتٌ. (L.) It is said in a trad., اسْتَقَرُّوا عَلَى سَكَنَاتِكُمْ فَقَدْ انْقَطَعَتِ الْبُحْرَةُ (S, L, K,*) i. e. Rest ye, or remain ye, at your places, (S, L,) or in your places of habitation or abode, (S, L, K,*) for emigration has [ended, having] become no longer needful. (L.) And one says, اتَّأَسَّ عَلَى سَكَنَاتِهِمْ, [virtually] meaning, accord. to Fr, The people are in their right state: (S, L:) and in like manner is expl. the saying, نَزَلْتَهُمْ وَتَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ and نَزَلْتَهُمْ وَتَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ; but the approved explanation is, [I left them] at their places of habitation, which is that of Th; or, as in the M, their places of alighting, or abode. (L.) — Also The part, of the neck, which is the resting-place of the head. (S, L, K,*) So in the saying, (S, L,) attributed to several poets, (L.)

بَضْرِبٌ يَزِيلُ الْهَامَ عَنْ سَكَنَاتِهِ

[With a smiting that removes the heads from their resting-places on the necks]. (S, L.)

سَكَنٌ is an inf. n. of سَكَنَ in the phrase سَكَنَ الدَّارَ: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Mgh:) or a subst. in the sense of إِسْكَانٌ, like رَقِي in the sense of رِقَابٌ: (Mgh:) see 1, in three places: or it is a subst. (S, L, K,*) also (L) from أَسَكَنَهُ الدَّارَ, (S, L, K,*) like as عَنِي is from عَنَابٌ, (S, L,) and so is سَكَنٌ, (Lth, L, K,*) [which is app. mentioned in the Mgh as an inf. n. of the former verb,] signifying, as also سَكَنٌ, [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like سَكَنِي, an inf. n. of the verb first mentioned above,] The making [or giving] a man a place, or an abode, to inhabit, without rent; (L, and Ham p. 400 in explanation of the first of these words;) the term سَكَنِي being similar to عَمَرِي. (L.) — See also مَسْكَنٌ, in five places.

سَكِينٌ An ass light, or active, and quick, or swift: and سَكِينَةٌ is applied to a she-ass (L, K) in the same sense. (L.) — Hence the latter is used as a name for † A girl, or young woman, or a female slave, that is of a light, or an active, spirit. (L.) — The former also signifies A wild ass. (L.) — And السَّكِينَةُ is the name of The gnat that entered into the nose of Nimrod [or Nimrod]. (L, K.)

سَكِينَةٌ (S, L, Mgh, K) and سَكِينَةٌ (Ks, L, K) and سَكِينَةٌ (L, Mgh,) mentioned in the "Na-wádir," (Mgh,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Mgh,) Calmness, or tranquillity;

(S, L, Mgh, K;) gravity, staidness, steadiness, or sedateness; (S, L, Mgh;) and a quality inspiring reverence or veneration: (Mgh:) and, as some say, mercy, pity, or compassion: [see also سَكَنٌ:] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L:) pl. of the first word سَكَائِنٌ. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْهِ السَّكِينَةُ [Upon him is resting, or abiding, calmness &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, فَفَشِيَتْهُ السَّكِينَةُ, meaning And calmness, or tranquillity, and غَيْبَةٌ [i. e., as here used, absence of mind from self and others by its being exclusively occupied by the contemplation of divine things], came upon him. (L.) And in the Kur [ii. 249], it is said, [with reference to the coming of the ark of the covenant,] فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ, meaning [In which shall be] a cause of your becoming tranquil, [or easy in your minds,] when it cometh to you [from your Lord]: (Zj, L, K,*) or, as some say, there was in it a head like that of the cat; when it uttered a cry, victory betided the Children of Israel: (L:) or a thing having a head like that of the cat [and a tail like that of the cat (Bd)], of chrysolite and sapphire, and a pair of wings: (L, K,*) or an image like the cat, that was with them among their forces, on the appearance of which their enemies were routed: or an animal having a face like that of a human being, compact [in substance], the rest thereof being unsubstantial like the wind and the air: or the images of the Prophets, from Adam to Mohammad: (Bd:) or the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy, or quiet, in their minds: (L:) or by the نَبُوتٌ to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سَكِينَةُ is the knowledge, and purity, or sincerity, in the heart [or bosom]. (Bd.) In a trad. of 'Alee, respecting the building of the Ka'beh, it is said, فَأَرْسَلَ اللَّهُ إِلَيْهِ السَّكِينَةَ, meaning [And God sent to him] the wind swift in its passage. (L.)

سَكِينَةٌ fem. of سَكِينٌ [q. v.]. (L, K,*)

السُّكُونَةُ [The hair over the forehead (of a girl or woman) that is cut with a straight, or even, edge, or with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K,*)

سَكَّانٌ A maker of سَكَائِنٌ [or knives], (ISd, L, K,*) pl. of سَكَّانٌ; (ISd, L;) as also سَكَّائِنِي, (ISd, L, K,*) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.)

سَكَّانٌ The دَنْبُ, (Lth, S, MA, Mgh, L,) [i. e.] the rudder, (MA, KL, PS,) of a ship or boat, (Lth, S, MA, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh, L,) and made still, or steady; (Mgh, L;) its خَدْفٌ; (AA, L;) i. q. كَوْنُلٌ and خَيْرَانٌ [meaning the same, or its tiller]: (A'Obeyd, L:) it is an Arabic word.

(L.) Hence the saying of Tarafih, (L,) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

سَكَّانٌ بُوصِي بِدِجَّةٍ مُصْعِدٍ

(L, EM,) i. e. Like the سَكَّانٌ of a vessel of the sort called بُوصِي [ascending the Tigris]. (EM.) — Also pl. of سَاكِنٌ [q. v.]. (L, Mgh.)

سَكِينٌ a word of well-known meaning; (S, Mgh, K,*) i. e. A knife; (MA, PS;) i. q. مَدِينَةٌ; (L;) as also سَكِينَةٌ, (ISd, L, K,*) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (Az, L, Mgh:) of the measure فَعِيلٌ: (IDrd, L, Mgh:) or, accord. to some, its ن is augmentative, so that it is of the measure فَعْلِينٌ: (Mgh:) it is masc., and sometimes fem.: (Zj, IAmb, L, Mgh, K,*) not heard as fem. by IAqr: (L:) held to be only masc. by AZ and Aq and some others: (Mgh:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with مَدِينَةٌ or مَدِينَةٌ], (Mgh,) and as such it occurs in a trad.: (L:) the pl. is سَكَائِنٌ. (ISd, MA, L) [See an ex. in a prov. cited voce سَكَّانٌ.]

سَكِينَةٌ: see سَكِينَةٌ.

سَكِينَةٌ: see سَكِينَةٌ: — and see also سَكِينٌ.

سَكَائِنِي: see سَكَّانٌ.

سَاكِنٌ Still, motionless, stationary, in a state of rest, quiet, calm, or untroubled: [applied to a letter, quiescent; i. e. without a vowel immediately following it:] still, calm, tranquil, becoming appeased or allayed or assuaged or quelled; [dying away, passing away, or ceasing to be: remitting, or subsiding; becoming alleviated, light, slight, or gentle:] still, or silent. (L. [See its verb, سَكَنَ, first sentence.]) — Inhabiting, dwelling, or abiding; an inhabitant, or a lodger: (L, Mgh:) and سَكَنٌ signifies the same as سَاكِنٌ [app. thus used]: (L:) the pl. of سَاكِنٌ is سَكَّانٌ.

(L, Mgh.) You say, هُمْ سَكَّانٌ فُلَانٍ [They are the lodgers of such a one]. (S, L.) And سَكَّانٌ الدَّارِ signifies The Jinn, or Genii, inhabiting the house. (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see ذَبْحُ. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سَكَنٌ. — [Other meanings are indicated by explanations of its verb.]

أَسْكَنٌ More, and most, still, &c.]

مَسْكِنٌ and مَسْكِينٌ; (S, L, Mgh, K,*) the people of El-Hijáz say the former, (S, L,) and the latter is anomalous; (L;) [A place of habitation;] a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling; (S, L, K,*) a house, or a tent; (S, L, Mgh;) pl. مَسَاكِنٌ: (Mgh:) and مَسْكِينٌ signifies the same as مَسْكِنٌ, [thus in the

Qur xvi. 82,] (Lh, L, and Ham p. 400,) as also **سَكْنِي**, (Lh, L,) and **سَكْنُ**: you say, **دَارِ فِيهَا**, **سَكْنُ** and **سَكْنِي**, i. e. **سَكْنِي** [or **سَكْنِي**, meaning 'A house in which is a place of habitation, or a lodging]: (L: [**سَكْنُ** and **سَكْنِي** are there mentioned as syn., each of them, with **سَكْنِي** and **سَكْنِي**, but in different places; and I incline to think that **سَكْنُ** thus mentioned may be a mis-transcription for **سَكْنِي**: I have not found it elsewhere in this sense:]) and **دَارِي لَكَ سَكْنِي**, in which the last word is [said to be] virtually in the accus. case, as a denotive of state, meaning [My house is for thee,] as made [or given] to be inhabited, or as being inhabited: (Mgh:) or **دَارِي هَذِهِ سَكْنِي**, meaning *To thee this my house is a lent dwelling-place:* and **سَكْنِي الْمَرْءِ** means *The wife's dwelling-place in which the husband lodges her.* (L.)

مَرْعَى مُسْكِنٍ *Abundant pasturage, [that causes people to abide in it,] not requiring to go away;* like **مَرْعَى** and **مَنْزِلٍ**. (L.) — **أَصْبَحُوا مُسْكِنِينَ**. (L.) — **مُسْكِنَةٌ**. (L, K.) *They became in the state termed*

مُسْكِنَةٌ (L, Mgh, K) *The state of him who is termed* **مُسْكِنٍ**: primarily, *lowliness, humility, or submissiveness:* and meaning also *lowness, abjectness, ignominiousness, abasement, or humiliation;* and *paucity of property;* and *an evil state or condition;* also *poverty of mind;* and *weakness:* (IAth, L:) it is from **السُّكُونُ** [an inf. n. of **سَكَنَ** meaning as expl. in the first sentence of this art.]. (L.)

مُسْكَانٌ, meaning "an earnest," or "earnest money," and of which [as well as of **مُسْكِينٍ**] the pl. is **مَسَاكِينٍ**, belongs to art. **مَسَاكِينٍ**. (TA.)

مُسْكِينٍ (S, Mgh, L, Mgh, K, &c.) and **مُسْكِينٍ** (L, Mgh, K,) the latter anomalous, for there is no [other] instance of the measure **مَفْعِيلٍ**, (L,) of the dial. of Benoo-Asad, (L, Mgh,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying **مُسْكِينٍ**, (Mgh,) of the measure **مَفْعِيلٍ** (L) from **السُّكُونُ**, because the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Mgh:) primarily, (L,) it signifies *lowly, humble, or submissive;* (IAth, Mgh, L;) and therefore the Prophet said, **اللَّهُمَّ أَحْبِبْنِي مُسْكِينًا وَأُمَّتِي مُسْكِينًا وَأَحْسِرْنِي فِي زَمَرَةِ الْمَسَاكِينِ** [O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly]: (Mgh, L:) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:) sometimes, (S,) it signifies (S, IAth, L, Mgh, K) also (IAth, L) *low, abject, ignominious, or in a state of abasement or humiliation;* (S, IAth, L, Mgh, K;) and *weak;* (S, L, K;) and *subdued, or oppressed;* though possessing riches or competence: (Mgh:) [therefore] Sb says, it is one of the words expressive of pity, or compassion; [and as such may be rendered poor;] you say, **مَرَرْتُ بِهِ الْمُسْكِينِ** [I passed by him, I

mean *the poor man*], putting it in the accus. case by the implication of **أَعْنَى**, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of **هُوَ** meant to be understood: (L:) in other cases, (S,) it is *syn. with* **فَقِيرٌ**, (S, L, Mgh,) meaning (Mgh) *destitute, i. e. possessing nothing:* (L, Mgh, K:) or accord. to ISk, **مُسْكِينٌ** means thus; but the **فَقِيرٌ** is he who possesses a sufficiency of the means of subsistence: (Mgh:) or the former means *possessing somewhat;* (L;) or [rather] *needy, i. e. possessing what is not sufficient* (L, K) *for him* (K) *or for his family:* (L:) or *caused by poverty to have little power of motion;* (L, K;) thus expl. by Abou-Is-hak; but this is improbable; for **مُسْكِينٌ** has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo-says the like of ISk: (Mgh:) he used to say that the **مُسْكِينٌ** is in a harder condition than the **فَقِيرٌ**: (S, L, Mgh:) he says, I asked an Arab of the desert, Art thou **فَقِيرٌ**? and he answered, No, by God, but **مُسْكِينٌ**; (S, L, Mgh;) but 'Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the **مُسْكِينٌ** is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S;) but Ziyadet-Allah Ibn-Ahmad says that the **فَقِيرٌ** is he who sits in his house, not begging, and the **مُسْكِينٌ** is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more high-minded than the latter: (L:) accord. to As, the **مُسْكِينٌ** is better in condition than the **فَقِيرٌ**; and this is [said to be] the right assertion, (Mgh, L, Mgh,) for the pl. of the former is applied in the Qur xviii. 78 to man possessing a ship, or boat, which is worth a considerable sum; (L, Mgh;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce **فَقِيرٌ**, q. v.): 'Alee Ibn-Hamzeh says, that the **مُسْكِينٌ** is better in condition than the **فَقِيرٌ** is shown by a passage in the Qur [ix. 60], where it is said that the poor-rates are for the **فُقَرَاءَ** and the **مَسَاكِينِ**; for you will find the classes to be there mentioned in such an order that the second is better in condition than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth: and he says that the same is shown by the fact that the Arabs sometimes used **مُسْكِينٌ** as a proper name, but not **فَقِيرٌ**: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karafee, TA in art. **فَقِيرٌ**.) [see more voce **فَقِيرٌ**:] a woman is termed **مُسْكِينَةٌ** (Sb, S, L, Mgh, K) and **مُسْكِينَةٌ** also; (S, L, K;) the former by way of assimilation to **فَقِيرَةٌ**; (Sb,

S, L;) the latter being accord. to rule, for an epithet of the measure **مَفْعِيلٍ** is regularly applied alike to a male and a female; (S, Mgh;) or, as Abu-l-Hasan says, this is only when it is an intensive epithet, which **مُسْكِينَةٌ** is not: (L:) the pl. is **مَسَاكِينٌ** and **مُسْكِينُونَ**, (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and **مُسْكِينَاتٌ** applied to females. (S, L, K.)

سل

1. **سَلَّ الشَّيْءَ**, (S, M, Mgh,) aor. **سَلَّ**, (S, M,) inf. n. **سَلَّ**; (S, M, Mgh, K;) and **سَلَّ**, (M,) inf. n. **سَلَّ**; (K;) [in the CK, **السَّلَالُ** is put in the place of **السَّلَالُ**]; *He drew the thing out or forth from another thing:* (Jel in xxiii. 12:) or *he pulled out the thing, or drew it forth, gently:* (M, K:) or *he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough.* (Mgh.) You say, **سَلَّ السَّيْفَ**, (S, Mgh,) aor. and inf. n. as above; (Mgh;) and **سَلَّ**, both signifying the same; (S;) [i. e. *He drew the sword;*] as also **سَلَّ**, inf. n. **سَلَّ**. (TA.) In the saying of El-Farezdaq,

• **عُدَاةٌ تَوَلَّتْكُمْ كَأَنَّ سُيُوفَكُمْ**
• **ذَاتِينَ فِي أَعْيُنِكُمْ تَرْتَسَّلِلُ**

[In the morning when ye turned back, as though your swords were **ذَاتِينَ** (pl. of **ذَاتُونَ** a species of fungus) upon your necks, (for the sword was hung upon the shoulder, not by a waist-belt,) not drawn forth], he has separated the doubled letter: thus the verse is related by IAth: but by Th, **تَرْتَسَّلِلُ** [for **تَرْتَسَّلِلُ**]. (M.) It is said in a trad., **لَأَسَلَّتْكَ مِنْهُرُكَمَا تَسَلُّ الشُّعْرَةَ مِنَ الْعَجِينِ** [I will assuredly draw thee forth from them like as the single hair is drawn forth from dough]. (TA.) And in another trad., **اللَّهُمَّ اسْلُبْ سَخِيمَةَ قَلْبِي** [O God, draw forth the rancour of my heart]: and hence the saying **الهِدَايَا تَسَلُّ السُّخَائِمَ وَتَحُلُّ الشَّكَايِمَ** [Presents draw away feelings of rancour, and loose, or melt, resistances, or incompliances]. (TA.) And **سَلَّ**, said of a colt, means *He was drawn forth* a **سَلِيلٍ** [q. v.]. (M, TA.) — Also *He took the thing.* (Mgh.) Hence one says, **تَسَلَّ مِنَ الْقَبْرِ إِلَى الْقَبْرِ**, i. e. [The dead body] is taken [head-foremost to the grave]: (Mgh:) [or is drawn forth &c.: for] it is said of the Apostle of God, **سَلَّ مِنْ قَبْلِ رَأْسِهِ**, meaning *He was drawn forth* [&c.] from the bier. (Mgh.) — Also, aor. and inf. n. as above, *He stole the thing:* (Mgh, TA:) or *he stole it covertly, secretly, or clandestinely;* (TA;) and so **سَلَّ**. (TK.) [But see 4, below, where **اسْلَبَ** meaning "he stole" is mentioned only as intrans.] You say, **سَلَّ الْبَيْهَرُ فِي جَوْفِ اللَّيْلِ** *He drew away the camel from among the other camels in the middle of the night:* and in like manner you say of other things. (TA.) — **سَلَّ**, (K,) inf. n. **سَلَّ**, (TK,) said of a man; (TA;) or **سَلَّ**, aor. **سَلَّ**, [whence it would seem that the sec. pers. of the pret. is **سَلَلْتَ**, and the inf. n. **سَلَّلَ**], said of a

sheep or goat, شاة; (M;) He, or it, lost his, or its, teeth: (M, K:) on the authority of Lh. (M.) — سَلَّ (M, Mgh, K,) in the pass. form, (Mgh,) with damm, (K,) He was, or became, affected with the disease termed سَل [q. v.]. (M, Mgh, K.)

4: see 1, second sentence. — اسَلَّ (ISk, S, M, Mgh,) inf. n. اسَلَّ (ISk, S, K,) also signifies He stole: (ISk, S, Mgh:) or he stole covertly, secretly, or clandestinely. (M, K:) See also 1, in the latter half of the paragraph. You say, اسَلَّ من الغنم He stole of the spoil. (Mgh.) — اسَلَّ signifies also An open raid or predatory incursion. (TA.) — And اسَلَّ He aided another to steal, or to steal covertly, secretly, or clandestinely. (TA.) — [See also اسَلَّ below. Accord. to Freytag, اسَلَّ signifies He received a bribe: but this requires consideration: he gives no authority but the K, which does not justify this explanation.] — اسَلَّ He (God) caused him to be affected with the disease termed سَل [q. v.]. (S, M, Mgh, K.)

5. تسَلَّل: see 7: and see also 1, in the former half of the paragraph. — Also اضْطَرَبَ [It was, or became, in a state of commotion, agitation, &c.]; said of a thing; as though it were imagined to be repeatedly drawn forth. (Er-Rághib, TA.)

7. انسَلَّ It (a thing) became pulled out, or drawn forth, gently: (M;) it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, انسَلَّ السيف من الغمد The sword [became drawn from the scabbard: or] slipped out from the scabbard. (TA.) And انسَلَّ قياد القوس من يده [The leading-rope of the horse slipped out or] came forth [from his hand]. (Mgh.) — And [hence], as also تسَلَّل (S, M, K,) He slipped away, or stole away; i. e., went away covertly, secretly, or clandestinely: (M, K:) or he went forth, من بينهم [from among them]. (S.) And انسَلَّت من بين يديه I went away, and went forth, deliberately, or leisurely, and by degrees, from before him. (TA.) Sb says that انسَلَّت [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] فعَلَّت; like اسْتَقَرَّ is like فَعَفَّ. (M.) It is said in a prov., رَمَتْنِي بِدَائِيهَا وَأَنْسَلَّتْ [She reproached me with her own fault, and slipped away]: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Ruhm, daughter of El-Khazraj, wife of Saad Ibn-Zeyd-Menáh, on Ruhm's reproaching her with a fault that was in herself. (Meyd, TA. [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.]) And one says also, اسْتَلَّ بِكَذَا, meaning He went away with such a thing covertly, secretly, or clandestinely. (TA.)

8: see 1, first and second sentences: — and see also 7, last sentence.

10. استسلَّ النهر جدولاً The river had a rivulet, or streamlet, branching off from it. (TA.)

R. Q. 1. سَلَسَلَةٌ [as inf. n. of سَلَسَلَ (see سَلَسَلَ below)] signifies A thing's being connected with another thing. (M, K.) [It is also inf. n. of سَلَسَلَ, as such signifying The connecting a thing with another thing.] — [Hence, or the reverse may be the case,] سَلَسَلْتُهُ I bound him with the سَلَسَلَةٌ [or chain]. (O. TA.) — And سَلَسَلْتُ الْمَاءَ فِي الْحَلْقِي I poured the water into the throat, or fauces, [app. in a continuous stream.] (S, O.) — And مَا سَلَسَلَ طَعَامًا He did not eat food: (K:) as though he did not pour it into his throat, or fauces. (TA.) — Accord. to IAAr, سَلَسَلَ signifies He ate a سَلَسَلَةٌ, i. e., a long piece of a camel's hump. (O.) — See also 1, third sentence.

R. Q. 2. تَسَلَّلَ, said of water, It ran into the throat, or fauces: (S, O:) or it ran down a declivity, or declivous place: (M, K:) or + it became [fretted with a succession of ripples] like a chain, in running [in a shallow and rugged bed], or when smitten by the wind. (S.) — And, said of lightning, + It assumed the form of سَلَسَلَاتٍ, [i. e. chains, meaning elongated streams,] pl. of سَلَسَلَةٌ [q. v.], in the clouds. (M.) — And تَسَلَّلَ signifies + The glistening, and [apparent] creeping, of the diversified wavy marks, streaks, or grain, [resembling a chain, (see سَلَسَلَ,) and also likened to the creeping of ants, (see فَرَسَاتٌ, and فَرَسَاتٌ)] of a sword. (TA. [See also أُنْتُرُ.]) — And تَسَلَّلَ said of a garment, + It was worn until it became thin; (O, K:) like تَخَلَّلَ. (O.)

سَلَّ (M, K,) applied to a man, (M,) Whose teeth are falling out; (M;) losing his teeth: (K:) fem. with ة: (M, K:) likewise applied to a sheep or goat (شاة); on the authority of Lh; (M;) and to a she-camel whose teeth have fallen out from extreme old age; or one extremely aged, having no tooth remaining; on the authority of IAAr. (TA.) — See also سَلَّةٌ, in two places.

سَلَّ: see what next follows.

سَلَّ (S, M, Mgh, K) and سَلَّلَ (S, M, K,) the former [the more common, and] often occurring in the verses of chaste poets, though El-Hareere says in the "Durrat el-Ghówwás" that it is an erroneous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (S, M, K,) as also سَلَّ and سَلَّةٌ (K,) [Consumption: or phthisis:] an emaciating, oppressive, and fatal malady: (T, TA:) a certain disease, well known; said in the medical books to be one of the diseases of girls, because of the abundance of blood in them: (Mgh:) and to the physicians, (TA,) an ulcer, (K, TA,) of ulcers, (Mgh,) [or ulceration,] in the lungs; (Mgh, K, TA;) succeeding (تَعَقَّبَ [grammatically referring to سَلَّةٌ]) either ذَاتِ الرِّئَةِ [i. e. inflammation of the lungs] or ذَاتِ الْجَنْبِ [i. e. pleurisy]: (in the CK, تَعَقَّبَ ذَاتِ الرِّئَةِ او ذَاتِ الْجَنْبِ is [erroneously] put in the place of ذَاتِ الرِّئَةِ او ذَاتِ الْجَنْبِ: and in what here follows, the gen. case is put in the place of the nom. in four instances:) or a rheum

(رُكَامٌ), and defluxions (نَوَازِلُ), or a long cough, and attended with constant fever. (K, TA.) — Hence the saying, in a trad., غَبَارُ ذَيْلِ الْمَرْأَةِ الْفَاجِرَةِ يُورِثُ السَّلَّ [The dust of the skirt of the vicious woman occasions the loss of property]; meaning that he who follows vicious women and acts viciously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed سَلَّ. (TA.)

سَلَّةٌ The drawing of swords; (S, M, K:) as also سَلَّةٌ (K.) So in the saying, أَتَيْنَاهُمْ عِنْدَ السَّلَّةِ [We came to them on the occasion of the drawing of swords]. (S, M, K.) — And Theft: (S, Mgh:) or covert, secret, or clandestine, theft; (M, K;) like اسَلَّ [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, فِي بَنِي فُلَانٍ سَلَّةٌ [Among the sons of such a one is theft, or covert theft]: (S:) and السَّلَّةُ الْخَلَّةُ تَدْعُو إِلَى السَّلَّةِ [Want invites to theft, or covert theft]. (TA.) — Also † The rush (رُفْعَةٌ) of a horse among other horses, in running: (TA:) or the rush (رُفْعَةٌ) of a horse in striving to outstrip: (S, TA: [I read فِي سِبَاقِهِ, as in a copy of the S; instead of فِي سِبَاقِهِ, as in other copies of the S and in the TA:]) so in the saying, خَرَجَتْ سَلَّتُهُ عَلَيَّ [A horse of which the rush &c. is vehement]: (S, TA:) and عَلَى سَائِرِ الْخَيْلِ (S) or عَلَى سَائِرِ الْخَيْلِ (TA) † [His rush in striving to outstrip proceeded against the other horses]. — And A revulsion of shortness of breathing (اِرْتِعَادٌ رَوِيٌّ) in the chest of a horse, in consequence of his suppressing such shortness of breathing [so I render مِنْ كِبْوَةٍ يَكْبُوهَا, but this phrase admits of other renderings, as will be seen in art. كَبُو]: (M, K:) when he is inflated thereby, one says, أَخْرَجَ سَلَّتَهُ [app. meaning he has manifested his revulsion of shortness of breathing]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (ذَلِكَ الرَوِيُّ) passes forth. (M.) — [In a sheep or goat, or a ewe or she-goat, it seems to mean Power, or force, of long continuance: see مَسْلُوكَةٌ, voce مَسْلُوكٌ.] — See also سَلَّ. — Also A [basket of the kind called] جَوْنَةٌ (K:) or a thing like the جَوْنَةٌ (M,) or like the covered جَوْنَةٌ, which is also called سَبْدَةٌ; so says Az: (TA:) a receptacle in which fruit is carried: (Mgh:) [sometimes covered with red skin: (see حَوْرُ): in the present day commonly applied to a basket made of twigs, oblong and deep, generally between a foot and a foot and a half in length:] and سَلَّ signifies the same: (M, K:) what is termed سَلَّةُ الْخُبْزِ [the broad-basket] is well known: (S:) سَلَّةٌ meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. سَلِيَّةٌ occurs in the K voce جَوْنَةٌ, and in the Mgh voce رُبْعَةٌ, &c.:] the pl. is سَلَالٌ (M, K) and سَلَالَتٌ (Mgh) and [coll. gen. n.] سَلَّ, of

which Abu-l-Hasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of *كَوْكَبٌ* and *كَوْكَبَةٌ* [which are syn.] because this is more common than the class of *سَفِينَةٌ* and *سَفِينٌ*. (M.) — Also *A fault, or defect, in a watering-trough or tank, or in a [jar of the kind called] أَنْصَابٌ*: (M, K:) or *a breach between the أَنْصَابُ*, (K,) or [more properly] *between the أَنْصَابِ*, [i. e. the stones set up, and cemented together with kneaded clay, around the interior,] (M,) of a watering-trough or tank. (M, K.) — And *Fissures in the ground, that steal [i. e. imbibe] the water.* (TA.) — Also *One's sewing [a skin, or hide, with] two thongs in a single puncture, or stitch-hole.* (M, K.)

سَلَّةٌ: see *سَلَّةٌ*, first sentence.

سَلَانٌ i. q. *سَلٌّ*, q. v. (S, M, K.)

سَلِيلٌ *A drawn sword; i. q. مَسْلُوقٌ*. (M, K.) — *† A child, or male offspring; [because drawn forth;] (S, M, Mgh, K;) as also سَلَانَةٌ*; (M, Mgh, Mgh, K;) metonymically so termed: (Mgh:) or, *when it comes forth from the belly of its mother; as also † the latter; the former so called because created from the [sperma genitilis, which is termed] سَلَالَةٌ*: (Akh, TA:) fem. of the former *سَلِيلَةٌ*, (S, M, Mgh, K,) applied to a daughter. (AA, K.) — *A colt; (M, K;) and with a female; (S, M, TA;) the female being affixed, though سَلِيلٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, because the word is made a subst.: (Ham p. 102:) or, as some say, (M, in the K "and") the former signifies a colt that is born not in a [membrane such as is called] مَسَكَةٌ nor [in one such as is called] سَلَى: if in either of these, it is termed بَقِيرٌ [not بَقِيرَةٌ as in the CK].*

(M, K.) [See also *دَفْغُوسٌ*.] — *And A young camel when just born, before it is known whether it is a male or a female.* (As, S, TA.) — *Clear, or pure, beverage or wine; (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or cool beverage or wine; or such as is clear from dust or motes or particles of rubbish or the like, and from turbidness; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: or such as is easy [in its descent] in the throat, or fauces.* (TA.) [See also *سَلَالَةٌ*, and *سَلْسَلٌ*.] — *The channel of the water, or place in which the water flows, in a valley: or the middle of a valley, (M, K,*) where flows the main body of water.* (M.) And *A wide (S, M, K) and deep (M, K) valley, (S, M, K,) that gives growth to the [trees called] سَلْمٌ and سَمْرٌ, (S, K,) or that gives growth to the سَلْمٌ and سَمْرٌ and سَمْرَةٌ and سَمْرَةٌ; (M;) and † سَلٌّ signifies the same: (M, K:) or this latter, a place in which are trees: (TA:) or a narrow channel of a torrent in a valley: (As, S, TA:) or a low place surrounded by what is elevated, in which the water collects: (En-Nadr, TA:) pl. of both *سَلَانٌ*, (M, K,) or of the former accord.*

to Kr, (M, TA,) and of the latter accord. to As [and the S], (TA,) or that of the latter is *سَوَالٌ*. (En-Nadr, K, TA.) One says *سَلِيلٌ مِنْ سَمْرٍ* like as one says *غَالٌ مِنْ سَلْمٍ*. (S.) The phrase *سَلِيلٌ مِنْ سَمْرٍ* [lit. *The wide, or wide and deep, valley, &c., flowed with them*] is used by the poet Zubeyr (S, IB) as meaning *† they journeyed swiftly.* (IB, TA.) — *The brain of the horse.* (M, K.) — *The hump of the camel.* (M, K.) — *The نَخَاعُ [or spinal cord].* (M, K.) — *And سَلِيلُ اللَّحْمِ* *The [portions that are termed] حَصِيلٌ [q. v. voce حَصِيلَةٌ] of flesh: [the former word in this case being app. a coll. gen. n., of which the n. un. is † سَلِيلَةٌ (q. v.); the more probably as it is added that] the pl. is سَلَالَةٌ.* (TA.)

سَلَالَةٌ *What is, or becomes, drawn forth, or drawn forth gently, from, or of, a thing: (M, K:) or so سَلَالَةٌ شَيْءٍ: (S:) [an extract of a thing: and hence,] the clear, or pure, part, or the choice, best, or most excellent, part [of a thing]; (Mgh; and Ksh and Bd and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) It is said in the Kur [xxiii. 12], وَقَدْ خَلَقْنَا، meaning [And verily we created man from] what was drawn forth from every kind of dust, or earth: (Fr, TA:) or from a pure, or choice, or most excellent, sort of earth or clay. (Ksh, Bd, Jel.) — And [hence,] *The sperma genitilis of a man, or human being; (S, TA;) what is drawn from the صُلْبِ [app. here meaning loins] of the man and from the تَرَائِبِ [pl. of تَرِيْبَةٌ, q. v.,] of the woman: (AHeyth, TA:) the water (مَاءٌ) that is drawn from the back. (Ikrimah, TA.) — See also سَلِيلٌ, second sentence, in two places.**

سَلِيلَةٌ: see *سَلِيلٌ*, second sentence. — *Also A sinew, (عَصَبَةٌ, (M, K, or عَقَبَةٌ, K,) or a portion of flesh having streaks, or strips, (M, K,) that separate, one from another. (TA.) And The oblong portion of flesh of the part on either side of the backbone: (K:) or this is called سَلِيلَةٌ سَلَالَتِيْنِ: (M:) [or] accord. to As, [the pl.] سَلَالَتِيْنِ signifies the long streaks, or strips, of flesh extending with the backbone. (TA.) See also سَلِيلٌ, last sentence. [Also] *A small thin thing [or substance] resembling flesh: pl. سَلَالَتِيْنِ. (TA in art. عَشِير.) And سَلَالَتِيْنِ السَّنَامِ Long slices cut from the camel's hump. (TA.) — And the pl., Oblong نَفَقَاتٌ [or portions of dry mucus or the like] in the nose. (M.) — Also [Goats'] hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins: (M:) or سَلَالَةٌ مِنْ شَعْرِ signifies what is drawn forth from a ضَرْبَةٍ of [goats'] hair, which is a portion thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it.**

(S.) [See also *عَمِيَّةٌ*.] — *Also A certain long fish, (K, TA,) having a long مَنْقَارٌ [app. meaning beak-like snout, or nose]. (TA.)*

سَلِيلَةٌ: see *سَلَّةٌ* (of which it is the dim.), in the latter half of the paragraph.

سَلَانٌ; n. un. with *س*; mentioned in the M and K in this art. as well as in art. *سَلٌّ*: see the latter art.

سَلَالٌ: see *سَلٌّ*. — [And it seems to be somewhere mentioned in the S, though not in the present art., as meaning *A maker of the sort of baskets called سَلَالٌ* (pl. of *سَلَّةٌ*): for Golius explains it, as on the authority of J, as signifying *qui sportas qualosque contextit.*]

سَلْسَلٌ and *سَلْسَلٌ* and *سَلْسَلٌ* (S, M, K) *Sweet water, (M, K,) that descends easily in the throat, or fauces; (M;) water that enters easily into the throat, or fauces, by reason of its sweetness and clearness: (S:) or cold, or cool, water: (M, K:) or water that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear. (Er-Raghib, TA.) And the first and † second, Mellow wine: (M, K:) the former is expl. by Lth as meaning *sweet and clear, that runs [easily] into the throat, or fauces, when drunk. (TA.) — And غَدِيرٌ سَلْسَلٌ [A pool of water left by a torrent] which, being smitten [or blown upon] by the wind, becomes [rippled so as to be] like the سَلْسَلَةُ [or chain]. (TA.)**

سَلْسَلٌ *A boy, or young man, light, or active, in spirit; as also سَلْسَلٌ. (IAar, O.)*

سَلْسَلٌ: see *سَلْسَلَةٌ*, in two places.

سَلْسَلَةٌ [as an inf. n.: see R. Q. 1. — Also] *A long piece of a camel's hump: (IAar, O, K:) accord. to AA, it is called سَلْسَلَةٌ: accord. to As, سَلْسَلَةٌ. (O.)*

سَلْسَلَةٌ *A chain, i. q. زَنْجِيرٌ in Pers.; (KL;) rings دَائِرَةٌ [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M دَائِرَةٌ] of iron (S, M, K) or the like (M, K) of metals: derived from السَّلْسَلَةُ signifying "the being connected" with another thing: (M: [see R. Q. 1:]) pl. سَلْسَلَاتٌ. (S, Mgh, TA.) It was a custom to extend a سَلْسَلَةٌ over a river or a road, the ships or boats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) — [Hence] *سَلْسَلَةٌ بَرَقَتْ*: *An elongated stream of lightning [like a chain] in the midst of the clouds: (S, TA:*) or سَلْسَلَاتُ الْبَرَقِ means what have assumed the form of chains (مَا تَسَلْسَلُ), of lightning, (M, K,) in the clouds; (M;) and السَّحَابِ [i. e., of the clouds in like manner]: (K: [but I think that السَّحَابِ in the K is evidently a mistranscription for السَّحَابِ فِي the reading in the M:]) sing. سَلْسَلَةٌ (M, K) and † سَلْسَلٌ (K,) thus in the copies of the K, but in the L † سَلْسَلٌ, which is [said to be] the correct**

word. (TA. [See, however, what follows.]) And in like manner, *سلاسل الرملي* + *What have assumed the form of chains* (ما تسلسل) of sands: (M:) or *سلاسل* signifies *sands that become accumulated, or congested, (يتعقد,) one upon another, and extended along:* (A'Obeid, S, O, K, TA:) you say *رمل ذو سلاسل* [sands having portions accumulated, or congested, &c.]: and *سلاسل*, which has been expl. as meaning *elongated sands:* (TA:) sing. *سلسلة* (M, TA) and *سلسل*, (M,) or *سلسيل*; and *سلسول* *الرملي* *سلسول* with *fet-h* [to the first letter], is a dial. var. of *سلسيلة*. (TA.) — And *سلاسل كتاب* *The lines of a book or writing.* (O, K, TA.) — And *سلاسل* *برذون* [A hackney] upon whose legs one sees what resemble *سلاسل* [or chains]. (M.) — Also *سلسلة* (O, K,) which is a small reptile, [a species of lizard, the same that is called *السلسلة الرقطة*, (see *أرقط*)] spotted, black and white, having a slender tail, which it moves about when running. (TA.)

سلسل: see *سلسل*, in two places.

سلسول: see *سلسيلة*.

سلسيل: see *سلسيلة*, in two places.

سلسل: see *سلسل*.

سأل [act. part. n. of *سَل*, Drawing out, or forth: &c. — *Stealing: or stealing covertly, secretly, or clandestinely:*] a thief; as also *سائل* [which is commonly applied in the present day to a horse-stealer and the like] and *سائل*. (TA.) — See also *سائل*.

سائل: see the next preceding paragraph.

إسأل A bribe. (S, M, K.) It is said in a trad., *لا إسأل ولا إسأل* *There shall be no treachery, or perfidy, and no [giving or receiving of a] bribe: or, and no stealing.* (S in this art. and in art. *غل*. [See 4.]

مس in the phrase *مضجعه كمثل شطبة* in the trad. of Umm-Zara, meaning [His sleeping-place is] like a green palm-stick drawn forth from its skin [by reason of his slenderness], or, as some say, a sword drawn forth [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA. [See also art. *شطب*].)

مسلة A large needle: (S, M, Mgh, Mgh, K:) [a packing-needle:] pl. *مسائل*. (S, Mgh, Mgh.)

مسئل Subtle of machination in stealing. (TA.)

مسئول: see *سلسيل*. — [Hence, elliptically,] A man (Mgh) whose testicles have been extracted. (Mgh, Mgh.) — Also *Affected with the disease termed* *مس*: (S, M, Mgh, K:) [regularly derived from *سَل*, but] anomalous [as derived from *سأل*]: (S, M, Mgh:) Sb says, as though the *سَل* were put into him. (M.) — AA says that the *مسئولة* of *غمر* [meaning sheep or goats, i. e., applied to a

سأل, meaning a sheep or goat, or a ewe or she-goat.] is *One whose powers, or forces, are of long continuance* (التي يطول قواها): and that one says [of such] *في فيها سلة* [in which phrase *في* seems evidently to have been preposed by mistake: see *سلة*]. (O, TA.)

مسئل A thing having its parts, or portions, connected, one with another. (S, O.) — And [hence, (see *سلسلة*)] *Chained; bound with the سلسلة*. (TA.) [*المرآة المسلسلة* is the name of *The constellation Andromeda; described by Kzw and others.*] — + *Lightning that assumes the form of chains* (يتسلسل) in its upper portions, and seldom, or never, breaks its promise [of being followed by rain]. (IAqr, TA.) — Applied to hair, [as also *متسلسل*, (K in art. *حجن*)] + *Forming a succession of similes, like water running in a shallow and rugged bed, or rippled by the wind; (see R. Q. 2;) or] crisp, or curly, or twisted, and contracted; syn. *جعد*. (Mgh.) — + A sword having in it, or upon it, diversified wavy marks, streaks, or grain, resembling the *سلسلة* [or chain]. (TA.) [See also *متسلسل*.] — + A garment, or piece of cloth, figured with stripes, or lines; (K;) as also *متسلسل*: as though formed by transposition. (TA.) Also, and *متسلسل*, + A garment, or piece of cloth, woven badly (M, K) and thinly. (M.) — + *A tradition [related by an uninterrupted chain of transmitters,] such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God.* (O, TA.)*

متسلسل: see the next preceding paragraph, in two places. — Also + A garment worn until it has become thin. (TA.)

سلا

1. *سلا السمون*, (S, M, Mgh, Mgh, K,) aor. 1, (M, Mgh, K,) inf. n. *سَل*; (M, Mgh;) and *استلاه*; (S, K;) *He cooked the سمون* [here meaning butter], (S, M, Mgh, Mgh, K,) and worked it together, (S, Mgh, K,) and melted its زيد [or fresh, unclarified, portion], (M,) until it became clear (Mgh, Mgh) from the milk remaining in it; (Mgh;) *he cleared the سمون* [or butter] from the زيد [or fresh, unclarified, portion]; (Ham p. 2, in explanation of the former phrase; [i. e. he clarified the butter:] and *سلى سمنا*, said of fresh butter, it was made into *سمون* [or clarified butter; i. e., was clarified]. (Mgh.) — And *سلا السمير*, (M, K,) [aor. and] inf. n. as above, (M,) *He pressed the sesame, or sesamum, (M, K,) and extracted its oil.* (M.) — *سلا النخل*, (AZ, S,) or *النخلة*, (AHn, M,) or *الجذع*, (M, K,) and *السبيب*, [aor. and] inf. n. as above, (AZ, AHn, S, M,) *He plucked off the prickles, (AZ, S, M, K,) i. e. (K) what are called the سلا, (AHn, M, K,) of the palm-trees, (AZ, S,) or of the palm-tree, (AHn, M,) or of the palm-trunk, (M, K,) and of the [part called] سوسير [of a palm-branch]. (AZ, AHn, S, M.)*

سلاه مائة سوط, (Az, S, M, K,*) [aor. and] inf. n. as above, (M,) *He inflicted upon him a hundred lashes of the whip.* (M, K,*) — And *سلاه* مائة درهم, (Az, S, M, K,*) [aor. and] inf. n. as above, (M,) *He payed him, or payed him in ready money, a hundred dirhems, (Az, S, M, K,*) promptly, or quickly.* (K.)

S: see above, first sentence. [See also S in art. *سلى*.]

سلا [Clarified butter;] the subst. from *سلا* *السمون*: pl. *سلا*. (S, M, K.) El-Farezdaq says,

كانوا كساتة حمة إذ حقت
سلاها في اذير غمر مروب

[They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob]. (S.) — See also what follows.

سلا The prickles of the palm-tree: [a coll. gen. n.:] n. un. with *س*. (S, M, Mgh, K.) — Also, (K,) or [correctly the n. un.] *سلا*, (M,) A sort of arrow-head, or spear-head, (M, K,*) in shape like the prickle of the palm-tree: (M, K:) and *سلا*, app. [*سلا*] without *teshdeed* [and with *kear*], occurs in a trad. in this sense; for it is said that its pl. is *سلا*, of the same measure as *سلا*. (TA.) — Also A certain bird, (M, K,) dust-coloured, and long-legged. (M.)

سلب

1. *سلبه*, (S, A, K,) aor. 1, (TA,) inf. n. *سلب* (S, K) and *سلب*, (K,) from the former of which the pl. *سلوب* has been formed, on the authority of hearsay, (El-Jurjane, Mgh in art. *قصد*.) *He seized it, or carried it off, by force;* (S, A, K;) as also *استلبه*. (S, K.) You say, *سلبه الشيء*, aor. 2, inf. n. *سلب* and *سلب*; and *سلبه* *إياه*; (M, TA;) *He seized, or carried off, by force [from him the thing; or he spoiled him, despoiled him, plundered him, or deprived him, of the thing].* (TA.) And *سلبته ثوبه*, (Mgh, Mgh,) aor. 2, (Mgh,) inf. n. *سلب*, (Mgh, Mgh,) *I took away from him his garment;* (Mgh, Mgh;) as also *استلبته* [perhaps a mistranscription for *استلبته*, but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, *سلبت ثوب زيد* [I took away the garment of Zeyd]; but the verb has been made to have زيد for its object, and the *ثوب* is postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, *سلبته*, meaning *I took away from him what was upon him or with him, spoiled him, or plundered him,*] the meaning being understood. (Mgh.) — [Hence] one says also, *سلبه فؤاده وعقله*; [He, or it, despoiled him, or deprived him, of his heart and his reason], and *استلبه*. (A, TA.) [The latter one might think to be a mistranscription for *استلبه* were it not for an instance of the same verb before men-

tioned, and for the fact that it is immediately followed in the A by **وَهُوَ مُسَلَّبُ الْعَقْلِ**: perhaps, however, **مُسَلَّب** may be here a mistake for **مُسَلَّب**. — And **أَسَلَّبَ هَذِهِ الْقَصَبَةَ** † *Peel thou this cane, or reed.* (TA.) — [In grammar and logic, **سَلَب** is used to signify † *Privation, or deprivation, in a general sense; and † negation; opposed to إِبْهَاتٌ and إِبْجَابٌ*.] **سَلَبٌ** [as an inf. n. of which the verb (app. **سَلَبَ**) is not mentioned] † *The going, or journeying, lightly and quickly.* (M, K.) Ru-beh says,

قَدْ قَدَحَتْ مِنْ سَلْبِيهِ سَلْبًا

قَارُورَةَ الْعَيْنِ فَصَارَتْ وَقِيًا

† [The black of the eye became depressed so that it became a hollow in consequence of their going with much lightness and quickness: **سَلْبًا**, for **سَلْبًا**, being an absolute complement to the inf. n. in **سَلَبِيهِ**.] (M. [See also 7.]) **سَلَبٌ** [or **سَلَبَتْ**, as appears from what follows], aor. **سَلَبَ**, † *He [or she] put on black garments (K, TA) which women wear at assemblies for the purpose of mourning.* (TA. [See also 5.])

3: see 5, in three places.

[3. **سَالِبُهُ الشَّيْءُ**, if used, means *He contended with him in a mutual endeavour to seize, or carry off, the thing by force.* See 6.]

4. **اسَلَبَتْ**, said of a she-camel, (S, M, K.) † *She became deprived of her young one by death (M, K, TA) or by some other means: (M, TA:) or she cast her young one in an imperfect state.* (S, M, K.) **اسَلَبَ الشَّجَرُ** † *The trees became bare of their fruit, and dropped their leaves.* (K, TA.) — **اسَلَبَ الثَّمَارُ** (S, TA) † *The ثَمَارُ [or panic grass] put forth its خُوصُ [or leaves, so that it became fit to be cut: see سَلَبَ].* (TA.) — See also 1, in two places.

5. **تَسَلَّبَتْ**, (S, K.) said of a woman, (S,) i. q. **أَحَدَتْ** [i. e. † *She abstained from the wearing of ornaments, and the use of perfumes, and dyes for the hands &c., and put on the garments of mourning,*] **عَلَى زَوْجِهَا** [for her husband]: (K:) or, as some say, **إِحْدَادٌ** is for the husband; (S, A;) but **تَسَلَّبَ** is sometimes for another than the husband: (S, TA:) [therefore] **تَسَلَّبَتْ** signifies † *she put on the black garments of mourning;* (M, TA;) as also **سَلَبَتْ**: (M, A:) you say, **عَلَى تَسَلَّبَ** † *She puts on the black garments of mourning [for her husband or her loved and loving relation or friend]:* (M:) and **سَلَبَتْ** † *She put on the black garments of mourning for her dead one: تَسَلَّبٌ* having a general application. (A.)

[6. **تَسَالَبَا الشَّيْءُ** They both contended together, each endeavouring to seize, or carry off, the thing by force. The inf. n. occurs in the S and K in art. **خَلَسَ**, as a syn. of **تَخَالَسَ**.]

7. **انْسَلَبَ** † *He went a very quick pace:* (K:) or *he went well;* said of a horse and of a camel: (KL:) but mostly (TA) one says, **انْسَلَبَتْ النَّاقَةُ**

† *The she-camel went so quick a pace that she was as though she went forth from her skin:* (S, TA:) [or she outstripped: see an ex. voce **عَابَجَ**.]

8: see 1, in four places.

سَلْبٌ The longest [thing] of the apparatus of the plough: (AHn, M, K:) or a piece of wood that is joined to the base of the لُؤْمَةُ [here meaning ploughshare], its end being [inserted] in the hole, or perforation, of the latter. (M, K.)

سَلَبٌ; see **سَلَبِيهِ**. — *Spoil, plunder, or booty;* (TA;) *what is seized, or carried off, by force,* (M, Mgh, K, TA,) *from a man, of spoils, whatever it be;* (TA;) *comprising all the clothing that is upon the man;* (Mgh, Mgh, TA;) accord. to Lth and Az (Mgh) and the Bāri'; (Mgh;) or *whatever one of two antagonists in war takes from the other, of the things upon him and with him, i. e. of clothes and weapons, and his beast:* of the measure **فَعَلٌ** in the sense of the measure of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. **أَسَلَابٌ**. (M, A, Mgh, K.) You say, **أَخَذَ**

سَلْبَ الْقَتِيلِ [He took the spoil of the slain man], and **أَسَلَابَ الْقَتْلَى** [the spoils of the slain men]. (A.) — Also † *The hide and shanks and paunch of a slaughtered animal.* (K. [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce **بَدَنٌ**].) — And † *The peel, or rind, [or skin,] of a cane, or reed, (K, TA,) and of a tree.* (TA.) And [particularly] *The bark, or rind, of a kind of tree (S, K) well known (S) in El-Yemen, of which ropes are made, (S, K,) and which is coarser and harder than the fibres of the Theban palm-tree: (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar سَلْبَةٌ: (TA:) or the bark of a kind of tree of which are made [baskets of the kind called]*

بِلَالٌ: (Sh, TA:) there is a market called **سُوقُ السَّلَابِيْنَ** in El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of **سَلَبٌ**: (Sh, TA:) it is also [said to be] (K) a certain kind of tall tree, (M, K,) growing symmetrically, which is taken and laid beneath hot ashes (يُمَلُّ), and then split asunder, whereupon there comes forth from it a white مَشَاةٌ [or coarse fibrous substance] like [the fibres of the palm-tree, called] **لَيْفٌ**; and it is one of the best of the materials of which ropes are made: the n. un. is with **ة**: (M:) and (M, K) AHn says, (M,) it is a certain plant (M, K) which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort: (M:) and (M, K) some say, (M,) it is the fibrous substance (لَيْفٌ) of the Theban palm-tree, (M, K,) this Lth asserts it to be, (TA,) which is brought from Mekkeh, (M,) and Lth adds, and it is white; but Az says that Lth has erred respecting it: A'Obeyd says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is a kind of tree well known in El-Yemen, of which

ropes are made: and some say that it is the خُوصُ [or leaves] of the ثَمَارُ [or panic grass]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:) [accord. to Forskål, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to a species of hyacinth, which he terms *hyacinthus aporus*.] A poet says, (S,) namely, [Murrah] Ibn-Mahkán [El-Temeemee], (M,)

فَتَشْتَشُ الْجِلْدَ عَنَّا وَفِي بَارِكَةٍ
كَمَا تَنْشِشُ كَمَا فَاتِلِ سَلْبًا

(S, M,*) i. e. *And he stripped off quickly the skin [from her, while she was lying upon her breast, like as the two hands of the twister of ropes strips off quickly the seleb]:* (S in art. **نَشَ**;) some read **فَاتِلِ**, meaning [by the word following it] “what is seized, or carried off by force, from one slain:” (M:) **فَاتِلِ**, with **ف**; **فَاتِلِ**, with **ق**: Th says that the right reading is that of **فَاتِلِ**. (S in the present art.)

سَلْبٌ Light, or active, (K, TA,) and quick. (TA.) You say, **رَجُلٌ سَلْبٌ بِالطَّعْنِ** *A man light, or active, in the arms, or hands, in thrusting, or piercing:* and **تُورٌ سَلْبٌ بِالْقَرْنِ** *A bull light, or active, in thrusting, or piercing, with the horn.* (S, TA.) And **فَرْسٌ سَلْبٌ الْقَوَائِرِ** *A horse light, or active, (S, M, K,) in the legs, (M, K,) [i. e.] in the shifting of the legs:* (S:) or, accord. to Az, the right meaning is, *long in the legs:* (TA:) [for] **سَلْبٌ** signifies also *Long or tall:* (S, M, K;) applied to a spear, and to a man [&c.]: pl. **سَلْبٌ**. (M.)

سَلْبٌ, as a sing., see **سَلَبِيهِ**, in three places. — It is also a pl. of **سَلْبٌ** [q. v., last sentence]: (M:) and of **سَلَابٌ**, as a subst.: (S, K:) and of **سَلُوبٌ** as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of **سَلَابٌ**, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of **سَلَبِيهِ** as an epithet applied to a tree. (S.)

سَلْبَةٌ i. q. **جُرْدَةٌ** [i. e. *The denuded, or unclad, part, or parts, of the body:*] (IAqr, K:) or a state of nudity. (TA.) One says, **مَا أَحْسَنَ سَلْبَتَهَا** [How goodly is what is unclad of her person! or, her state of nudity!]. (K.)

سَلْبَةٌ: see **سَلَبٌ**, in the former half of the paragraph: — and see also **سَلَابٌ**. — Also *A string, or cord, that is tied to the خَطْمُ [i. e. muzzle, or nose,] of the camel, exclusive of the خَطَامُ [q. v.].* (M.) — And *A sinew that is bound upon an arrow: accord. to AHn, the sinew that is wound upon the لَيْطُ [or skin of the reed, or cane,] of the arrow.* (M.)

سَلَابٌ sing. of **سَلْبٌ**, which signifies *The black garments of women at their assemblies for mourning:* (S:) MF says that the former is expl. in the K as meaning *black garments*, which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the

author of the K regarded the former as a pl. without a sing.; and the latter, as a pl. pl. :] or both signify black garments worn by women; and the sing. is سَلْبَةٌ : (M:) accord. to the T, سَلْبٌ signifies a black garment with which a woman mourning for the death of her husband covers her head: accord. to the R, a black خِرْقَةٌ [or piece torn off from a garment or cloth] that is worn by a woman bereft of her child, or of a person beloved, by death. (TA.) — See also سَلِبٌ.

سَلْبٌ: see سَلِبٌ, in four places. — Also A spear that takes away life: pl. سَلْبٌ. (Ham p. 171.)

سَلِبٌ i. q. سَلْبٌ [as meaning Seized, or carried off, by force: — and more commonly spoiled, despoiled, plundered, or deprived of what was upon one or with one]: (S, A, Mṣb:) as also سَلْبٌ [but app. in the former sense only]. (S.) [Hence] one says سَلِبٌ شَجَرَةٌ † A tree despoiled, or deprived, of its leaves and its branches: (M, K, TA:) or of which the leaves and fruit have been taken: (A:) pl. سَلْبٌ, as in the phrases سَلْبٌ نَخْلٌ palm-trees upon which is no fruit, and سَلْبٌ شَجَرٌ trees upon which are no leaves; the sing. being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (S:) and one says also سَلِبٌ شَجَرَةٌ, [using سَلْبٌ as a sing., like other words of the same measure mentioned in what follows,] meaning a tree of which the leaves have become scattered, or strewn. (Az, TA.) And سَلِبٌ is applied to a woman as meaning † Whose husband has died, or her loved and loving relation or friend, and who puts on the black garments of mourning for him; as also سَلِبٌ and سَلْبٌ: (Lḥ, M:) or سَلِبٌ, so applied, signifies [simply] † putting on, or wearing, the black garments of mourning. (M. [See an ex. of this last word with the affix س, used as a pl., in a verse cited voce سَلْبٌ; and an ex. of its pl., سَلْبَاتٌ, in a verse cited voce سَلْبٌ.]) Also, applied, to a she-camel, and so سَلِبٌ and سَلْبٌ and سَلِبٌ, (K,) the last in one instance in the copies of the K erroneously written سَلِبٌ, (TA,) and سَلْبٌ, (K, TA,) with damm to the first and second letters, (TA,) [in the CK سَلْبٌ, and said to be with damm,] or سَلْبٌ thus applied, (S, M,) and سَلْبٌ, (M,) † Whose young has died: (M, K:) or that has cast her young one in an imperfect state: (S, M, K: and in this latter sense, as applied to a she-camel, سَلِبٌ is particularly mentioned in the M:) and in like manner applied to a woman: (M, K:) the pl. (of سَلْبٌ, S, M, or سَلْبٌ, M) is سَلْبٌ (S, M, K, TA, in the last expressly stated to be like سَلْبٌ, but in the CK سَلْبٌ) and سَلْبَاتٌ: (M, K:) and sometimes they said سَلْبٌ امْرَأَةٌ, like نَائِقَةٌ عَلِيَّةٌ and قَرَسٌ قَرِيَّةٌ, and numerous other instances that have been enumerated by A'Obeyd, in which words of the measure فَعِيلٌ, without س, are used as fem. epithets: (M:) or سَلْبٌ signifies † a she-camel whose young one has been taken; and its pl. is سَلْبَاتٌ: (A:) and, applied to a she-camel, it signifies also

الَّتِي يَرْمِي وَيُدْفَعُ † [which may mean whose young one is cast abortively; or cast away because abortive; or cast at, or shot at, and killed]: (L, TA:) and is also applied to a she-gazelle, as meaning despoiled, or deprived, of her young one: and so سَلِبٌ. (M.) Applied to a man, (M,) it signifies also العَقْلُ † [Despoiled, or deprived, of reason]; (M, K;) and you say [also] سَلِبٌ العَقْلُ, [perhaps a mistranscription for سَلْبٌ, see 1,] a tropical expression: (A:) pl. سَلْبِي. (M, K.)

سَلْبَاتٌ, (Lḥ, M, K, TA, [in the CK, erroneously, سَلْبَاتٌ,]) of the measure فَعْلَوْتُ, from سَلَبْتُ, (M,) and سَلَابَةٌ, are [doubly intensive] epithets of which each is applied to a man and to a woman; (Lḥ, M, K;) meaning Wont to spoil, or plunder, people [very often, or] constantly. (TK.)

سَلَابٌ. [One who spoils, or plunders, people much or often. — And A seller, or manufacturer, of ropes, or baskets, made of سَلْبٌ]: see its pl., voce سَلْبٌ.

سَلَابَةٌ: see سَلْبَاتٌ.

سَالِبٌ: see سَلِبٌ, in two places.

أَسْلُوبٌ A row of palm-trees; as also أَسْلُوبٌ. (IAṣr, TA in the present art. and in art. سَكَبٌ. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.]) — A road, or way, (M, Mṣb, K, TA,) that one takes: (M, TA:) any extended road or way: a way or direction [in which one goes]: (TA:) a way, course, mode, or manner, of acting or conduct or the like: (A, TA:) a mode, manner, sort, or species; syn. فُنٌّ: (S, M, Mṣb, TA:) pl. أَسَالِبٌ. (S, M, A, Mṣb.) You say, هُوَ عَلَى أَسَالِبٍ مِنَ الْقَوْمِ, i. e. [He is following] a way of the ways of the people, or party. (Mṣb.) And هُمْ فِي أَسْلُوبٍ سَوٍّ [They are in a bad, or an evil, way]. (TA.) And سَلَكَ أَسْلُوبَهُ He pursued his way, course, mode, or manner, of acting or conduct or the like. (A, TA.) And أَخَذَ فِي أَسَالِبٍ مِنَ الْقَوْلِ He began, or entered upon, modes, manners, sorts, or species, [meaning varieties, or diversities,] of speech; syn. فُنُونٌ, (S,) or أَقَانِينٌ. (M.) And أَقَانَةٌ عَلَى أَسَالِبٍ حَسَنَةٍ [His speech, or language, is according to good, or beautiful, modes, manners, sorts, or species]. (A, TA.) And one says of him who is proud, أَنْفُهُ فِي أَسْلُوبٍ (M, A) [His nose is kept in one direction], meaning † he looks not to the right nor to the left. (A.) [Hence it is said that] أَسْلُوبٌ signifies also † Elevation in the nose, from pride. (K, TA.) — Also The aperture of a watering-trough, or tank, through which the water flows. (IAṣr, TA in art. هَبَبٌ.) — And The neck of the lion. (K.)

أَسْلُوبَةٌ A certain game of the Arabs of the desert: or some action that they perform among

them: one says, بَيْنَهُمْ أَسْلُوبَةٌ [Among them is a performance of what is termed اسْلُوبَةٌ]. (Lḥ, M.)

سَلْبٌ العَقْلُ: see سَلِبٌ, last sentence.

سَلِبٌ: see سَلِبٌ, in three places.

سَلِبٌ: see سَلِبٌ, in two places. — مَا لِي

أَرَأَيْتَ مَا لِي أَرَأَيْتَ مَا لِي أَرَأَيْتَ مَا لِي i. e. [What hath happened to me that I see thee] unfamiliar, not inclining to any one? is a saying whereby a man is likened to a wild animal: one says also, إِنَّهُ لَوَخَشِي سَلْبٌ, meaning Verily he is unsociable and ungentle. (AZ, L, TA.)

سَلْبٌ: see سَلِبٌ, first sentence.

سَلْبٌ العَقْلُ: see سَلِبٌ, last sentence.

السَّلْبُ the name of A sword of 'Amr Ibn Kulthoom: and of another, belonging to Abood-Dakhal. (K.)

سَلَت

سَلَتَ العَيْ, aor. سَلَتَ, (M, K) and سَلَتَ, (K),

inf. n. سَلَتٌ, (M, TA,) He extracted, or made to come forth, [the contents of] the gut [by compressing it] with his hand. (M, K. [In both it is expl. by أَخْرَجَهُ بِيَدِهِ: but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.]) It is said in the L that السَّلَتُ signifies The gripping, with the hand, a thing that is contaminated by dirt, or filth, so that what is in it comes forth; and thus is done with a gut. (TA.) It is also said to signify The extracting, or causing to come forth, what is fluid, or moist, adhering to another thing. (MF, TA.) [Hence,] سَلَتَ عَضَّةً i. e. سَلَتَ عَضَّةً [He cleansed his nose of the mucus that was in it by compressing it with his fingers]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Hoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., فَيَنْفُذُ الْجَمِيمَ إِلَى جَوْفِهِ فَيَسَلِتُ مَا فِيهِ, i. e. [And the fire of Hell shall penetrate to his inside, and] shall excise and extirpate what is in it. (TA.) — You say also, سَلَتَ الْقَضَّةَ, (S, A, K,) aor. سَلَتَ, inf. n. سَلَتٌ; (S;) and اسَلَّتْهَا, (K;) He cleansed the bowl by taking off with his finger what remained upon its sides; (S;) he wiped the bowl (A, K) with his fingers (A) or with his finger. (K.) And سَلَتَتْ خَضَابًا عَنْ يَدَيْهَا, (S, Mṣb, K,) aor. سَلَتَتْ, inf. n. سَلَتٌ, (Mṣb,) She cast from her, or from her hand, the remains of her stuff for dyeing the hands or hair: (S, K:) or she put away, or removed, that stuff from her hand: (Mṣb:) or she wiped off, and cast away, that stuff from her hand: (TA:) or سَلَتَتْ الخَضَابَ, aor. سَلَتَتْ, he took away, and wiped off, the material for dyeing the hands or hair; and in like manner. a similar thing; and sweat; and blood. (Mgh.) سَلَتَ الدَّمْعُ occurs in a trad. as meaning He

removed the blood [from her or it]. (TA.) — **سَلَّتْ دَمَ الْبَدْنَةِ** (M, K) means, accord. to Lh, *He scraped off the blood of the بدنة* [or beast brought to Mekkeh for sacrifice, or there sacrificed,] with the knife: but [ISd says, (and in like manner **سَلَّتْ دَمَ الْبَدْنَةِ** is expl. in the L as on the authority of Lh,)] in my opinion the meaning is, *he scraped off the skin of the بدنة with the knife so that he made its blood to appear.* (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: **سَلَّتْ دَمَ الْبَدْنَةِ** as though meaning *he scraped off the dried blood of the بدنة so that he made its fresh blood to appear*: but in the copy of the K followed in the TA, **السَّلْبَةُ** (i. e. the scar) is put in the place of **الْبَدْنَةُ**, and the former of these two (i. e. **السَّلْبَةُ**) I regard as the right word.]) — **سَلَّتْ** also signifies † *He cut off a thing.* (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, **سَلَّتْ أَنْفَهُ**, (S, M, A, K,) aor. 1 and 2, inf. n. **سَلَّتْ**, (M,) † *He cut off his nose* (S, M, A, K) entirely (TA) with a sword. (S, A.) And **سَلَّتْ يَدَهُ بِالسَّيْفِ** † *He cut off his hand, or arm, with the sword.* (M.) And **سَلَّتْ شَعْرَهُ** † *He shaved off his hair.* (M, K.) And **سَلَّتْ رَأْسَهُ** † *He shaved his head.* (A, S, L.) — **سَلَّتَهُ** † *He beat, struck, or smote, him:* (K, TA:) and *flogged him.* (TA.) You say, **سَلَّتَهُ مِائَةَ سَوْطٍ** † *I inflicted upon him a hundred strokes of the whip.* (S, TA.) — And **سَلَّتْ بَدْنَهُ** † *He cast forth his excrement, or ordure.* (K.)

7. **انسلت عتاً** *He stole, or slipped, away from us without his being known to do so.* (M, K.)

8: see 1, in the former half of the paragraph.

سَلْتٌ *A species of شعير [or barley],* (Lth, S, M, Mgh, Msh, K,) *having no husk,* (Lth, S, Mgh, Msh,) **أَجْرَدٌ** [which may mean either *beardless or smooth,* (Lth,) [in appearance] as though it were wheat, (S,) growing in El-Ghhor and El-Hijaz; (Mgh, Msh;) *the سويق [or meal of the parched grain] whereof is employed as a cooling diet in the صيف [or summer]:* (TA:) or i. q. **شعير** [i. e. the common barley]; (M, K;) as some say: (M:) or the *sour (حامض) sort of شعير:* (M, K:) or a *white شعير, without husk:* or, as some say, *a species of wheat;* but the explanation next preceding this last is the more correct, for **السَّلْتُ** and **السَّلْتُ** are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or a *species of شعير with a thin husk and small grain:* (IF, Msh:) or a *grain between wheat and barley (شعير), not having a husk like that of the latter, and thus being like wheat in smoothness, and like barley (شعير) in its nature, or quality, and in its coolness:* (Az, Msh:) accord. to Es-Seydellnee, like *barley (شعير) in its form, and like wheat in its nature, or quality;* but this is a mistake: (Ibn-Es-Saláh, Msh:) [*gymnocriton* (i. e. *hordeum nudum*) of Galen: *tragus* of Diosc. (Golius.)]

Bk. I.

سَلَّتْ *It (a thing, or an affair, TA) escaped me:* (K, TA:) accord. to some, **سَلَّتْ** is here an imitative sequent. (TA.)

سَلَّتَتْ *A woman who does not make frequent use of حنّاء [for tinging, or dyeing, her hands];* (S;) *a woman who does not frequently tinge her hands with خضاب:* (M:) or *a woman who does not make use of خضاب for herself* (M, A, K) at all: so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

سَلَّتَتْ *What is extracted, or made to come forth, (M, K,*) from a gut [by compressing it] with the hand.* (M.) — *What is taken off with the finger from the sides of a bowl, to clean it.* (S, K,*)

أَسَلَّتْ *A man (S) whose nose has been cut off* (S, M, K) entirely. (S, K.)

مِسلات حنّاء [app. *An instrument with which حنّاء is scraped off, or removed, from the hand.* One says, **أَعْطِنِي مِسلات حنّائك** [Give thou to me &c.]. (A.)

مَسْلُوتٌ *That whereof the flesh that was upon it has been taken off or away, or removed.* (K.) — *And a shaven head.* (A, S, L.)

سَلْمٌ

سَلْمٌ *A calamity, or misfortune.* (S, M, K.) — *A hard, or severe, year.* (S, M, K.) — *A [goblin, or demon, such as is termed] قول.* (S, M, K.) — *A she-camel having no tooth remaining, and whose lower lip has fallen and she is unable to raise it.* (K, TA. [The explanation in the CK is faulty: the last words should be **لَا تَسْتَطِيعُ رَفْعَهُ**].) Some say that the **م** is augmentative. (TA.) — One says also **مَا أَصَابَ مِسلًا**, [in the CK **سَلْمًا**,] meaning *He got not anything.* (K, TA.)

سَلَجٌ

سَلَجٌ, aor. 1, inf. n. **سَلَجَانٌ** (S, O, Msh, K) and **سَلَجٌ**, (S, O, K,) *He swallowed* (S, O, Msh, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Msh;) as also **سَلَجٌ**, aor. 2; (Msh;) and **سَلَجٌ**: (O, K:*) or **سَلَجَانٌ** signifies the *eating quickly.* (TA.) Hence the saying, **الْأَكْلُ سَلَجَانٌ وَالْقَضَاءُ لِيَانٌ** [Eating is a swallowing, and paying is a putting off], (S, Meyd, O,) or **الْأَخْذُ سَلَجَانٌ وَالرَّحْمَةُ** [Taking, or receiving, is a swallowing, &c.]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore.

(L. [See also **سَلَجٌ**]) — **سَلَجٌ النَّاقَةَ**, said of a young camel, *He sucked the she-camel;* (O, K;) as also **سَلَجَتِ الْإِبِلُ**, aor. 2, (S, K, TA,) inf. n. **سَلُوجٌ**; (TA;) and **سَلَجَتِ**, aor. 2; (K, TA;) or the latter only accord. to AHn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) *The camels had a looseness (S, K) of their bellies (S) from eating the plant called سَلَجٌ.* (S, K.)

5. **سَلَجٌ**: see 1, first sentence. — Also *He persevered, or persisted, in drinking* (Lh, O, K) the beverage called **نَبِيدٌ**, (Lh,) or wine; (O, K;) like **تَزَلَجٌ**; (Lh;) meaning *he made it to enter his سَلَجَانٌ; (O;) or *as though he filled with it his سَلَجَانٌ, (K,) i. e. his **حَلْقُومٌ**: (TA:) and so **سَلَجٌ**. (O, K.)**

8: see what next precedes.

سَلِيجٌ: see **سَلَجَانٌ**, below.

سَلِيجَةٌ *A سَاجَةٌ*, (O, K,) i. e. *an oblong and squared piece of wood of the tree called سَاجٌ, as brought from India, (TA in art. سَاجٌ) from which a door is cloven, or divided off, lengthwise:* (O, K:) so says AHn. (TA.) — See also what next follows.

سَلْجٌ *A certain plant, (S, K,) upon which the camels pasture, (S,) soft, flaccid, or fragile, of the shrub-kind;* (TA;) also called **سَلْجَانٌ**, (K, TA,) or **سَلْجَانٌ**, (CK,) like **قَمْحَانٌ**; (K;) and **سَلِيجَةٌ**: (TA:) or the **سَلْجَانٌ**, (O, TA,) i. e. **سَلْجَانٌ**, with damm to the **س**, and teshdeed and fet-h to the **ل**, (O,) is a *species of the سَلْجٌ*; (O, TA;) and this last is *one of the largest of the kind of trees called حَمِضٌ*: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the **سَلْجٌ** is a *large kind of trees, like the tails of the [lizards called] ضَبَابٌ* [pl. of **ضَبٌ**], *green, and having thorns, and [of the kind termed] حَمِضٌ*: (O, TA:) in the T it is said to be a *sort of حَمِضٌ that ceases not to be green in the summer, or hot season, and in the ربيع [app. here meaning autumn], and is weak, or weak and soft:* Az also says that it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] ربيع, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is *not reckoned among the trees called حَمِضٌ.* (L, TA.)

سَلْجَانٌ or **سَلْجَانٌ**: see the next preceding paragraph, in three places.

سَلْجَانٌ *The حَلْقُومٌ [properly the windpipe, but here app. meaning the gullet: see 5].* (O, K.) One says, **رَمَاهُ اللَّهُ فِي سَلْجَانِهِ** [May God smite him, or afflict him, in his سَلْجَانٌ]. (O.)

سَلِيجٌ and **سَلْجَانٌ** and **طَعَامٌ سَلْجَانٌ**

or pleasant, food, (O, K, TA,) that is swallowed (K, TA) with ease. (TA.)

أَسْلَجُ Bald in the fore part of the head; like أَسْلَجُ; but the former is the more common. (TA in art اسلج.)

سَلَجَرٌ

سَلَجَرٌ and سَلَجَرٌ Tall, or long; (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K:) or, applied to this last, the former word signifies long and broad: (AHn, TA:) or slender; as also سَلَجٌ: and the pls. of these two words are سَلَجَرٌ and سَلَجٌ: which, applied to such iron heads or blades, signify [also] sharpened, or pointed, or sharp-pointed: (TA:) and سَلَجَرٌ applied to arrows signifies long in the iron heads. (S.) سَلَجَرٌ and سَلَجَرٌ are also applied as epithets to a camel: (S, K: [in the former it is implied that in this case they have the first of the significations above; but see what follows:]) thus applied, they signify Advanced in age, and strong: (K:) or the former, so applied, signifies strong: (S voce صَلَخْتُ:) the pl. of each is سَلَجَرٌ, with fet-h [to the س]. (S, K.) — Also the former, applied to the نَحْيُ [or jaw-bone], Strong, (K, TA,) full-sized, (TA,) and thick, or compact. (K, TA.) And, applied to a head, Long in the نَحْيَانِ [or jaw-bones]. (K, TA.) — Also A well ancient (عَادِيَةٌ) and having much water. (K.) — سَلَجَرٌ is also the name of A certain well-known plant; (K, TA;) of those termed بَقُولٌ; which is eaten; (TA;) [namely, colza; or brassica napus oleifera: so in the present day:] it is an arabicized word, [from the Pers. شَلَجَرُ,] originally with ش, but pronounced by the Arabs with س: (AHn, TA:) one should not say سَلَجَرٌ, nor سَلَجَرٌ, or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with ش, but that it is correctly with س. (TA.)

سَلَجَرٌ: see the preceding paragraph, in two places.

سِهَامٌ مَسْلُجَاتٌ Arrows made long and broad [in their iron heads]. (TA.)

سَلَجٌ

1. سَلَجٌ, (S, Mgh, K,) aor. ٤, (Mṣb, K,) inf. n. سَلَجٌ, (S, Mgh, Mṣb,) said of a man, (TA,) He voided his excrement, or ordure; (S, K;) [or thin excrement: see سَلَجٌ: and] said of a bird, it muted, or dunged; (Mṣb;) like تَقَوَّطٌ (Mgh, Mṣb) said of a man: (Mṣb:) and said also [of other animals, as, for instance,] of a camel, (S, K, TA,) and of a bull. (K in art سَلَج.)

2. سَلَجَهُ He armed him with a weapon or weapons. (A.) And سَلَجَهُ السَّيْفَ, (K, TA,) and سَلَجَهُ القَوْسَ, (TA,) He armed him with the sword, (K, TA,) and the bow. (TA.) — سَلَجُ الإِبِلِ (A, TA,) inf. n. تَسْلِجٌ, (TA,) It caused the

سَلَجٌ - سَلَجٌ

camels to void سَلَجٌ [or thin excrement; i. e. it purged them]; said of a herb. (A, TA.) [See also 4.] — سَلَجٌ نَحْيَهُ, inf. n. as above, He rubbed over his نَحْيِ [or skin for holding clarified butter] with سَلَجٌ, i. e. rob, or inspissated juice. (K, TA.)

4. سَلَجَهُ He made him to void سَلَجٌ [or thin excrement]. (S, K.) [See also 2.]

5. سَلَجَهُ He wore, or put on, [or armed himself with] سَلَجٌ, or weapons. (S, A, L, K.) — [Hence,] تَسَلَّجَتِ الإِبِلُ بِأَسْلِحَتِهَا: see سَلَاخٌ.

سَلَجٌ Excrement, ordure, or dung: (L, TA: [and evidently so accord. to the Mṣb; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَجٌ, is added, وهو سَلَجٌ تسمية بالمصدر, plainly showing, by what follows سَلَجَةٌ, that this word is a mistranscription for سَلَجَةٌ; and that the meaning is, "and it is its سَلَجٌ, an instance of the inf. n. used as a subst. properly so called;" i. e., the dung of a bird is called its سَلَجٌ; for the verb is there said to relate to a bird; though in truth, it has a general application:] or such as is thin, of any dung: (L, TA: [and this is the sense in which it is commonly known:]) and سَلَاخٌ signifies [the same: i. e.] excrement, ordure, or dung, (S, A, MA, L, K, KL,) of a human being, (KL,) or of a bird (MA) [and of any animal]: or thin excrement or dung: (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is سَلَجٌ and سَلَجَانٌ. (L, TA.) [سَلَجَةٌ frequently occurs in the Lexicons &c., meaning He cast forth his excrement, or ordure; or properly, in a thin state.] يَأْتِي سَلَجٌ [lit. O dung of the crow], an expression used by 'Omar, means يَا خَبِيثٌ + [O foul, or filthy, man]. (Mgh.)

سَلَجٌ signifies رَبٌّ [i. e. Rob, or inspissated juice, generally of dates,] with which a skin for clarified butter is rubbed over, (K, TA,) for the purpose of seasoning it. (TA.)

سَلَجٌ: see سَلَاخٌ.

سَلَجٌ Rain-water in pools left by torrents: (K:) so says ISh: but not heard by Az from the Arabs. (TA.)

سَلَجٌ The young of the حَجَلِ [or partridge]; (S, K;) like سَلَكٌ and سَلَفٌ: (S:) [a coll. gen. n.: n. un. with ٤: for] it is said in the T that سَلَجَةٌ and سَلَكَةٌ signify the young one of the حَجَلِ: (TA:) pl. سَلَجَانٌ, (T, S, K,) like سَلَكَانٌ. (T, TA.)

سَلَجٌ: see سَلَاخٌ.

سَلَاخٌ: see سَلَجٌ. — [Also A looseness, or flux of thin excrement from the bowels: diarrhoea.]

سَلَاخٌ (S, A, Mgh, Mṣb, K, &c.) as also سَلَجٌ

(accord. to the K) or سَلَجٌ (accord. to the Mṣb) and سَلَجَانٌ, (K,) [the last mentioned in the L as a pl.,] A weapon, or weapons; i. e. an instrument, or instruments, of war; (A, K;) the thing [or things] with which one fights in war, and repels, or defends oneself; (Mṣb;) anything with which one repels the enemy, as a sword and spear &c.: (Ham p. 73:) or a weapon, or weapons, of iron: (Lth, Mgh, K:) it is of the masc. gender, (S, Mṣb, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Mṣb,) because in the pl. it takes the form of سَلَاخَةٌ, which is a pl. form of a masc. n., (S, Mṣb,*) as in the instances of أُحْبِرَةٌ, pl. of حِمَارٌ, and أُرْدِيَةٌ, pl. of رَدَاءٌ, (S,) but it is also fem., (S, Mṣb, K,) and has also for pls. سَلَجَانٌ and سَلَجَانٌ, (L,) and the pl. fem. is سَلَاخَاتٌ. (Mṣb.) You say رَجُلٌ ذُو سَلَاخٍ [A man having a weapon or weapons]. (K.) And قَوْمٌ ذُو سَلَاخٍ [A people, or party, having weapons, or arms]. (S, A, K.) And لَبَسَ السَّلَاخَ [He wore, or put on, the weapon, or the weapons, or arms]. (S, A, K.) And أَخَذَ القَوْمُ أَسْلِحَتَهُمُ The people, or party, took their weapons, or arms, each taking his. (Mṣb.) — A sword (Az, Mgh, K) alone is sometimes termed سَلَاخٌ. (Az, Mgh.) — And A bow without a string (K) is likewise thus termed. (TA.) — And A staff, or stick. (K.) — سَلَاخُ الثَّوْرِ means † The horns of the bull. (S, TA.) — سَلَاخُ النَّوْءِ is † an appellation of النُّجُومِ الرَّاسِ [i. e. The star Arcturus]. (A, TA.) — And إِبِلٌ بِسَلَاخِهَا and أَخَذَ الإِبِلُ تَسَلَّجَتْ بِأَسْلِحَتِهَا mean † The camels became fat, and of goodly appearance; (A, L, TA;) i. e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رَمَحٌ,] in art. رَمَحٌ. (TA.)

سَلَاخٌ A man having, (K,) or having with him, (S,) a weapon, or weapons: (S, K:) an epithet [of the possessive kind, having no verb,] similar to تَامِرٌ and لَابِنٌ. (TA.) — And A she-camel that has voided excrement, [or thin excrement,] in consequence [of the eating] of herbs, or leguminous plants. (S, K.)

أَسْلَجُ مِنَ حَبَارَى [More wont to mutes than a bustard] (Meyd, A, Mgh) and مِنَ دَجَاجَةٍ [than a domestic hen]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.)

إِسْلِجٌ A certain plant, the pasturing upon which causes the milk (S, K) of the camels (S) to become abundant: (S, K:) or a certain kind of tree, or shrub, that has this effect: (L:) [see also إسْلِجٌ:] it was said to an Arab woman of the desert, "What is thy father's tree?" and she answered, شَجَرَةُ أَبِي الإِسْلِجِ رَغْوَةٌ وَصَرِيحٌ وَسَنَامٌ, [The tree of my father is the isleeh: froth upon the milk, and milk free from froth; and a long, or tall, hump: these are the consequences of pasturing upon it]: (S, L:) or it is a certain

herb, or leguminous plant, of those that are slender and soft (من أحرار البقول), growing in the winter, that causes the camels to void **سَلَخ** [or thin excrement] when they eat much of it: or a certain herb (عشبة), resembling the **جررج** [or rocket], growing upon tracts of sand such as are termed **حُقُوف**: or a certain kind of plant, growing conspicuously in plain, or soft, tracts, having a thin and delicate leaf, and a pericarp (سنة) stuffed with grains, or seeds, like those of the poppy; which is one of the plants of the rain of the صيف [here meaning spring (see زمن)], and which causes the cattle to void **سَلَخ**: n. un. with ة: Abou-Ziyád says that the places in which the **اسلخ** grows are sands. (L.)

مَنْعَة **أَفْر** [or frontier of a hostile country]: (K:) or a place of arms or weapons, (Mgh.) like **أَفْر** and **مَرْقَب** [which is an elevated place of observation], (S, Mgh, TA,) wherein are parties that watch the enemy, lest they should make an invasion at unawares, and, when they see them, inform their companions, in order that they may prepare themselves for them: (Nh, TA:) pl. **مَنْعَات**. (S, Mgh.) — Also, [in one of my copies of the S erroneously written **مَنْعَة**,] **أَفْر** a people, or party, having arms, or weapons; an armed people or party; (S, A, K, TA;) composing a numerous body, in a place of observation, with the keeping of which they are entrusted, at the frontier of an enemy's country; a single person of whom is termed **مَنْعِي**; (A, L;) and **مَنْعَة** [also] is thus applied to a single person in a saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called **مَنْعَة**: (Nh:) or the **مَنْعَة** of the army are a party of capturers that go before the army, exploring for them the way, and searching as spies to learn news of the enemy, lest the enemy should make a sudden assault upon them; not suffering any one of the enemy to enter the territory of the Muslims, and warning the Muslims of the approach of an army. (Ish.)

مَنْعِي: see the next preceding paragraph.

سلخ

Q. 4. **اسْلَخَ** It was, or became, right, direct, rightly directed, straight, or even. (S, K.) — It (a road) was extended: (S:) or conspicuous and extended. (K.) — [And app. It was, or became, spread out, or expanded: see the part n., below.]

سَلَخَتْ A woman who cares not for what she does nor for what is said to her. (AA, TA.)

مَنْعِي Right, direct, rightly directed, straight, or even: (S, K:) like **مَنْعِي**. (TA.) — Extended: (S:) or conspicuous and extended: (K:) applied to a road: (S, K:) like **مَنْعِي**. (L.) — I. q. **مَنْعِي** [app. as meaning Spread out, or expanded]. (TA.) — **مَنْعِي** means Our day was, or became, one of protracted journeying. (L, TA.)

سَلَخَتْ (AZ, Mgh, K) and **سَلَخَتْ** (Fr, K,) pronounced by the vulgar **سَلَخَتْ**, (TA,) and **سَلَخَتْ** [which is the most common of the dial. vara.] (S, Mgh, K) and **سَلَخَتْ** (Fr, K) and **سَلَخَتْ**, (Mgh,) and **سَلَخَتْ**, (AZ, Mgh, K,) and **سَلَخَتْ**, (S, K,) [The tortoise, commonly so called; and also the turtle, or sea-tortoise; applied to both in the present day;] a certain well-known beast; (K;) [and] a certain aquatic animal; (Mgh;) called in Pers. **بَاخَه** and **كَنْف** (MA, PS) and **سَلَخَتْ**; (MA;) applied to the male and the female: (Mgh:) pl. **سَلَخَات**: (S, Mgh:) or, accord. to Fr, the male of the **سَلَخَات** is called **غَيْلَر**; and the female is called **سَلَخَات** in the dial. of Benoo-Asad: (Mgh:) [it is said to be derived from the Pers. **سولاخ پای**; because there is a hole in the body, into which the foot enters: (Freytag's Lex. :)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seed-produce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that place. (K, TA.) — [**السَلَخَات** or **السَلَخَات** is also a name of: The constellation *Lyra*; commonly called **الثَلْيَاتِي**.]

سلخ

1. **سَلَخَ**, (S, A, Mgh, K, &c.) aor. **سَلَخَ**, (S, K, [as in the Kur xxxvi. 37,]) or **سَلَخَ**, (Mgh, [but this I find in no other lexicon,]) and **سَلَخَ**, (S, Mgh, K,) inf. n. **سَلَخَ**, (S, Mgh,) **He stripped off** (S, K) the hide, or skin, of a sheep or goat: (S:) or he skinned a sheep or goat. (A, Mgh.) And **سَلَخَ** **جِلْدَهَا** [Its skin was stripped off]. (A.) One does not say of a camel, **سَلَخَتْ جِلْدَهُ**; but **سَلَخَتْ**, and **نَجَوْتَهُ**, and **أَنْجَبْتَهُ**. (Mgh.) — [Hence,] **سَلَخَتْ** **سَلَخَتْ** [He pulled off or stripped off [a garment]. (K, TA.) You say of a woman, **سَلَخَتْ** **دِرْعَهَا**, (S, TA,) and **سَلَخَتْ** **عَنْهَا دِرْعَهَا**, (A, TA,) **She pulled off her shift; stripped it off.** (S, TA.) — And [hence,] **سَلَخَ** **الشَّهْرَ**, (S, A, Mgh,) or **شَهْرَهُ**, (K,) aor. **سَلَخَ** (L, Mgh) and **سَلَخَ**, (L,) inf. n. **سَلَخَ** and **سَلَخَ**, (L, Mgh,) **He passed the month, or his month;** (S, K, TA;) **came to the end of it.** (S, A, Mgh, K.) **سَلَخْنَا** **الشَّهْرَ** means: **We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete, when we pulled off from ourselves all of it:** and **أَهْلْنَا** **هَلَالِ شَهْرٍ** means “We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it:” then we pull off from ourselves [by degrees] the whole of it: hence a verse cited voce **جُمَادَى**. (T, TA.) And one says of God, **سَلَخَ** **النَّهَارَ مِنَ اللَّيْلِ**; **He**

drew forth gently the day from the night: (K, TA:) or **He separated the day from the night.** (Jel in xxxvi. 37.) — See also 7, in three places. — **سَلَخَ** **الْحَرْجَ جِلْدَ الْإِنْسَانِ** and [in an intensive sense] **سَلَخَهُ** + [The heat made the skin of the man to peel off; or excoriated the man]. (TA.) And **سَلَخَ** **الْحَرْبَ جِلْدَهُ** + [The mange, or scab, excoriated him, i. e., a camel]: (A, TA:) [and so **سَلَخَهُ** without the mention of the skin:] see **سَلَخَ**. And **سَلَخَ** **الظَّلِيمَ** + **The ostrich had a disease in his feathers [app. such as caused many of them to fall off].** (TA.) — **سَلَخَ** **التَّبَاتَ** + [The plant shed its foliage, and then became altogether green again: (see **سَلَخَ**:) or] the plant became green again after having dried up. (M, K.) — **فَسَلَخُوا** **مَوْضِعَ الْمَاءِ كَمَا يَسْلَخُ الْإِبَاهُ فَخَرَجَ الْمَاءُ**, in a trad. respecting Solomon and the **هُدُودُ** [or hoopoe, i. e. + **And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth,** means that they dug until they found the water. (TA.) — **سَلَخَ** **مِنْ بَطْنِ أُمِّهِ**, said of a child, means + **He was drawn out from the belly of his mother.** (TA.) — **سَلَخَ** **الشَّعْرَ** is + **The substituting throughout the poetry, for the original words, other words synonymous therewith:** what falls short of this is termed **مَسْخٌ**. (TA. [See Har p. 263.]

2: see 1, in the latter half of the paragraph.

5: see the next paragraph, first sentence.

7. **سَلَخَ** **جِلْدَهُ** and [in an intensive sense] **سَلَخَهُ** [His skin became stripped off: — and + **he became excoriated by heat.** (A, TA. [The latter meaning is indicated in the TA.]) — **سَلَخَتْ** **السَّيْبَةَ مِنَ قَشْرِهَا** [The serpent cast off, or divested itself of, its slough]: (S:) and **سَلَخَتْ** **السَّيْبَةَ**, (L, K,) aor. **سَلَخَتْ**, (L,) [signifies the same, or] **the serpent withdrew itself from its slough:** (L, K:) and in like manner one says of any creeping thing: (L:) and one says of the serpent termed **السَّالِغُ** [q. v.], **سَلَخَ** **جِلْدَهُ** [He casts off his slough]. (S.) — One says also of a man, **سَلَخَ** **مِنْ ثِيَابِهِ** + [He became stripped, or divested, or he divested himself, of his clothes]. (S.) — And **سَلَخَ** **الشَّهْرَ**, (S, A, Mgh, K) **سَلَخَ** **الشَّهْرَ** [The month passed, or passed away [from its year]; (Mgh, K, TA;) as also **سَلَخَ**. (K.) And **سَلَخَ** **النَّهَارَ مِنَ اللَّيْلِ**, (S, A, K) **He became drawn forth gently from the night;** (K, TA;) **came forth from the night so as not to leave with it aught of its light.** (TA.) [As used in this phrase and in others,] **سَلَخَ** **مِنْهُ** means + **It became altogether separated from it; quitted it entirely.** (MF.)

9. **سَلَخَ**, inf. n. **سَلَخَ**, **He lay upon his side.** (K.)

سَلَخَ **الشَّهْرَ**: see **سَلَخَ**, in two places. — **سَلَخَ** **الشَّهْرَ** + **The last, or end, of the month;** (Mgh, K;) as

also **مُنْسَلَخُهُ** (K:) or *the last day thereof*. (MA.)

سَلَخ: see **مِسْلَخ**, in two places.

سَلَخ The spun thread that is upon the spindle. (K.)

سَلَخَة: see **مِسْلَخَة**.

سَلِيخ A skinned sheep or goat; (L;) as also **مَسْلُوخ** (S, K) and **مَسْلُوخَة**: (TA:) or this last is an epithet in which the quality of a subst. is predominant, meaning *a skinned sheep or goat, without head and without legs and without belly*: (Mgh:) and the first is an epithet applied to a sheep or goat until some part of it has been eaten; after which, what remains is called **شَلْو**, whether much or little. (L.) = **سَلِيخ مَلِيخ** A thing, (JK,) accord. to the K a person, but this is not in the other lexicons, (TA,) *insipid; without taste*. (JK, K, TA.) — And A man (TA) *vehement in جَمَاع*, without impregnating. (K, TA.)

سَلَاخَة وَمَلَاخَة In it (accord. to the K in him, but see **سَلِيخ**, TA) is *insipidity, or tastelessness*. (K, TA.)

سَلَاخَة [app. A piece of skin, or hide, stripped off]. (K voce جَر.) = The urine of the mountain-goat. (KL.) [In Pers. **سَلَاخَة**: thus, with ح and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Dict. Golius adds, on the authority of Ibn-Beyfâr, that it is black and viscous like pitch, and is collected from the rocks.]

سَلِيخَة † A certain perfume, or odoriferous substance, resembling bark stripped off, (JK, K, TA,) and having **شَعَب** [or forking projections]. (TA.) — † Of the [plants called] **رَمَث** (JK, S, K) and **عَرَفَج**, (JK, S,) [Such as has been stripped of what was good for pasture;] the portion that has in it nothing for pasture (JK, S, K, TA) remaining; (TA;) consisting only of dry wood: (S, TA:) and of the **عَرَفَج** such as is thick, of what has become dried up. (TA.) — And † The oil of the fruit, or produce, of the **بَان** [or bentree] before it has been seasoned (K, TA) with aromatics: when it has been seasoned with musk and [other] perfume, and then expressed, it is termed **مَنْشُوش**; and one says of it, **نَش**. (TA.) Also † **Offspring**: (JK, K, TA:) because it has been drawn out (**نَزَع** i. e. **نَزَع**) from the belly of its mother. (TA.)

سَلَاخَة an extr. pl. [or quasi-pl. n.] of **سَلَاخ**, q. v. (TA.)

سَلَاخ A skinner, or slayer. (KL.)

سَلَاخ *Skimming, or slaying*. (KL.) — † *Mange, or scab, in consequence of which the camel is excoriated* (سَلَخ). (K.) — [A serpent casting off its slough. And hence,] A black serpent, (JK, S, K,) *intensely black*: (JK, TA:) you say, **أَسْوَد سَالِخ**, (S, K,) not prefixing the former word so as to govern the latter in the gen. case; [so

called] because it casts off its slough (**يَسْلَخُ جِلْدَهُ**) every year: (S:) the female is called **أَسْوَدَة**, and is not qualified by the epithet **سَالِخَة**: (S, K:) and you say **أَسْوَدَانِ سَالِخ**, (K,) not giving to the epithet the dual form, accord. to AZ and Aq; but IDrd authorizes its being in the dual form, though the former mode is the better known: (TA:) and **سَالِخَة** and **سَالِخ** and **سَالِخَة** and **سَالِخَة**, (K,) which last is extr. [i. e. anomalous]. (TA.) — Also † A plant of the kinds termed **حَمِض** &c. that has shed its foliage (**سَلَخ**) and then becomes altogether green again. (TA.)

أَسْلَخ, applied to a man, (JK,) † *Very red* [as though skinned]. (JK, K.) — And [its pl.] **سَلَخِي**, applied to camels, † *Having mange, or scab, by which they are excoriated*. (JK.) — Also † *Bald in the fore part of the head*: (K:) but **أَسْلَخ** is more common in this sense. (TA.)

إِسْلِيخ A certain plant. (K.) [Perhaps a dial. var. of **إِسْلِيخ**, or a mistranscription for this latter.]

مَسْلَخ A place in which sheep or goats are skinned. (Msb.)

مِسْلَخ A skin, or hide; (JK, S, K;) as also **سَلَخ**: (TA:) or, of a sheep or goat; (A;) as also **سَلَخ**, i. e. its skin, or hide, that is stripped off. (K, TA.) [Hence,] one says, **فَلَانٌ جَمَارِي مِسْلَخ** [Such a one is an ass in the skin of a man]. (A, TA.) — And The slough of a serpent; (JK, S, A, L, K;) as also **سَلَخ**, (MA, KL, and so in the CK,) or **سَلَخ**, (TA,) and **سَلَخَة**. (L, and so in copies of the K and in the TA.) — Also † A palm-tree of which the unripe dates fall and become scattered about in a green state. (S, K.)

سَلِيخ; and with ة: see **سَلِيخ**.
سَلَخ: see **مُنْسَلَخ الشَّهْرِ**.

سلس

1. **سَلَس**, [aor. ء;] inf. n. **سَلَس** and **سَلَاة** and **سَلُوسَة**, [It was, or became, loose, not tight; as meaning slack; the only signification indicated by ISd; (see **سَلَس**, below;) and also as meaning unsteady:] (M:) [in the K, **سَلَس** and **سَلَاة** are said to be simply subst.: see the former of these two words below.] — **سَلَس**, (Msb, TA,) aor. ء, inf. n. **سَلَس** (Msb) [and app. **سَلَاة** also, (see **سَلَس** below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see **سَلَس**,)] *He was, or became, tractable, submissive, compliant, obsequious*, (TA,) or *easy*, (Msb, TA,) and *gentle*. (Msb.) You say, **سَلَسَ لِي بِحَقِّي** [He was easy to me in giving me my due, or right]. (A, TA.) And **سَلَسَ بَوْلُهُ**, (TA,) inf. n. **سَلَس**, (Msb,) † *His urine flowed involuntarily; he was unable to retain his urine*; (Msb, TA;) *by reason of disease*. (Msb.) [The explanations of **سَلَس** and **سَلَس** &c. below will serve to give further illus-

trations of this verb.] — **سَلَسَتِ النَّخْلَة**, aor. ء, *The palm-tree lost the stumps, or lower ends, of its branches*; (Ibn-'Abbád, K;) as also **أَسْلَسَتْ**: and the epithet applied to the palm-tree in this case is **مِسْلَس**; (K;) or, accord. to the Tekmileh and O and L, **مِسْلَس**; but it seems that **نَخْلَة مِسْلَس** means *a palm-tree that lets fall and strows its unripe dates*; and **مِسْلَس**, that usually does thus: (TA:) and **سَلَس** means *what falls from the palm-tree*. (Ibn-'Abbád, TA.) — **سَلَسَتِ الْخَشْبَة**, (inf. n. **سَلَس**, TA,) *The pieces of wood became old and crumbling and wasted*. (Ibn-'Abbád, K.) — **سَلَسَ**, (S, M, K,) inf. n. **سَلَس** and **سَلَسَ**, (IAar, M,) *He became bereft of reason*. (S, M, K.)

2. **سَلَس**, (Ibn-'Abbád,) inf. n. **سَلَس**, (K,) *He set, fixed, or put together*, a composite ornament, of the ornaments worn by women, not consisting of **حُرُز** [or beads]. (Ibn-'Abbád, K, TA.)

4. **أَسْلَسَتْ** She (a camel) produced her young one before the completion of the days: (T, K:) the epithet applied to her in this case is **مِسْلَس**; and to the young one, **مِسْلَس**, (TA,) and **سَلَس**. (Ibn-'Abbád, TA.) — See also 1.

سَلَس A string upon which beads, (M,) or white beads worn by female slaves, (S, K,) are strung: (S, M, K:) pl. **سَلُوس**: (S, M:) or [a woman's ear-drop; i. e.] the woman's ornament called **قُرْط**. (Ibn-'Abbád, K.) — And [the pl.] **سَلُوس** signifies also *Women's mufflers, or head-coverings*; syn. **حُمُر** [pl. of **حِمَار**]: so says IAar; and he cites as an ex.,

- قَدْ مَلَأَتْ مَرْكُوهَا رُؤُوسَا
- كَأَنَّ فِيهِ عَجَزَا جُلُوسَا
- شَمَطَ الرُّؤُوسِ أَلْقَتِ السُّلُوسَا

[They (referring to camels) had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers]: they having eaten of [the kind of plants, or trees, called] **حَمِض**, so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.)

سَلَس and **سَلَاة** [said in the M to be inf. ns. of **سَلَس**, (q. v.), and in the K to be simply subst., signify, as subst., *Looseness*; as meaning *slackness*; and as meaning *unsteadiness*: — and also] *Easiness, gentleness, tractableness, submissiveness; compliance, or obsequiousness*. (S, K.) [Hence,] one says, **فِي كَلَامِهِ سَلَاة** [In his speech is easiness]. (A.) — For the former, see also 1: — and 4.

سَلَس part. n. of **سَلَس**; as also **سَالَس**: (M:) *Loose, not tight*; meaning [slack; (see 1, first sentence;) and also] *unsteady*; applied to a nail, (A, TA,) and to any other thing. (TA.) A rájis says,

- مَمْكُورَة عَرُوقِي الْوِشَاحِ السَّالِسِ
- تَضَحَكَ عَنْ دِي أَشْرَ عَضَارِسِ

وَنَاحٍ [A female of slender make, whose loess (q. v.) required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth]. (M, TA.) — Easy; applied to a thing: (§:) easy, (Mṣb, K,) gentle; (§, Mṣb, K;) tractable; submissive; compliant; obsequious; (§, K;) applied [to a horse and the like, and, tropically,] to a man. (§.) You say, فَرَسٌ سَلِسٌ القِيَادِ [A horse easy to be led; tractable]. (A.) And سَلِسٌ القِيَادِ and فَلَانٌ سَلِسٌ القِيَادِ † [Such a one is easy to be led, or persuaded; tractable, submissive, or compliant]. (A.) — † A man easy in private conference; expl. by سَهْلُ الخُلُوةِ. (Mṣb.) — Beverage, or wine, that descends gently or easily [down the throat]. (TA.) — سَلِسُ البَوْلِ A man whose urine flows involuntarily; who is unable to retain his urine; (§, A, Mṣb, K;) by reason of disease. (Mṣb.)

سَلَسَةٌ A certain herb, bearing a near resemblance to the نَصِيٌّ, (AHn, M, K, TA,) except that it has a grain like that of the [species of barley called] سَلْتٌ; (AHn, TA;) and when it dries up, it has an awn that flies about, when it is put in motion, like arrows, sticking into the eyes and the nostrils, and often blinding the pasturing beasts: (AHn, M, TA:) the places of its growth are the plain, or soft, tracts. (AHn, TA.)

سَلَسٌ Loss, or departure, of reason or intellect. (§, M, K.)

سَلَسَةٌ: see سَلَسٌ, in two places.

سَالِسٌ: see سَلِسٌ, in two places.

سَلَسٌ: see 4.

سَلَسٌ: see 1, in two places: — and see also 4.

سَلَسٌ A sword having wavy marks resembling a chain: occurring in a verse of Ibn-Kilābeh El-Hudhalee, as some relate it; but accord. to others, سَلَسٌ, formed by transposition from سَلَسٌ. (TA.)

سَلَسٌ: see سَلِسٌ: — and see also 1, latter part, in two places.

سَلَسٌ Bereft of reason, or intellect; (§, M;) and [of bulk] of body, (M, TA,) as some say; but accord. to the T, one says رَجُلٌ سَلَسٌ in respect of his reason, or intellect, but مَهْلُوسٌ in respect of his body: (TA:) possessed, or insane. (K.)

سلسيل

سَلَسِيْلٌ, a quinqueliteral-radical word, (M,) Easy [as a beverage] in the utmost degree: (TA:) [applied as an epithet to milk, (سَلَسٌ, so in a copy of the M, and so in the CK,) or signifying smooth, (سَلَسٌ, so in copies of the K,)] in which is no roughness: (M, K:) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning easy of entrance into the throat, or fauces. (TA.) — And Wine: (K:) so accord. to some, as in the saying of 'Abd-Allah Ibn-Rawāḥah, in which it is [said to be] used as a syn. adjunct to the preceding word:

إِنَّمَا عِنْدَ رَبِّهِمْ فِي جَنَانٍ
يَشْرَبُونَ الرِّيحَ وَالسَّلَسِيْلَا

[as though meaning Verily they are with their Lord, in gardens, drinking wine and fermented juice of the grapes: but the meaning may be, the choicest of wine, or the sweetest thereof, &c., (see رَوْحِيٌّ) and wine easy to swallow, or the like]. (TA.) — And A certain fountain in Paradise [mentioned in art. سَهْلٌ, q. v.]: (M, K:) Aboo-Bekr says that it may be a proper name of the fountain, and properly imperfectly decl. [i. e. without tenween] as being determinate and of the fem. gender, but made to be with tenween at the end of a verse in the K̄ur [lxxvi. 18] in order that it may be conformable with other endings of verses; or it may be an epithet applied to the fountain, and therefore perfectly decl.: (TA:) Sb mentions it as an ex. of an epithet: I'Ab̄r says that he had not heard it except in the K̄ur-ān: (M, TA:) I'Ab̄r says that سَلَسِيْلَا [in the K̄ur] means that slips, or steals, (يَنْسَلُ) into the throats, or fauces: [as though the radical letters were only س and ل, which some assert to be the case:] accord. to Aboo-Ja'afar El-Bākir, it means soft in the part between the حَنْجَرَةٌ [or head of the wind-pipe] and the حَلْقٌ [or fauces]: the explanation as meaning [سَلٌ رِيحٌ سَلَسِيْلَا i. e.] أَشْرَبْتُ رِيحَكَ سَلَسِيْلَا [Ask of thy Lord a way of access to this fountain] is a mistake, not allowable. (TA.) — The pl. is سَلَسِيْبٌ and سَلَسِيْبٌ: and the pl. of [the fem.] سَلَسِيْلَاتٌ is سَلَسِيْلَاتٌ. (TA.) — [In the present day it is applied to An artificial fountain that throws up water.]

سلط

1. سَلَطَ, aor. ط, (M,) inf. n. سَلَاطَةٌ, (§, M, B,) He, or it, overcame, prevailed, or predominated: (§, TA:) or was, or became, firm, or established, in superior power or force: (B, TA:) he possessed power of dominion or sovereignty or rule. (M.) — It (anything, as, for instance, a solid hoof, and a camel's foot,) was, or became, strong, or hard. (M.) — He was, or became, sharp. (TA.) And the same verb, (M, Mṣb, K,) inf. n. as above (§, M, Mṣb, K) and سَلُوْطَةٌ, (§, M, K,) He was, or became, chaste, or perspicuous, in speech, or eloquent, and sharp in tongue: (§:) or long-tongued; (M, K;) as also سَلِطٌ, aor. ط, (K,) inf. n. سَلَطٌ: (TṢ, TA:) or clamorous and foul-tongued: (Mṣb:) [or this verb, said of a man, has the first of these three significations; but] سَلَطَتْ, inf. n. سَلَاطَةٌ, signifies she (a woman) was, or became, long-tongued, and vehemently clamorous. (Lth.) [See سَلِطٌ, below.]

2. سَلَطَهُ عَلَيْهِ, (§, M, Mṣb,) inf. n. تَسْلِيْطٌ, (M, K,) also written with ص, (Ibn-'Abbād, and K in art. صَلَطَ,) He (God, §) made him to overcome him; to prevail, or predominate, over him; or to have, or exercise, superior power or force over him: (§, K:) he made him to have mastery, dominion, or authority, and power, over him: (Mṣb:) he made him to have, or exercise, absolute dominion or sovereignty or rule, over him;

(M;) or absolute superiority of power or force: (K:) he gave him power over him, and superior power or force. (TA.) [You say also, سَلَطَ عَلَيْهِ الكَلْبَ He set the dogs upon him.]

3. سَلَطَهُ عَلَيْهِمْ He overcame them; prevailed or predominated, over them; or was made to do so; he had, or exercised, or was made to have or exercise, superior power or force over them: (§:) he had, or was made to have, mastery, dominion, or authority, and power, or absolute dominion or authority and power, over them: (Mṣb:) he had, or received, power over them; and superior power or force; quasi-pass. of سَلَطَهُ عَلَيْهِمْ. (TA.)

سَلَطٌ: see سَلِطٌ; for the former, in four places; and for the latter, in seven.

سَلَطَةٌ: see سَلَطَانٌ; for the latter, in three places.

سَلَطَانٌ Strength, might, force, or power; (TA;) as also سَلَطَانَةٌ: (Bḍ in iii. 144:) predominance; the possession, or exercise, of superior power or force, or of dominion, or authority, and power, or of absolute dominion or authority and power; (Mgh;) as also سَلَطَةٌ: (§:) the former being syn. with تَسَلَطٌ [used as a subst.]; (Mgh;) and the latter being the subst. from تَسَلَطَ: (§:) power of dominion; sovereign, or ruling, power; (M;) [in this sense, as well as in the first,] i. q. سَلَطَانَةٌ; (Mṣb;) power of a king; (Lth, Mgh, K;) and of a governor; (Mgh, Mṣb;) [i. e.] delegated power, or power given to one who is not a king; (TA;) also written سَلَطَانٌ; (M, Mṣb, K;) which is the only instance of this form: (Mṣb:) it is masc. and fem.; (M, TA;) generally masc., in the opinion of the skilful; but sometimes fem.; so say I'Am̄b and Zj and others: (Mṣb:) but ISk says that it is fem. (TA.) One says, قَضَتْ بِهٖ السُّلْطَانُ (ISk, Mṣb) The sovereign, or ruling, power decreed it. (Mṣb.) And Aboo-Zuheyr says, I heard one, in whose chasteness of speech I have confidence, say, أَتَتْنَا سُلْطَانٌ جَائِرَةٌ [A tyrannical sovereign, or ruling, power, came to us]. (Mṣb.) It is said in a trad., إِلاَّ أَنْ تَسْأَلَ ذَا سُلْطَانٍ قَدْ جَعَلْتِ لَكَ, meaning Unless thou ask the ruler, or governor, or the king, for thy due from the public treasury. (Mgh.) And you say, سَلَطَانًا عَلَى أَخِي حَقِّي مِنْ فُلَانٍ I have given thee power, or authority, to take, or receive, my due from such a one. (TA.) And لَا يُؤْمَرُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh.) — Strength, or hardness, of anything: (M, K:) sharpness of anything: force, or violence, of anything. (TA.) The vehemence of winter. (TK.) An excited and predominant state of the blood; or inflammation thereof. (IDrd, M, K.) The flaming, or blazing, of fire. (IDrd.) — A proof; an evidence; an argument;

a plea; an allegation; syn. حُجَّةٌ, (S, M, Mgh, Msh, K,) and بُرْهَانٌ (S, Msh): a حُجَّةٌ being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Moḥammad Ibn-Yezed, from سَلِيَطٌ, (M, TA,) signifying "oil of olives," because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (S, TA.) Accord. to I'Ab, it signifies حُجَّةٌ wherever it occurs in the Kur. (TA.) But in the words of the Kur [xvii. 35], فَقَدْ جَعَلْنَا لَوَيْهِ سُلْطَانًا, the meaning may be either [We have given to his executor, or heir,] authority, and power, or absolute authority and power, or the like; or a plea, or the like. (Mgh.) And again, in the Kur [lxix. 29], هَلْكَ عَنِّي هَذِهِ سُلْطَانِيَّةٌ, the meaning may be My dominion, and my authority and power over men, has perished from me; or my plea. (Bd, B.) And sometimes it means A miracle; as in the words of the Kur [li. 38], إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ, [When we sent him to Pharaoh with a manifest miracle]. (TA.) Az says that it is sometimes masc. because it has a masc. form; and thus it is in the last of the instances above. (TA.) — Also A ruler, or governor, or the like; a king; a sovereign; (S, K, TA;) a khaleefeh: (TA:) these are its most common applications [in the writings of post-classical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Aboo-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the earth, (Msh, B,) and is of great usefulness; (B;) the word being derived from سَلِيَطٌ [signifying "olive-oil"]: (Msh:) it is of the measure فَعْلَانٌ (S:) and when [thus] applied to a person, it is masc.: (Msh:) or it is masc. and fem.: (S, TA:) accord. to Moḥammad Ibn-Yezed, (TA,) fem. because it is [originally] pl. of سَلِيَطٌ applied to "oil;" as though the kingdom shone by him; or because it has the signification of حُجَّةٌ: and sometimes masc., because regarded as meaning a man; (K, TA;) or because regarded as a sing.: so says Moḥammad Ibn-Yezed; but Az observes that none beside him says this: Fr says that he who makes it masc. regards it as meaning رَجُلٌ; and he who makes it fem. regards it as meaning حُجَّةٌ: (TA:) the pl. is سُلْطَانِيَّةٌ. (S, Msh.) It is also, itself, sometimes used as a pl.; as in the phrase سَيِّدُ السُّلْطَانِ, used by a poet, meaning [The lord of kings]; i. e. the khaleefeh: [but this may be rendered the lord of sovereign power, &c.]: or, as some say, the latter word is here pl. of سَلِيَطٌ, like as رَغْفَانٌ is pl. of رَغِيْفٌ. (Msh.)

سَلِيَطَةٌ, and سَلِيَطَانَةٌ, or سَلِيَطَانَةٌ: see سَلِيَطٌ.

سَلِيَطٌ Strong, or hard; (M, K;) as also سَلِيَطٌ, (M,) or سَلِيَطٌ. (K.) You say, سَلِيَطٌ سَلِيَطٌ, (M,) or سَلِيَطٌ, (TA,) and سَلِيَطٌ, (M, TA,) A

strong, or hard, solid hoof. (M, TA.) And دَابَّةٌ سَلِيَطَةٌ وَالْحَافِرُ A beast having a strong, or hard, hoof. (M.) And بَعِيْرٌ سَلِيَطٌ A camel having a strong, or hard, foot. (M.) — Sharp; applied to anything. (K.) You say also, سَلِيَطَاتٌ سَلِيَطَاتٌ Sharp edges of the fore parts of hoofs. (S, TA.) — Chaste in speech, or eloquent, (S, K,) and sharp in tongue: (S:) an epithet of praise when applied to the male, and of dispraise when [with ة] applied to the female: (IDrd, K:) also, (K,) long-tongued; (M, K;) and so سَلِيَطٌ, (M,) or سَلِيَطٌ; (K;) fem. سَلِيَطَةٌ, and سَلِيَطَانَةٌ, (M, K,) and سَلِيَطَانَةٌ, (K,) or سَلِيَطَانَةٌ; (M;) the last written [thus] with tashdeed to the ط in the Jm., and there explained as signifying long-tongued and clamorous: (TA:) or سَلِيَطٌ signifies clamorous and foul-tongued; and so سَلِيَطَةٌ applied to a woman: (Msh:) or the latter, applied to a woman, clamorous: (S:) or long-tongued and vehemently clamorous: (Lth:) or سَلِيَطَةُ اللِّسَانِ is applied to a woman in two senses; signifying sharp-tongued; and long-tongued. (Az, TA.) You say also, لِسَانٌ سَلِيَطٌ, (M, K,) and سَلِيَطٌ, (M,) or سَلِيَطٌ, (K,) A long tongue. (M, K.) — Oil of olives; (S, M, Msh, K;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to oil of sesame, or sesamum: (S, M:) IDrd, in the Jm, says the reverse; and IF has followed him; but what J says is right, as Sgh, has observed in the O: (TA:) also, (K,) or as some say, (M,) any oil expressed from grains or berries: (M, K:) pl. سُلْطَانٌ. (Msh, K.)

أَسْلَطُ More, and most, overcoming, prevailing, predominating, or superior in power or force. (Har p. 661.) — هُوَ أَسْلَطُهُمْ لِسَانًا He is the most chaste, or eloquent, and the sharpest, [&c., (see an ex. voce سَلِيَطٌ)] of them in tongue. (S.)

سَلَطَح

Q. 3. اسْلَطَحَ It (a thing) was, or became, long and wide. (AA, O and L in this art: mentioned in the S in art. سَلَطَح.) — It (a valley) became wide: (K:) accord. to IF, both the J and ن are added to give intensiveness to the signification. (O.) — He (a man) extended himself or became extended [app. on the ground]; syn. اسْلَطَحَ: (L:) or he became thrown down upon his face: or he lay, or lay as though thrown down or extended: or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground: syn. اسْلَطَحَ: (O:) or he lay as though thrown down or extended, upon the back of his neck: (Ibn-'Abbád, O:) or he (a man, L) fell upon his face: (L, K:) and upon his back. (L.)

سَلَطَحٌ, (K,) or سَلَطُوحٌ, (O,) A smooth mountain: (O, K:) so says Ibn-'Abbád. (O.)

سَلَطَحَةٌ, applied to a girl, or young woman. Broad. (K.)

سَلَطُوحٌ: see سَلَطَحٌ.

سَلَاطِحٌ Wide. (Lth, T, O, K.) It is said of rain [as meaning Wide-spreading]. (O.)

سَلَنْطَحٌ A wide open tract; (IDrd, O, K;) as also مُسَلَنْطَحٌ (K.)

سَلَنْطَحٌ: see what next precedes.

سَلَع

1. سَلَعٌ رَأَتْهُ, aor. ء, (S, Msh,) inf. n. سَلَعٌ, (S, TA,) He clave, or split, his head, [i. e., the skin thereof, (see سَلَعَةٌ)] (S, Msh, TA,) by striking it, with a staff, or stick. (TA.) — سَلَعَتْ, سَلَعَتْ, (S, K,) aor. ء, inf. n. سَلَعٌ, (S, K,) His foot became chapped, or cracked, (S, K,) in its upper part and in its under, like زَلَعَتْ. (S, TA.) [See also 5.] — سَلَعٌ جِلْدُهُ بِالنَّارِ, [so in the L and TA, app. a mistranscription for سَلَعٌ,] inf. n. سَلَعٌ, His skin became burned by fire so that the mark thereof was seen upon it. (L, TA.) — سَلَعٌ, aor. ء, inf. n. سَلَعٌ, He was, or became, affected with بَرَصٌ [i. e. leprosy, particularly the white, malignant kind thereof]. (IDrd, K.)

2. تَسْلِيْعٌ [inf. n. of سَلَعٌ as used in the phrase سَلَعٌ البَقْرَ, or ثِيْرَانُ الوَحْشِ, (see سَلَعَةٌ)] signifies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The hanging the [kind of tree, or plant, called] سَلَعٌ, with the [species of swallow-wort called] سَلَعٌ, to wild bulls, and sending them down from the mountains, having kindled fire in the سَلَعٌ and سَلَعٌ; seeking thereby to obtain rain: (K, TA:) or the loading the backs of those animals with the fire-wood of the سَلَعٌ and سَلَعٌ, then kindling fire therein; seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA.) [See also سَلَعٌ, where a meaning somewhat different from those above is indicated.]

4. اسْلَعَ He (a man, TA) had a [wound in the head, such as is termed] سَلَعَةٌ, (K, TA,) i. e., a سَلَعَةٌ: (TA:) or he had a [kind of ulcer in the belly, called] دَبِيْلَةٌ. (TA.)

5. تَسْلَعُ عَقْبَهُ His heel became chapped, or cracked. (Sgh, K.) [See also 1; and see 7.]

7. اسْلَعَ It clave, or split, or slit, in an intrans. sense. (S, K.) [See also 1, and 5.]

سَلَعٌ A chap, or crack, in the human foot: pl. سَلَعٌ. (S, K.) — See also the next paragraph, in two places.

سَلَعٌ A cleft, or fissure, in a mountain, (Lh, IAr, Yaḥkoob, S, K,) having the form of a crack; (TA;) as also سَلَعٌ, (S, K,) accord. to some: (S, TA:) pl. [of either] اسْلَاعٌ (Yaḥkoob, S, K) and (of the latter, TA) سَلَعٌ. (K.) — Also A like, or fellow; (AA, L, K;) and so سَلَعٌ: (L, TA:) pl. اسْلَاعٌ. (IAr, L, K.) You

say, **هَذَا بِلَعٌ هَذَا** This is the like of this. (TA.) And **غُلَامَانِ بِلَعَانِ** Two boys, or young men, that are fellows, or equals in age: and **غُلَامَانِ أَسْلَاحِ**. (Ibn-'Abbád, K.) And **أَعْطَاهُ أَسْلَاحَ إِبِلِهِ** He gave him the likes, or fellows, of his camels. (L.) — And the pl. **أَسْلَاحِ** signifies also The portions of flesh that cling to the **نَسِيَانِ** [or two sciatic veins] of a mare when she is fat. (Sgh, K.)

سَلَعٌ [originally inf. n. of **سَلَعٌ**, q. v.] Marks left by fire upon the skin. (TA.) — A certain kind of bitter tree; (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of **تَسْلِيْعٌ**; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the **عُشْرُ** to the tails (**ذُنَابِي** [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying **ذُنَابِي**, in the above-cited passage; that he should have said **أَذْنَابِ**; but others had made this remark before the author of the K; and 'Abd-El-Kádir Ibn-'Omar El-Baghdádee says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like **الْعُشْرُ** is used in the K_{ur} [liv. 45], for **الْأَذْنَابِ**: (MF, TA:) AHn cites an Arab of the desert, of the **سُرَاةِ**, as saying, that the **سَلَعُ** grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, twining upon the branches and interweaving themselves, and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure; and adding, I have not tasted it, but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings: such is the description of the man of the **سُرَاةِ**: (TA:) or it is a certain poisonous plant, (K, TA,) not to be tasted, like **زُرْعٌ** [here meaning wheat or barley] when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like [the plant called] **رَاحَةُ الْكَلْبِ**, having root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth: (Abou-Ziyád, TA:) or it is a species of aloes: (K:) or a herb, or leguminous plant, (K, TA,) of those termed **ذُكُورٌ** [that are hard and thick, or thick, and inclining to bitterness, or thick and rough], (TA,) of bad, or nauseous, or disgusting, taste: (K, TA:) so says Abou-Nasr: (TA:) [Forskál found this name applied in El-Yemen to the **selanthus quadrangus**: (Flora Egypt. Arab., pp. 6v. and 33:) and the **calalia sonchifolia**: (Ibid., p. cxix.) and the name of **سَلَعٌ أَيْبُضٌ**, or **سَلَعُ الْبَقْرِ**, to the **senecio hadiensis**. (Ibid., pp. cxix. and 149.)]

سَلْعَةٌ A wound by which the head is broken, syn. **شَجَّةٌ**, (S, L, Mgh, M_{sb}, K,) of whatever kind it be; as also **سَلْعَةٌ**: or that [only] cleaves the skin: (K:) pl. **سَلْعَاتٌ** (M_{sb}, K, [in the CK, erroneously, **سَلْعَاتٌ**]) and **سَلْعٌ**, and quasi-pl. n. [or coll. gen. n.] **سَلْعٌ**. (K.) — See also what next follows.

سَلْعَةٌ [A ganglion;] a thing like the **غَدَّةُ**, that comes forth upon the body, or person; (K, TA;) as also **سَلْعَةٌ**, (K,) which is the form of the word now commonly known, (TA,) and **سَلْعَةٌ**, (K,) and **سَلْعَةٌ**: (Ibn-'Abbád, K:) or an excrescence (S, Mgh, K) of flesh, (Mgh,) that arises in the body, (S, Mgh, K,) or a [kind of spontaneous swelling that comes forth upon the body, such as is termed] **خُرَاجٌ**, (M_{sb},) like the **غَدَّةُ**, (S, Mgh, M_{sb}, K,) that moves about when moved, (S, M_{sb}, K,) or moves to and fro between the skin and the flesh, (Mgh,) and varies from [the size of] a chick-pea to [that of] a melon; (S, K;) also termed **ضَوَاةٌ**: (S:) the physicians say that it is a thick tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh, wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (M_{sb};) or a **خُرَاجٌ** [vide suprâ] in the neck: (K:) or a **غَدَّةٌ** in the neck: (Ibn-'Abbád, K:) pl. **سَلْعٌ**. (M_{sb}.) — [Hence,] A thing [i. e. a knob] that comes forth in a tree. (AHn, TA in art. **بَلَطٌ**.) — [Hence also,] A leech; (K;) because it attaches itself to the body like the **غَدَّةُ**: (TA:) pl. **سَلْعٌ**. (K.) — A commodity; an article of merchandise; (S, Mgh, M_{sb}, K;) a thing with which one trafficks: (K:) pl. **سَلْعٌ**. (M_{sb}, K.)

سَلْعَةٌ: see **سَلْعَةٌ**: — and **سَلْعَةٌ**.

سَلْعَةٌ: see **سَلْعَةٌ**.

سَلِيْعَةٌ Nature, or disposition: so in the phrase **إِنَّهُ لَكَرِيمٌ السَّلِيْعَةِ** [Verily he is generous in respect of nature, or disposition]. (TA.) [But perhaps this may have originated from a mistranscription for **سَلِيْقَةٌ**.]

سَوْتَعٌ The bitter aloe. (IA_{qr}, Sgh, K.)

أَسْلَعٌ A man having the foot chapped, or cracked: pl. **سَلْعٌ**. (K.) — A man having his skin burned by fire so that the mark thereof is seen upon it. (TA.) — A man affected with **بَرَصٌ** [i. e. leprosy, particularly the white, malignant kind thereof]. (Mgh, K.) — And **Hump-backed**. (TA.)

مَسْلَعٌ [A man having a wound in the head, such as is termed **سَلْعَةٌ**: (see 4; and see also **مَسْلُوعٌ**) or] having a [kind of ulcer in the belly, called] **دَبِيْلَةٌ**. (TA.)

مَسْلَعٌ A guide that directs aright: (Lth, K:) so called because he cleaves the desert. (TA.)

بَيْقُورٌ مَسْلَعَةٌ A number of [wild] bulls or cows

having some firewood of the **سَلْعُ** hung to their tails, [with **عُشْرُ**, and then set on fire,] (S, TA,) or having their backs laden therewith. (TA.) [See 2, and see also **سَلْعٌ**.]

مَسْلُوعٌ A man having [the skin of] his head cleft, or split; (M_{sb};) a man having [a **سَلْعَةٌ**, i. e.] a **شَجَّةٌ**; as also **مَسْلُوعٌ**. (TA.) [See also **مَسْلُوعٌ**: — Having a **سَلْعَةٌ**, i. e. [ganglion, or] thing like the **غَدَّةُ**, &c. (K.) — **مَسْلُوعَةٌ** The main part, or middle, of a road; the part of a road along which one travels; syn. **مَسْجَةٌ**: (Ibn-'Abbád, L, K:) because it is cleft, or furrowed. (L.)

مَسْلُوعٌ: see **مَسْلُوعٌ**.

سَلَعٌ

1. **سَلْعَةُ الْبَقْرَةِ**, and **السَّاءَةُ**, aor. **سَلَعْتُ**, inf. n. **سَلُوعٌ**, The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the **سَدِيسٌ**; (S, K;) as also **سَلَعْتُ**: (S:) this is in the sixth year; (S, K;) and **سَلُوعٌ** in cloven-hoofed animals is like **بَزُولٌ** in camels: for it is the furthest of their teeth [that they then shed]: (S:) or bred its [tooth called the] **نَابٌ**: (K:) or attained its full fatness: (TA: [or more probably, I think, its full age; for I think that **سَمِنًا** in the TA is a mistranscription for **سَمِنًا**: see **أَسْنٌ**]) the epithet is **سَالِغٌ** and **صَالِغٌ**, applied [to the male and] likewise to the female, without **ة**: (S:) you say **بَقْرَةٌ سَالِغٌ** and **نَعَجَةٌ سَالِغٌ**: (Lth, K:) the young one of the **بَقْرَةِ** in the first year being termed **عَجَلٌ**, then **تَبِيْعٌ**, (S, Sgh, K,) or, correctly, accord. to IB, in the first year **عَجَلٌ** and **تَبِيْعٌ**, (TA,) then **جَدَعٌ**, then **ثَبِيٌّ**, then **رَبَاعٌ**, then **سَدِيسٌ**, then **سَالِغٌ سَتِيْنٌ** and **سَالِغٌ سَنَةٌ**, and so on; and the young one of the **شَاةِ** in the first year being termed **حَمَلٌ** or **جَدِيٌّ**, then **جَدَعٌ**, then **ثَبِيٌّ**, then **رَبَاعٌ**, then **سَدِيسٌ**, then **سَالِغٌ**: (S, Sgh, K:) and **سَلْعٌ** is [the pl.,] applied to [bovine animals and] sheep or goats, like **صَلْعٌ**. (TA.) — You say also, **سَلْعُ الْحِمَارِ**, meaning **فَرْجٌ** [i. e. The ass finished teething]. (TA.)

سَالِغٌ: see the preceding paragraph.

سَلَفٌ

1. **سَلَفٌ**, (S, M, M_{sb}, K,) aor. **سَلَفْتُ**, (S, M, M_{sb}), or, accord. to some, **سَلَفْتُ**, and accord. to IK_{tt}, **سَلَفْتُ**, and **سَلَفْتُ**, (MF,) inf. n. **سَلْفٌ**, (S, K,) or **سَلُوفٌ**, (M_{sb}), [both app. correct,] It (a thing, K) [and also he (a man)] passed; passed away; (S, M_{sb}, K;) came to an end, or to nought; or became cut off: (M_{sb};) and, (i. e.) inf. n. **سَلْفٌ**, (M, MF, and so in copies of the K,) or **سَلْفٌ**, (so in the CK,) and **سَلُوفٌ**, (M, K,) he (a man, K) [and also it (a thing)] went before, or preceded; (M, K;) and so **سَالَفٌ**, said of a camel. (K.) In a verse cited voce **رَدَادٌ**, **سَلْفٌ** is used by poetic

license for سَلَفَ: but this kind of contraction is allowed by the Baḡrees only in verbs of which the medial radical letter is with kear or damm, as in عَلِمَ for عَلِمَرَ, and كَرِمَ for كَرِمَرَ. (M. [See سَرَعَ.]) — You say also, سَلَفَ لَهُ عَمَلٌ صَالِحٌ, meaning *A good, or righteous, deed of his preceded [so as to prepare for him a future reward]*. (TA.) — And سَلَفَتِ النَّاقَةُ, inf. n. سَلُوفٌ, *The she-camel was, or became, among the foremost of the camels in arriving at the water.* (TA.) — [Golius and Freytag mention also سَلَفَ as a trans. verb; the former explaining it as signifying “*Præterit, præcessit, rem;*” and the latter adding “*tempore,*” and assigning to it the inf. ns. سَلَفَ and سَلُوفٌ; as on the authority of the K; in which I find no indication of such a usage of this verb.] — سَلَفَ الْأَرْضَ, (S, M, K,) aor. 2, inf. n. سَلَفَ; (S, M;) and سَلَفَهَا; (M, K;) *He turned over the land for sowing:* (M, K;) or (so in the K, but in the M “and”) *he made it even with the مسَلَفَةَ [q. v.].* (S, M, K.) — سَلَفَ الْمَزَادَةَ, inf. n. سَلَفَ, [in some copies of the K سَلَفَ] *He oiled, or greased, the مزادة [or leathern water-bag].* (K.)

2. تَسْلِيفٌ signifies *The making [a thing] to go before, or precede.* (S, K.) — And *I. q. اسْتَلَفَ*. (K.) See 4, in six places. — And *The giving to another the portion of food termed سَلْفَةٌ [q. v.].* (S.) You say, سَلَفَ الرَّجُلَ, (S,) or الْقَوْمَ, (M,) inf. n. as above, (S,) *He gave to the man, (S,) or to the people or party, (M,) the portion of food so called;* (S, M;) as also سَلَفَ لَهُ, or سَلَفَ لِمَنْ. (M.) — And *The eating of the [portion of food termed] سَلْفَةٌ.* (K.) [See also 5.]

3. سَالَفٌ: see first sentence. — سَالَفَهُ فِي الْأَرْضِ, (Ibn-'Abbād, K,) inf. n. مَسَالَفَةٌ, (Ibn-'Abbād, TA,) *i. q. سَابَرَهُ [i. e. He went, or kept pace, or ran, with him, or he vied, contended, or competed, with him in going or running, in the land; as though striving to be before him].* (Ibn-'Abbād, K.) — And سَالَفَهُ *He equalled him in an affair.* (Ibn-'Abbād, K.)

4. اسْلَفَهُ *He did it previously, or beforehand.* (O and TA in art. زَلَفَ.) — [Hence,] اسْلَفَ فِي كَذَا, (S, Mgh, Mṣb, TA,) inf. n. اسْلَافٌ; (TA;) and تَسْلِيفٌ فِيهِ, (Mgh, Mṣb, TA,) inf. n. تَسْلِيفٌ; (Mṣb, TA;) *He paid in advance, or beforehand, for such a thing, (S, Mgh, TA,) i. e. a commodity described to him, (S,) or wheat or the like, for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment, (see سَلَفَ,)] (TA,) to be delivered at a certain period:* (S:) and اسْلَمَ signifies the same. (TA.) You say, كَذَا اسْلَفْتُ إِلَيْهِ and اسْلَفْتُ إِلَيْهِ فِي كَذَا, Hence the saying in a trad., مَنْ سَلَفَ فَلَيْسَتْ مِنْ سَلَفٍ فِي كَيْلٍ مَعْلُومٍ وَوَزَنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ *He who pays in advance for a commodity for which the seller is responsible, let him pay in advance for a certain measure, and a certain weight, to be delivered at a certain period.* (TA.)

— And اسْلَفَهُ مَالًا, (S, M, Mgh, TA,) and سَلَفَهُ, (M, Mgh, TA,) *He lent him property [to be repaid, or returned, without any profit].* (M, Mgh, TA. [See, again, سَلَفَ.]) [Whence one says, اسْلَفَهُ إِحْسَانًا, and سَلَفَهُ, meaning † *He did to him, to be requited it, a good action and an evil action;* as is shown by the words مَا اسْلَفْتُ مِنْ إِسَاءَةٍ أَوْ إِحْسَانٍ وَمَا تُعْطِيهِ تَقْضَاهُ in art. قَرْضٌ in the K, and by the corresponding words مَا سَلَفْتُ مِنْ إِحْسَانٍ وَمِنْ إِسَاءَةٍ in the same art. in the S: see also Bḡ in xxxvi. 11: and 'see زَلَفَهُ. And hence,] a poet says,

• تَسْلَفُ الْجَارُ شَرِبًا وَهِيَ حَابِيَةٌ
• وَالْمَاءُ لَزْنٌ بِكَيْهِ الْعَيْنُ مُتَسَمِّرٌ

+ [They (referring to camels) yield promptly to the neighbour a draught of milk, while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot]. (TA. [See also some verses of Fī-Akra' Ibn-Mo'adh, in which the former hemistich occurs with a different latter hemistich, in the Ḥam p. 753.]) — See also 1, last sentence but one.

5. تَسْلَفَ *He received payment in advance:* and اسْتَسْلَفَ [perhaps a mistranscription for اسْتَلَفَ] signifies [the same; or] *he took, or received, what is termed سَلَفَ.* (Mṣb.) — [And hence,] تَسْلَفَ مِنْهُ *He received from him a loan;* syn. اقْتَرَضَ; as also اسْتَلَفَ. (A in art. قَرْضٌ.) And تَسْلَفَ مِنْهُ كَذَا *He received as a loan from him such a thing.* (TA.) — See also 10. — And تَسْلَفَ *He ate the [portion of food termed] سَلْفَةٌ.* (MA.) [See also 2.]

6. تَسَالَفَا *They two took as their wives two sisters.* (M, K.)

8: see 5, in two places.

10. اسْتَسْلَفْتُ مِنْهُ دَرَاهِمَ *I sought, or demanded, of him money as a loan;* as also تَسْلَفْتُ. (S, TA.) Hence, اسْتَسْلَفَ مِنْ أَعْرَابِيٍّ بَنُو, or demanded, as a loan, from an Arab of the desert, a [youthful he-camel such as is termed] بَنُو. (TA.) — And اسْتَسْلَفَ ثَمَنَهُ *He sought, or demanded, its price in advance;* syn. اسْتَقْرَضَهُ. (Har 530.) — See also 5. — [And اسْتَسْلَفَ *He took as his wife the wife of his deceased brother:* so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.]

سَلْفٌ *A [bag for travelling-provisions &c., such as is termed] جِرَابٌ, (M, K,) of any sort:* (M:) or a large جِرَابٌ: (S, M, K:) [and the contr., i. e. a small one: (Freytag, from the Kitáb el-Aḡḡad:)] or a hide not well, or not thoroughly, tanned: (M, K, TA:) pl. [of pauc.] اسْلَافٌ and [of mult.] سَلُوفٌ. (M, K.)

سَلْفٌ [perhaps a mistranscription for سَلَفٌ, q. v.,] *A certain species of bird, not particularized.* (TA.) — See also مَسْلِفٌ.

سَلْفٌ; and its fem., with ة; and their duals:

see سَلَفَ, in five places: — and see سَلَفَ, last sentence.

سَلْفٌ *Such as have gone before, or preceded;* (M, Mṣb;) [i. e. the preceding generations;] as also سَلِيفٌ and سَلْفَةٌ and سَلُوفٌ; all quasi-pl. ns.; (M;) of which the sing. is سَالِفٌ: (M, Mṣb;) or *such as have gone before, or preceded, of a man's ancestors (S, K) and of his relations, (K,) that are above him in age and in excellence;* [but this addition is not always agreeable with usage;] one of whom is termed سَالِفٌ: (TA:) the pl. of سَلْفٌ is اسْلَافٌ and سَلُوفٌ, (S, K,) [the former a pl. of pauc. and the latter of mult.,] or the latter is pl. of سَالِفٌ, and so is سَلْفٌ [said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.]: (IB, Mṣb, TA:) and, accord. to Zj, سَلْفٌ is pl. of سَلِيفٌ, and سَلْفٌ is pl. of سَلْفَةٌ, which means *a company (عَصَبَةٌ) that has passed away:* (M:) or سَالِفٌ and سَلِيفٌ signify the same; *going before; preceding;* syn. مُتَقَدِّمٌ. (S.) [Accord. to Abu-l-Mahásin, السَلْفُ is particularly applied to 'Áishah the wife of Moḥammad, the three Khaleefehs Abou-Bekr and 'Omar and 'Othmán, Ṭalḡah and Ez-Zubeyr, the Khaleefeh Mo'áwiyeh, and 'Amr Ibn-El-Áṣ. (De Sacy's Chrest. Ar., sec. ed., i. 156.)] And السَلْفُ الصَّالِحُ is applied to the first chief persons of the Tábi'e'es. (TA.) And السَلْفُ الْمُقَدَّمُ is an appellation of the prophet Moḥammad. (Ḥam p. 780.) [Hence, مَذَاهِبُ السَلْفِ *The tenets of the early Muslims.*] — Also *A people, or party, going before, or preceding, in journeying.* (TA.) — And [simply] *A company of men;* as in the saying, جَاءَنِي سَلْفٌ مِنَ النَّاسِ [A company of men came to me]. (M.) — And *Any good, or righteous, deed, that one has done beforehand [by way of preparing a future reward]:* or any فَرْطٌ [i. e. cause of reward, or recompense, in the world to come, such as a child dying in infancy], that [as it were] goes before one. (A'Obeyd, O, K.) — And *i. q. سَلْمٌ;* (T, Hr, Mgh, O, K, TA;) i. e. *Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description:* (T, TA:) or *payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment;* this [transaction] being a cause of profit to him who makes such payment; and سَلْمٌ also has this meaning: (TA:) or *a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period:* (S, O:) it is a subst. from الاسْلَافِ. (Mṣb, K, TA.) — And *A loan (قَرْضٌ) in which is no profit (Hr, O, Mgh, K, TA) to the lender (Hr, O, K, TA) except recompense [in the world to come] and thanks, (TA,) and which it is incumbent on the recipient thereof to return as he received it:* (Hr, O, K, TA:) thus the Arabs term it: (Hr, O, TA:) and in this sense also the word is a subst.

from الإِسْلَافِ. (TA.) — Also A stallion-camel. (IAar, M, TA.) — Also, (M,) or سُلْفَةٌ, (O, TA.) The prepuce of a boy; (M, O, TA;) so says Lth; (O, TA;) and سُلْفٌ and سُلْفٌ signify the same; for this is meant by الجُدُّ as an explanation of السُّلْفِ and السُّلْفِ in the K, in some copies of which الخُدُّ is erroneously put for الجُدُّ. (TA.)

سُلْفٌ and سُلْفٌ The husband of the sister of the wife of a man: (S, K:) and [the dual] سُلْفَانِ (M, TA) and سُلْفَانِ (M, K) signify the two husbands of two sisters: (M, K:) accord. to IAar, the epithet سُلْفَةٌ [or سُلْفَةٌ] is not applied to a woman; (M;) one only uses the term سُلْفَانِ applied to two men: (M:) or, (M, K,) accord. to Kr, سُلْفَتَانِ (M,) or سُلْفَتَانِ (K,) is applied to the two wives of two brothers: (M, K:) [in the present day, سُلْفَةٌ is used as meaning a woman's husband's sister, and her brother's wife:] the pl. applied to men is سُلْفَاءُ (M, K, TA,) and that applied to women is سُلْفَاتٌ. (TA.) — See also سُلْفٌ, last sentence.

سُلْفٌ The young one of the حَجَلِ [or part-ridge]: (S, M, K:) or, accord. to Kr, of the فَكَاةِ [n. un. of فَكَاةٌ, q. v.]: (M:) AA says that he had not heard سُلْفَةٌ, applied to the female; but if one said سُلْفَةٌ, like as one says سُلْكَةٌ as meaning a single female of what are termed سُلْكَانِ, it would be approvable: (S:) the pl. is سُلْفَانِ (S, M, K) and سُلْفَانِ: (M, K:) some say that سُلْفَانِ signifies a species of bird, not particularized. (M.) [See also سُلْحٌ and سُلْكٌ.]

سُلْفَةٌ: see سُلْفٌ, first sentence, in two places. [Hence,] one says, جَاءُوا سُلْفَةً سُلْفَةً, meaning They came [one before another; or, which is virtually the same,] one after, or near after, or at the heels of, another. (AZ, K.) — Also A portion of food (S, M, TA) which a man takes betimes, (S,) or with which one contents, or satisfies, himself [so as to allay the craving of his stomach], (M,) before the [morning-meal called] غَدَاةٌ; (S, M, TA;) i. q. نَمِجَةٌ (K, TA) and لَيْتَةٌ: (TA:) or a لَيْتَةٌ that is supplied betimes for a guest, before the غَدَاةُ. (TA.) — And السُّلْفَةُ also signifies That which a woman reposes, or prepares, or provides, [app. of food,] to present to her visiter. (M.) — Also A piece, or portion, of land of seed-produce made even [with the سُلْفَةُ, q. v.]: pl. سُلْفٌ. (AZ, O, K.) — And "thin skin (M, O, K) which is put as a lining to woots, (O, K,) sometimes red, and [sometimes] yellow. (O.) — See also سُلْفٌ, last sentence.

سُلْفَةٌ; and its dual: see سُلْفٌ, in three places.

سُلْفَةٌ أَرْضٌ Land in which are few trees. (AA, K.) — [See also سُلْفٌ.]

سُلْفٌ (T, S, M, Mgh) and سُلْفَةٌ (T, M, Mgh) The portion that flows before its being expressed, (S, Mgh,) of the juice of the grape; (S;) and this is the most excellent of wine:

(Mgh:) or the first that is expressed, of wine: or the portion that flows without its being expressed: or the first that descends, thereof: (M:) or the clearest, or purest, and most excellent, of wine, such as flows from the grapes without their being pressed, and without steeping, or maceration; (T, TA;) and in like manner, such as flows from dates, (T, TA,) and from raisins, before water has been added to it (T, M, TA) after the exuding of the first thereof; (T, TA:) or the latter signifies the first that is expressed, of anything: (M:) or it has this meaning also: and the former is a name for wine [absolutely]: (S:) or each has this meaning: (K:) or each signifies the clear, or pure, of wine, and of anything. (M.) — سُلْفٌ العَسْكَرِ: see سَالِفٌ.

سُلْفٌ: see سُلْفٌ, first sentence. — Also, applied to a she-camel, (S, M, K,) That is among the foremost of the camels when they come to the water: (S, K:) or that precedes the [other] camels to the watering-trough or tank: (M:) or that precedes, or leads, the other camels; opposed to عَنُودٌ. (El-Kaysee, TA in art. عُنُدٌ.) — And A swift, or fleet, horse: (M, K:) pl. سُلْفٌ. (K.) — And An arrow having a long head: (M:) or a long arrow-head. (K.)

سُلْفٌ: see سُلْفٌ, first sentence, in three places. — Also A road, or way. (TA.)

سُلْفَةٌ: see سُلْفٌ.

سَالِفٌ Passing; passing away; coming to an end, or to nought; becoming cut off: (Msb:) and going before; preceding: (S:) pl. سُلْفٌ and [quasi-pl. n.] سُلْفٌ: (IB, Msb, TA:) see سُلْفٌ, first sentence, in four places. [Hence,] الأَمْرُ السَّالِفُ The peoples going before, or preceding, [or that have gone, or passed away, before,] those remaining, or continuing: (K, TA:) pl. سَوَالِفٌ. (TA.) One says, كَانَ ذَلِكَ فِي الأَمْرِ السَّالِفِ [That was in the time of the preceding peoples, and the preceding generations]: the pl. in this instance being used because every portion of the قُرُونِ is termed سَالِفَةٌ. (TA.) [Hence also,] سُلْفٌ العَسْكَرِ, in the K, by implication, سُلْفٌ العَسْكَرِ, the former word like غُرَابٌ, whereas it is correctly like رَمَانٌ, The van of the army, as expl. in the K. (TA.)

سَالِفَةٌ [fem. of سَالِفٌ, q. v. — And hence, as a subst.,] The side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow [قَلْبٌ [in the CK erroneously قَلْبٌ] of the collar-bone: (S, K:) or the upper, or uppermost, part of the neck: (M:) or the side of the neck, (M, Mgh, TA,) from the place of suspension of the ear-ring to the حَاقِنَةُ [here meaning the pit of the collar-bone]: pl. سَوَالِفٌ. (M.) In the saying إِنَّهَا لَوَضَّاحَةُ السَّوَالِفِ [Verily she is fair in respect of the سَالِفَةُ], mentioned by Lh, the term سَالِفَةٌ is made applicable to every part thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Hodeybiyeh, لَأَقَاتِبَنَّهُمْ حَتَّى تَنْفِرَ سَالِفَتِي

i. e. [I will assuredly fight with them, or combat them,] until the side of my neck shall become separate from what is next to it: an allusion to death. (TA.) — And [hence, i. e.] by the application of the name of the place to that which occupies the place, †The locks of hair that are made to hang down upon the cheek [or rather upon the side of the fore part of the neck]: said by MF to be metonymical, or tropical. (TA.) — Also The fore part of the neck of a horse (K, TA) &c.: so in the O and L. (TA.)

سُلْفَةٌ بَيْنَهُمَا أُسْلُوفَةٌ Between them two is صِهْرٌ [i. e. affinity, app. by their having married to sisters: see سُلْفٌ]. (O, K.)

سُلْفٌ (S, M, O, L,) thus in some copies of the K, as in the S &c., but in other copies of the K, erroneously, سُلْفٌ (TA.) A woman that has attained the age of five and forty years, (S, M, O, K,) and the like: (S, M, O:) or i. q. نَصْفٌ [i. e. middle-aged, or forty-five years old, or fifty years old]: (M:) an epithet specially applied to a female. (S, O.) A poet says,

فِيهَا ثَلَاثٌ كَالدَّمِيِّ وَكَاعْبٍ وَمُسْلِفٍ

[Among them three females like the images of ivory, or of marble, &c., and one with swelling breasts, and one of middle age, &c.]. (S, M: in the O with إِلَى in the place of فِيهَا.)

مُسْلِفَةٌ An instrument with which land is made even, (S, M, O, K, TA,) of stone: A'Obeyd says, I think it is a stone made round [or cylindrical, i. e. a stone roller,] which is rolled upon the land to make it even. (TA.) [In the present day, applied to A harrow.]

أَرْضُ الْجَنَّةِ مُسْلُوفَةٌ, occurring in a trad., The ground of Paradise is made even: (As, T, S, O, TA:) said by As to be of the dial. of El-Yemen and Et-Táif: accord. to IAth, smooth and soft. (TA.)

سَلَقٌ

سَلَقٌ (S, K,) [aor. سَلَقَ,] inf. n. سَلَقٌ (TK,) He prostrated him on the back of his neck; (K;) or threw him down on his back; (S;) as also سَلَقَهُ, inf. n. سَلَقَةٌ. (S, K.) You say, طَعَنْتُهُ سَلَقَةً and سَلَقْتُهُ, i. e. [I thrust him, or pierced him, and] threw him down on his back. (S.) And سَلَقَانِي عَلَى قَفَايَ and سَلَقَانِي لِجَلَاوَةِ الْقَفَا He threw me down on my back: and so with ص; but more commonly with س. (TA, from a trad.) And سَلَقَهُ الطَّبِيبُ عَلَى ظَهْرِهِ The physician extended him on his back. (TA.) And سَلَقَهَا (S, Msb, K,) inf. n. as above, (TA,) He threw her down on the back of her neck [or on her back] for the purpose of compressing her; namely, his wife: (Msb:) or he spread her, and then compressed her; (S, K;) as also سَلَقَهَا; (S;) namely, a girl, or young woman. (K.) — He thrust him, or pierced him, (K, TA,) with a spear; (TK;) and pushed him, or repelled him; and dashed himself, or his body, against him; (TA;) and سَلَقَهُ signifies the same; (K, TA;) inf. n. سَلَقَةٌ: (TA:) [and he struck him, or

smote him; for the inf. n.] سَلَقَ signifies the act of striking, or smiting. (TA.) [Hence,] سَلَقَهُ بِالْكَلَامِ (S, K, TA.) aor. 2, (TA.) inf. n. سَلَقَ (S, TA.) † He hurt him, or displeased him, with speech; (S, K, TA.) spoke strongly, or severely, to him; (S, TA.) made him to hear that which he disliked, or hated, and did so much: (TA:) and سَلَقَهُ بِالسَّانَةِ † he said to him that which he disliked, or hated. (Mṣb.) سَلَقُواظِرَّ بِالْسِّنَةِ حَدَادًا in the Kur xxxiii. 19, means † They hurt you, or displease you, (Fr, Jel, TA,) by what they say, or bite you, (Fr, TA,) or are extravagant, or vehement, in speech to you, (AO, S, TA,) or smite you, (Bḍ, Jel,) with sharp tongues: (Fr, Bḍ, TA:) سَلَقٌ signifying the act of assaulting, and smiting, with force, with the hand, or arm, or † with the tongue: (Bḍ:) and the verb is also with ص; but this is not allowable in the reading [of the Kur]. (TA.)—You say also, سَلَقَتِ الْأَقْدَامُ وَالْحَوَافِرُ الطَّرِيقَ (TK,) inf. n. سَلَقَ (K,) The feet of men, and the hoofs of horses or the like, marked, or made marks upon, the road. (K, TK.)—And سَلَقَهُ He flayed him with a whip. (K.)—He galled it; namely, the back of his camel. (TA.)—He (a beast) abraded the inner side of his (the rider's) thigh. (TA.)—He peeled it off; namely, the flesh from the bone (عَنِ الْعَظْمِ); syn. اِنْتَحَاهُ; (O, K, TA;) he removed it therefrom. (TA.)—He removed its hair, (Mṣb, K,) and its fur, (K,) with hot water, (Mṣb, K,) leaving the traces thereof remaining; (K;) aor. 2, inf. n. سَلَقَ (Mṣb.)—He boiled it with fire: (K:) or he boiled it slightly: inf. n. as above. (TA.) You say, سَلَقْتُ الْبَقْلَ I boiled the herbs, or leguminous plants, with fire, slightly: (S:) or I boiled them with water merely: thus heard by Az from the Arabs: (Mṣb:) and in like manner, eggs, (S, Mṣb,) in their shells: so says Az. (Mṣb.) You say also, سَلَقْتُ شَيْئًا بِالسَّارِ [I cooked a thing with hot water]. (Lth, TA.) And سَلَقٌ is said of anything as meaning It was [boiled, i. e.] cooked with hot water (TA.)—سَلَقَ الْبُرْدُ التِّيَابَ The cold nipped, shrunk, shrivelled, or blasted, the herbage, or plants; syn. أَحْرَقَهُ [q. v.]. (K.)—سَلَقَ الْمَزَادَةَ (inf. n. as above, TA.) He oiled, or greased, the leathern water-bag: (S, K:) and in like manner, الْأُدِيمَ [the hide, or tanned hide]. (TA.) And سَلَقَ الْبَعِيرَ بِالسَّارِ (K, TA) He smeared the camel all over with tar: (K, TA:) from Ibn-'Abbād. (TA.)—سَلَقَ الْجَوَاقِيَّ aor. 2, (TA.) inf. n. سَلَقَ (S, TA.) He inserted one of the two loops of the [sack called] جَوَاقِيَّ into the other: (S, TA:) or سَلَقَ الْعُرْدَةَ فِي الْعُرْدَةِ he inserted the stick into the loop [of the جَوَاقِيَّ]; as also † اسَلَقَهُ: (K:) accord. to AHeyth, سَلَقٌ signifies the inserting the [stick called] شَطَاظٌ at once into the two loops of the [two sacks called] جَوَاقِيَّ when they are put and bound upon the camel. (TA.) [See also الْجَوَاقِيَّ.]—سَلَقَتْ أَفْوَاهُنَا مِنْ أَكْلِ وَرَقِ الشَّجَرِ—سَلَقَتْ الْحَائِطَ: see 5. Our mouths broke out with pimples, or small pustules, from the eating of the leaves of trees.

(TA. [See سَلَقَ.])—هَذِهِ سَلِقَتُهُ الَّتِي سَلَقَ عَلَيْهَا—سَلَقَهَا [This is his nature, to which he was constitutionally adapted or disposed]: said by Sb. (TA.)—سَلَقَ [intrans., aor. 2,] (S, K,) inf. n. سَلَقَ (TA.) He called out, cried out, or shouted; or did so vehemently; or with his utmost force: (S, K:) a dial. var. of سَلَقَ: (S:) he raised the voice: (Ibn-El-Mubarak, TA:) or he raised his voice on the occasion of the death of a man, or on the occasion of a calamity: (A'Obeyd, TA:) accord. to IDrd, the meaning [of the inf. n.] is a woman's slapping and scratching her face: but the first explanation is more correct. (TA.)—Also He ran. (K.) You say سَلَقَ سَلَقَةً He ran a run. (Ibn-'Abbād, O.)

4. اسَلَقَ, said of a man, His camel's back became white after the healing of galls. (TA.)—And He hunted, snared, or trapped, a she-wolf, (IAqr, K,) which is called سَلَقَةٌ. (IAqr.)—See also 1, in the latter half of the paragraph.

5: see Q. Q. 3. —سَلَقَ عَلَيَّ فَرَاثَهُ (IAqr, K, TA) ظَهَرًا لِبَطْنِ (IAqr, TA) He was, or became, restless, agitated, or in a state of commotion, upon his bed, by reason of anxiety or pain: (IAqr, K, TA:) but Az says that the verb known in this sense is with ص. (TA.)—سَلَقَ الْجِدَارَ (S, K,) or السَّائِقَ; and سَلَقَهُ, inf. n. سَلَقَ; (TA; [comp. the Chald. ܣܠܩ;]) He ascended, climbed, or scaled, the wall: (S, K, TA:) or سَلَقَ signifies the ascending a smooth wall: or it is like the سَلَقَ of the Messiah to Heaven. (TA.)

7. اسَلَقَ [app. signifies It was, or became, affected with what is termed سَلَقٌ; said of the tongue: and in like manner said of the eye: or,] said of the tongue, it was, or became, affected with an excoriation: and اسَلَقَ in the eye is a redness incident thereto. (TA.)

Q. Q. 1. سَلَقًا &c.: see 1, in five places.

Q. Q. 3. اسَلَقَ, of the measure اسَلَقَ, (S,) He lay, or slept, (نَامَ,) on his back; (Seer, S, O, K;) like اسَلَقَ [which belongs to art. لَقِيَ]; (O, K;) as also † سَلَقَ. (TA.)

سَلَقَ The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white; (K;) [like سَلَقَ] as also † سَلَقَ. (S, K.)—And The mark made by the [plaited thong called] نَسَعٌ upon the side of the camel, (K, TA,) or upon his belly, from which the fur becomes worn off; (TA;) and so † سَلَقَ: (S, K:) [is pl. of † the latter word, and] signifies the marks made by the feet of men and by the hoofs of horses or the like upon the road: (K, TA:) and to these the marks made by the [plaited thongs called] نَسَاعٌ upon the belly of the camel are likened. (TA.)

سَلَقَ [Bets; and particularly red garden-bets: so called in the present day; and also called سَلَقٌ and سَوْنَدِرٌ and سَوْنَدِرٌ: a certain plant, (S, Mṣb,) or herb (بَقْلَةٌ), (K,) that is eaten, (S,) well known; (Mṣb, K;) i. q. چغندر [or چغندر,

whence the vulgar name سَوْنَدِرٌ, and hence سَوْنَدِرٌ]; so says ISh; i. e. in Pers.; in some of the MSS. چغندر [a mistranscription for چغندر]; a plant having long leaves, and a root penetrating [deeply] into the earth, the leaves of which are tender, and are cooked: (TA:) it clears [the skin], acts as a dissolvent, and as a lenitive, and as an aperient, or a deobstruent; exhilarates, and is good for the نفوس [i. e. gout, or podagra,] and the joints: its expressed juice, when poured upon wine, converts it into vinegar after two hours; and when poured upon vinegar, converts it into wine after four hours; and the expressed juice of its root, used as an errhine, is an antidote to toothache and earache and hemicrania. (K.) [See also حَمَاضٌ, and حَمَاضٌ.] سَلَقُ الْبَاءِ and سَلَقُ الْهَاءِ, also, are the names of Two plants. (K.)—Also The he-wolf: (S, Mṣb, K:) and سَلَقَةٌ the she-wolf: (S, K:) or the latter signifies thus; but سَلَقٌ is not applied to the he-wolf: (K:) the pl. of سَلَقَةٌ is سَلَقَانٌ and سَلَقَانٌ: (JM, TA;) or these are pls. of سَلَقٌ; and the pl. of سَلَقَةٌ is سَلَقٌ and سَلَقٌ, (K,) or [rather] this last is a coll. gen. n. of which سَلَقَةٌ is the n. un. (Sb.) Hence the prov.; † سَلَقَةٌ مِنْ سَلَقَةٍ (JK, Meyd) i. e. More clamorous than a she-wolf: or it may mean more overpowering. (Meyd.)—And hence, (TA,) † سَلَقَةٌ is applied to a woman as meaning † Clamorous; or long-tongued and vehemently clamorous, (S, K, TA,) foul, evil, or lewd; (K, TA;) likened to the she-wolf in respect of her bad qualities: (TA:) pl. سَلَقَانٌ and سَلَقَانٌ. (K.)—سَلَقَةٌ also signifies A female lizard of the kind called ضَبٌّ, (JK,) or a female locust, (TA,) when she has laid her eggs. (JK, TA.)—Also A water-course, or channel in which water flows, (K, TA,) between two tracts of elevated, or elevated and rugged, ground: or, accord. to Az, an even, depressed tract of ground: (TA:) pl. سَلَقَانٌ (K) and سَلَقَاتٌ and سَلَقَاتٌ, which (i. e. the second and third of these pls.) are also said to be pls. of سَلَقٌ [q. v.]. (TA.)

سَلَقٌ An even plain: (S:) or a smooth, even, tract, of good soil: (O, K: [a meaning erroneously assigned in the CK to سَلَقَةٌ:]) or a depressed, even, plain, in which are no trees: (ISh:) or a low tract, or portion, of land, that produces herbage: (JK:) pl. [of mult.] سَلَقَانٌ (S, O, K) and سَلَقَانٌ (K) and [of pauc.] سَلَقَاتٌ (JK, O, K,) and سَلَقَاتٌ is also a pl. of سَلَقٌ, or of its pl. سَلَقَاتٌ, as is likewise سَلَقَاتٌ: (TA:) † سَلَقَاتٌ, also, with an augmentative م, signifies the same, and its pl. is سَلَقَاتٌ: (S:) or the pl. سَلَقَانٌ signifies meadows (رِيَاضٌ) in the higher parts of [tracts such as are termed] بَرَاقٌ [pl. of بَرَقَةٌ] and قَنَاقٌ [pl. of قَنَفٌ]. (Az, TA in art. رَوْضٌ.)—See also سَلَقٌ.

سَلَقَةٌ: see سَلَقٌ, in four places.

سَلَقَةٌ A certain mode of compressing, upon the back. (Ibn-'Abbād, K, TA.) [See 1.]

سَلَقٌ Pimples, or small pustules, that come

forth upon the root of the tongue: or a scaling in the roots of the teeth: (S, K:) sometimes it is in beasts (دَوَاب). (TA.) — And A thickness, or roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids: (K:) thus سَلَق of the eye is expl. in the "Kānoon." (TA.)

سَلِقُ What fall off [app. of the leaves] (S, K) from trees, (S,) or from shrubs, or small trees; (K:) or from trees which the cold has nipped, or blasted: or, accord. to Az, trees which heat, or cold, has nipped, or blasted: (TA:) pl. سَلَقٌ. (K.) — And What has dried up of [the plant called] شَبْرُق, (Ibn-'Abbād, K,) and become parched by the sun. (Ibn-'Abbād.) — Also Honey which the bees build up (Ibn-'Abbād, O, K) along the length of their hive, or habitation: (K:) or, accord. to the T, سَلِيقَةٌ signifies a certain thing which the bees fabricate in their hive, or habitation, lengthwise: (TA:) pl. سَلَقٌ. (K.) — Also The side of a road. (K.) The two sides of the road are called سَلِيقَا الطَّرِيقِ. (Ibn-'Abbād, O.)

سَلِيقَةٌ What is cooked with hot water (مَا سَلِقُ), of herbs, or leguminous plants, and the like: (K:) or, accord. to Az, what is cooked (مَا طَبَخَ) with water, of the herbs, or leguminous plants, of the [season called] رَجْع, and eaten in times of famine: pl. سَلَاتِقُ, which occurs in a trad., and, as some relate it, with ص. (TA.) — And Millet (ذُرَّة) bruised, (IAqr, IDrd, Z, K,) and dressed, (IAqr, IDrd, K,) by being cooked with milk: (IAqr:) or أَقَطُ [a preparation of dried curd] with which are mixed [plants called] طَرَائِثُ. (K.) — Accord. to Lth, (TA,) The place where the [plaited thong called] نَسَجُ comes forth [from the ropes that form the breast-girth], (O, K, TA,) in the side of the camel: said by him to be derived from the phrase سَلَقْتُ شَيْئًا بِالْمَاءِ الْحَارِّ because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَاتِقُ, signifies the strips of flesh between the two sides. (TA.) — See also سَلَقُ, in two places. — And see سَلِيقٌ. — And The nature, or natural disposition or constitution, (AZ, IAqr, S, K,) of a man. (IAqr, S.) See 1, in the last quarter of the paragraph. One says, إِنَّهُ لَكَرِيمٌ السَّلِيقَةَ Verily he is generous in respect of nature. (AZ.) [See also سَلِيقَةٌ.]

سَلَوِيٌّ [applied in the present day to A greyhound, and any hunting-dog;] a sort of dog: (MA:) and a sort of coat of mail: (TA:) سَلَوِيَّةٌ [as a coll. n.] is applied to certain coats of mail: (S, K:) and to certain dogs: so called in relation to سَلَوِيٌّ, [said by Freytag to be written in the K. سَلَوِيَّةٌ, but it is there said to be like صَبُور,] a town in El-Yemen; (S, MA, K:) or a town, or district, in the border of Armenia, (K,) called الأَلان [or لَان]: (TA:) or the coats of mail are so called in relation to the former

سَلَوِيٌّ; (so in a copy of the S;) and the dogs, in relation to سَلَوِيٌّ which is the city of الأَلان [or لَان]: (S, TA:) or both are so called in relation to سَلِيقَةٌ, a town in the Greek Empire, (IDrd as on the authority of Az, and K,) said by El-Mes'oodee to have been on the shore of [the province of] Antioch, remains of which still exist; (TA:) and if so, it is a rel. n. altered from its proper form. (K, TA.) — [It is also said in the TA to signify A sword: but a verse there cited, after Th, as an ex. of it in this sense, is mistranscribed, and casts doubt upon the orthography of the word, and upon this explanation.]

كَلَامٌ سَلِيقِيٌّ [Natural, or untaught, speech;] speech whereof the desinential syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping, or stumbling, in respect of grammar: (Lth, L, TA:) or the speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better. (L, TA.) And سَلِيقَةٌ [in like manner, the ة being affixed to the epithet سَلِيقِيٌّ to convert it into a subst.,] signifies The dialect in which the speaker thereof proceeds loosely, or freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness. (O, TA.) You say, فَلَانٌ يَتَكَلَّمُ بِالسَّلِيقَةِ, meaning Such a one speaks according to his nature, not from having learned. (S, K.) And فَلَانٌ يَقْرَأُ بِالسَّلِيقَةِ Such a one reads, or recites, according to the natural condition in which he has grown up, not as having been taught. (TA.)

سَلَوِيَّةٌ see سَلَوِيٌّ. — Also The sitting-place of the رِثَانُ [or captain] of a ship. (Ibn-'Abbād, O, K.)

سَلِيقِيٌّ see سَلِيقَةٌ, in three places.

سَلَاتِقُ see سَلَاتِقُ, in two places.

السَّلَاتِقُ A certain festival of the Christians; (K;) that of the Ascension of Jesus into Heaven: (TK:) derived from سَلَقَ الحَائِطُ [expl. above (see 5)]: said by IDrd to be a foreign word (أَعْجَبِي), and in one place said by him to be Syriac, arabicized. (TA.)

سَالِقَةٌ A woman raising her voice, on the occasion of a calamity, (K, TA,) or on the occasion of the death of any one: (TA:) or slapping her face: (K, TA:) thus says Ibn-El-Mubarak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ص. (TA.)

سَلَقُ see سَلَقُ: and see also art. سَلَقُ.

سَلِيقٌ Quick, or swift; a fem. epithet; (Ibn-'Abbād, O, K;) applied to a she-camel: (Ibn-'Abbād, O:) in the Tekmileh, سَلِيقٌ, which is a mistake: in the L, a she-camel having a penetrative energy in her pace. (TA.)

لَهَوَاتِ What is next to the لَهَوَاتِ [app. here

a pl. used as a sing., meaning the woula] of the mouth, internally: (Ibn-'Abbād, O, K:) or the upper parts of the interior of the mouth: (TA:) or the upper parts of the mouth, (M, TA,) those to which the tongue rises: thus applied, it is a pl. having no sing. (TA.)

سَلَاتِقٌ and سَلَاتِقٌ and سَلَاتِقٌ † An eloquent speaker or orator or preacher: (S, K, TA:) because of the vehemence of his voice and his speech. (S, TA.) And لِسَانٌ مَسَلِقٌ and سَلَاتِقٌ † A sharp, cutting, or eloquent, tongue. (TA.)

مَسَلِقٌ: see the next preceding paragraph.

مَسَلُوقَةٌ meaning A skinned fowl cooked [i. e. boiled] with water, by itself, [and also any boiled meat, is agreeable with a classical usage of the verb from which it is derived, but] is [said to be] a vulgar term. (TA.)

سلك

1. السَّلَكُ الطَّرِيقُ, (IAqr, MA, Mgb,) or المَكَانُ, (K,) aor. سَلَكْتُ, (Mgb, TA,) inf. n. سَلُوكٌ (MA, Mgb, K) and سَلَكٌ, (K, [but I doubt this latter's being correctly used as an inf. n. of the verb in the sense here immediately following,]) He travelled, (MA,) or went along in, (Mgb,) the road, (IAqr, MA, Mgb,) or the place: (K:) or السَّلَكُ المَكَانُ he entered into the place. (TK.) [In these and similar instances, it seems that the prep. فِي is suppressed, and the noun therefore put in the accus. case, as in دَخَلَ البَيْتَ &c.: for it is said that] سَلَكُ as meaning He entered (دَخَلَ) is intrans.: (Kull p. 206:) † اسلَكَ [likewise] has this meaning: (S:) † اسلَكَ as an intrans. verb [in the sense of سَلَكُ] is extr. (Mgb.) سَلَكٌ طَرِيقًا is also often used tropically, as meaning † He pursued a course of conduct or the like. — And فِيهِ السَّلَكُ الطَّرِيقُ, (IAqr, Mgb,) or المَكَانُ, and فِيهِ, (K,) [inf. n. سَلَكُ;] and اسلَكَهُ † يَا هُ, (Mgb, K,) this also is allowable, (IAqr, TA,) and فِيهِ, and عَلَيْهِ; (K;) He made him [to travel or] to go along in [or to enter] the road, (IAqr, Mgb,) or the place: (K:) and so سَلَكُ بِهِ الطَّرِيقُ: (Mgb:) and † اسلَكَهُ, inf. n. تَسْلِيكَ, signifies the same as سَلَكْتُ thus used, and] اسلَكَهُ. (TA.) And سَلَكْتُ الشَّيْءَ, (S, Mgb,) inf. n. سَلَكُ, (S,) I made the thing to enter, or I inserted it, or introduced it, into the thing: (S:) or I made the thing to go, or pass, through the thing: (Mgb:) and † اسلَكَتُهُ signifies the same. (S. [See an ex. of the latter verb in a verse of 'Abd-Menáf Ibn-Ribā El-Hudhalee, voce إِدَا; cited there and here also in the S.]) You say, سَلَكْتُ الخَيْطَ فِي الإِبْرَةِ He inserted the thread into the needle. (MA.) And سَلَكْتُ يَدَهُ فِي الجَيْبِ He inserted [his hand, or arm, into the opening at the neck and bosom of the shirt]; as also † اسلَكَهَا: (K:) and so into the skin for milk or water, and the like. (TA.) And it is said in the Qur [xxvi. 200], كَذَلِكَ سَلَكْنَاهُ فِي فُجُورِ الْمُجْرِمِينَ Thus we have caused it to enter [into the hearts of the sinners]. (S.) And in the same [xxxix. 22], فَسَلَكْنَاهُ يَتَابِعُ فِي الأَرْضِ [And

hath caused it to enter into springs in the earth]. (TA.)

3: see 1. — [In the present day, سلك signifies He cleared a passage or way. And He cleaned out a pipe for smoking. — And, from سلك, He wound thread upon a reel or into a skein.]

4: see 1, in four places.

7: see 1, second sentence.

سلك Thread, or string, (S, Mgh, K,) with which one sews: (K:) or upon which beads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed سبط: (S and Mgh in art. سبط:) [in the present day it signifies wire:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is سلكة: the pl. [of pauc.] of سلك is أسلاك and [of mult.] سلوك. (K.) — [Hence,] one says, هذا كلام رفيع السلك; This is speech, or language, [subtle; or] abstruse in its course, or tenour; i. e. خفي السلك. (TA.) — And أنت بمنجرد السلك, (AZ, TA in art. مجرد,) or بمنجرد السلك, (so in a copy of the A in that art.,) said to one who is shy, or bashful, † meaning [Thou art] not free from shyness in appearing [before others]: (AZ, TA in that art.): or † thou art not celebrated, or well-known. (A and TA in that art.) — Also The first of what is emitted by the she-camel [from her udder], before the لبأ [or biestings]. (Ibn-'Abbád, K.)

سلك The young one of the حجل [or part-ridge]; (S, K;) like سلخ: (S in art. سلخ:) or of the bird called قفا: (K:) fem. سلكة, (S, K,) and سلكانة, but the latter is rare: (K:) pl. سلكان, (S, K,) like صردان pl. of صرد (S) [and سلخان pl. of سلخ].

سلكة: see سلك.

سلكى [A thrust, or piercing thrust,] directed right towards the face. (S, K.) And أمر سلكى [An affair] rightly directed; (K, TA;) and so رأى [an opinion]: (TA:) or the former, [an affair] following one uniform course. (ISK, TA.) — In the saying of Keys Ibn-'Eyzarah,

- غداة تنادوا ثم قاموا فأجمعوا
- يقتل سلكى نيس فيها تنازع

he means [In the morning when they congregated, then arose and determined upon my slaughter] with a strong resolution in respect of which there was no contention. (TA.)

سلكوت, like جبروت [in measure], A certain bird. (K.)

سلكانة: see سلك.

مسلك [A place of passage of a man or beast and of anything:] a way, road, or path: pl. مسالك. (TA.) — [Hence,] مسلكا المرأة [The vagina and rectum of the woman]. (M in art. فيض. [See أفاض المرأة in that art.]) — [Hence,

also,] one says, خذ في مسالك الحق; [Enter thou upon the ways of truth]. (TA.) — See also سلك.

مسلكة A border (طرفة) slit from the side of a garment, or piece of cloth: (K:) so called because extended, like the سلك. (TA.)

مسلك Slender, or lean, (IDrd, K, TA,) in body; applied to a man and to a horse. (IDrd, TA.) And مسلك الذكور Sharp in the head of the penis: and so مسلك الذكر. (AA, TA.)

سلم

سلم 1. سلم, [aor. سلم,] inf. n. سلامة (S, M, A, Mgh, Mgh, K) and سلام (A, TA) and سلم and سلم, (Bd in xxxix. 30,) He was, or became, safe, or secure; or he escaped; (M, TA;) or he was, or became, free; (TA;) من الآفات [from evils of any kind], (S, Mgh,) or من الآفة [from evil of any kind], (K,) or من البلاء [from trial, or affliction], (A, TA,) or من الأمر [from the affair]: (M:) he (a traveller) was, or became, safe, secure, or free, from evils of any kind: (Mgh:) and سلم من العيب he was, or became, free from fault, defect, imperfection, blemish, or vice; syn. برئ. (Mgh in art. برأ.) [Hence,] one says, لا بدى تسلم ما كان, (ISk, S, K,*) meaning No, by God [or Him] who maketh thee to be in safety, (ISk, S, K,) [such and such things were not;] and to two persons لا بدى تسلمان, and to a pl. number لا بدى تسلمون, and to a female تسلمين, and to a pl. number [of females] تسلمن. (ISk, S, K,*) And لا أفعل ذلك بدى تسلم, meaning, I will not do that, by the Author (lit. Lord or Master) of thy safety; and in like manner, بدى تسلمان, and بدى تسلمون. (Sb, M. [See also ذو.]) And اذهب بدى تسلم, i. e. اذهب بسلامتك [Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] اذهبا بدى تسلمان. (S, K.) ذى is thus prefixed to a verb [as virtually governing it in the gen. case] like as آية is in an instance mentioned under this latter word; but these are two extr.

instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase اذهب بدى تسلم, meaning اذهب بسلامتك, (Akh, S:) it is not prefixed to any but this verb تسلم [and its variations as above mentioned]. (Sb, M, K.) — And hence, (Mgh,) one says also, سلمت له الضيعة, meaning [The landed estate] was, or became, free from participation to him; syn. خلصت. (Mgh, TA.) — سلمه, [app. سلمه, or perhaps سلمه, for some verbs of this measure are trans., as حسب and ورث] inf. n. سلم, [app. سلم, q. v. infra,] He made him a captive. (TA.) — سلمته الحية, (TA,) inf. n. سلم, (M, K, TA,) The serpent bit him: (M, K, TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) — سلم الجلد, aor. سلم, (S, K,) inf. n. سلم, (TA,)

He tanned the skin with قوط, i. e. leaves of] the سلم [or mimosa flava]. (S, K, TA.) — سلم الدلو, (M, K,) aor. سلم, inf. n. سلم, (M,) He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly. (M, K.)

2. سلمه (S, M, Mgh, K,) inf. n. تسليم, (K,) He (God) made him to be safe, secure, or free; saved, secured, or freed, him; (M, Mgh, TA;) من الآفات [from evils of any kind], (S, Mgh,) or من الآفة [from evil of any kind], (K,) or من الأمر [from the affair]. (M.) [Freytag assigns the same meaning to سلمه also, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] — [Hence,] التسليم is also syn. with السلام, (S, K, TA,) as meaning The saluting, or greeting, one with a prayer for his safety, or security, or freedom, from evils of any kind in his religion and in his person; and the interpretation thereof is [the expressing a desire for] التسليص; (Mbr, TA;) or the saluting, or greeting, one with a prayer for his life; or, by saying سلم عليك [q. v. infra, voce سلام]; syn. التسحية. (TA.) You say, سلم عليه [meaning He so saluted, or greeted, him]. (M, Mgh.) [This, when said of God, virtually means سلمه, i. e. He saved him; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, سلم عليه وسلم May God bless and save him. You say also, سلم عليه بالخلافة He saluted him with the acknowledgment of his being Khaleefeh; saying, سلم عليك يا أمير المؤمنين التسليمة signifies The salutation that is pronounced on finishing every two rek'ahs in prayer: (Har p. 180:) [and also that which is pronounced after the last rek'ah of each of the prayers (i. e. after the sunneh prayers and the fard alike), addressed to the two guardian and recording angels: (see my "Modern Egyptians," ch. iii., p. 78 of the 5th ed.): and سلم means He pronounced either of those salutations.] — [Hence also,] سلم إليه سلمه, (S, K,*) inf. n. as above; (K;) and سلم الشيء; (M;) He gave to him the thing; (S, M, K;) or delivered it to him: (M:) [he resigned it to him:] and سلم إليه الوديعة, (Mgh,) or سلم الوديعة لصاحبها, He delivered the deposit [to him, or] to its owner: (Mgh:) and سلم إلى الخياط سلمه إليه [i. e. He delivered the garment, or piece of cloth, to the tailor]. (Har p. 166.) — See also 4, in two places. — You say also, سلم السلم الأجير نفسه للمستأجر The hired man gave himself up, or gave authority over himself, to the hirer. (Mgh.) And سلمته وسلمته I left him in the power of him who desired to kill him or to wound him. (Ham p. 115.) And سلمته له لئلا يهلكه [He gave him up to destruction]: in this case with [the prep.] ل only. (Har p. 166.) And

الرجل **اسلم** (S, M, Mgh, K) or **العدو** (K), *He left, forsook, or deserted, (M, K,) the man, (S, M, Mgh, K) or the enemy; (K;) or abstained from aiding, or assisting, him; (S, M, Mgh, K;) and threw him into destruction. (IAth, TA.)* And **اسلمه** *He left him [to that bane which was in him: app. referring to the bite of a serpent, or any evil affection: see سلم, third sentence]. (S, M.)* — And **اسلم امره إلى الله** and **اسلمه**, both meaning the same, (S, Mgh, K, TA,) i. e. *He committed his case to God. (TA.)* — And **اسلم الدعوى** *He acknowledged the truth [or justice] of the claim, demand, or suit; [he conceded its truth or justice;] from الوديعة سلم الوديعة* *expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (Mgh.)* [Hence one says, **اسلم الله كذا** *He conceded that it was thus.*] — And **اسلم** signifies also [The assenting, or] the giving [one's] approval (S, K, TA) *unreservedly, (S,) to that which is ordained, or decreed, (S, K, TA,) by God; and the submitting to his commands; and the abstaining from offering opposition in the case in which it is not becoming [to do so]. (TA.)* You say, **اسلم الأمر** *He assented to the command of God: [or he gave his approval to it:] or he submitted to it; as also سلم. (MA.)*

3. **اسلمه** (M, Mgh, K) inf. n. **مسالمة** (S, M, Mgh) and **سلاّم** (M, Mgh) *He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: [implying mutual concession, or a compromise:] (S, M, Mgh, K) and سألما They made peace, or became at peace or reconciled, or they reconciled themselves, each with the other. (K.)*

4: see 2, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intrans. verb, an objective complement is app. understood. Thus, **أسلمت** is syn. with **أسلف** [as meaning *He paid in advance, or beforehand*]; (S, M, Mgh, Mgh, K) **التمن** [the price] being suppressed, though sometimes it is expressed; (Mgh;) as also **أسلم**; (M;) and **أسلمت**, as occurring in a trad., where it is said, **فلا من أسلمت في شيء فلا يضره** [Whoso pays in advance for a thing, he shall not turn it over, or transfer it, to another than him]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the saying, **اسلم في الطعام** (S) or **في البر** (Mgh) [He paid in advance for the wheat], and **في الشيء** [for the thing], as also **أسلم**. (M.) And hence the saying, **إذا أسلم صوفاً في ليد أو شعراً في مسج لم يجز** [If he give in advance wool for felt, or goats' hair for a garment, or piece, of hair-cloth, it will not be allowable]. (Mgh.) And so in the phrase, **أسلمت إليه** [I paid in advance to him]. (Mgh.) — Also [He resigned, or submitted, himself; نفسه being understood: or] he was, or became, resigned, or submissive; (M, K;)

and so **أسلمت**: (S, M, Mgh, K:) you say, **اسلم الله** [He resigned, or submitted, himself, or he was, or became, resigned, or submissive, to God: see also an ex. (before referred to) in the last sentence of the second paragraph: or he was, or became, sincere in his religion, or without hypocrisy, towards God: see سلمت]: (Mgh:) [or] **اسلم** signifies he entered into السلم, (S, Mgh, K) which here means **الإستسلام** [i. e. the state of resignation, or submission]. (S.) — And **He became a Muslim**; as also **أسلمت**; (M, K;) as in the saying, **كان كافراً ثم أسلم**, i. e. **أسلم** [He was an unbeliever, or a denier of the unity of God, &c.; then he became a Muslim]: (M:) or he entered [the pale, or communion, of] the religion of الإسلام. (S, Mgh, K) as a principle of the law of God is *The manifesting of humility or submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said: for this, the blood is to be spared, and one may demand the repelling of evil: (T, M:) and if there is therewith firm belief with the heart, it is الإيمان: (T:) this is the doctrine of Esh-Sháfi'ee; but the doctrine of Aboo-Haneefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine.] Th well and briefly says, الإسلام is with the tongue, and الإيمان is with the heart: and he says, in explaining verse 48 of ch. v. of the Kur, that every prophet has been sent with الإسلام, though the ordinances differ. (M.) — One says also, **أسلمت عنه**, meaning *I left it* [app. an affair, as in an explanation in the TK,] after I had been [engaged] in it. (Ibn-Buzurj, K.) And **اسلم** occurs intransitively in the saying, **كان راعياً غنم ثم أسلم**, meaning [He was a pastor of sheep, or goats; then] he left them. (M.) — [Freitag assigns to **اسلم** another signification "*Adscendere fecit* (vid. **أسلم**)," as from the Ham, p. 39: but this is app. a mistake, into which he has been led by a saying, there cited, of Zuheyr, which I read thus:*

هوئى الدنو أسلمها الرشاء

(meaning, *The descent, or as the descent, of the bucket that the well-rope has let go*): and by its being there said that "you should not prefer any reading of هوئى to that with damm, though it has been said otherwise:" whereas the correct reading is, in my opinion, هوئى, agreeably with what here follows:] Er-Riyáshee says, on the authority of AZ, that **الهبوى**, with fet-h, is downwards; and with damm, upwards; and he cites the saying above as an ex. of the word as meaning downwards. (TA in art. هوئى.)

5. **أسلمت** *He asserted, or declared, himself to be free from, or clear of, or quit of, it, or him. (M.)* — **أسلمت** is also syn. with **أسلم**, in two senses: see the latter, in two places. — And **أسلمت** signifies *He took it, or received it; namely, a thing given, or delivered. (S, M, Mgh, K.)*

6. **أسلموا** (M,) and **أسالما** (K,) inf. n. **تسالم**

(S,) *They, (M,) or they two, (K,) made peace, or became at peace or reconciled, (S, M, K,) one with another, (S, M,) or each with the other. (S, K.)* [See also 8.] — One says of a man, (M,) of a great, or frequent, liar, (TA,) **لا تسالم** *لا يتسالم خيلاه*, [for **تسالم**], (M,) or **لا يتسالم خيلاه**, [TA,] [+ *His two troops of horses will not agree in pace, each with the other;*] meaning [+ *his assertions will not be found to agree together; or] he will not say what is true, so that it may be accepted from him: for تسالمت, said of horses, means + they kept pace, one with another; (تسالمت [q. v.];) not exciting one another. (M, K, TA.)*

8. **أسلم** *He became at peace, or reconciled. (TA.)* Hence the saying, (TA,) **هو لا يتسالم على سخطه** *He will not become at peace, or reconciled, during his displeasure at a thing. (K, TA.)* [See also 6.] — **أسلم الزرع** *The seed-produce put forth its ears. (K.)* — **أسلم الحجر** *He touched, (S, K,) or reached, (Mgh,) the stone, [meaning the Black Stone of the Ka'beh,] by kissing, or with the hand: (S, Mgh, K:) or he wiped it, or stroked it, with the hand: (Mgh:) or he kissed the stone: or he embraced it: (M:) and أسلمت signifies the same; (M, K;) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (Mgh;) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being **اسلم**, (ISk, Mgh, K) because it is from **سلاّم** [pl. of **سليم**] signifying "stones," (ISk, S, M, Mgh, K) [in the Mgh, from **سليم** signifying "a stone," and in the Mgh the pl. of **سليم** is said to be **سلاّم**, like **كلام**,] accord. to Sb, who says that it does not denote the act of taking; (M;) or, accord. to Sb, it is from **السلاّم**, with fet-h, meaning "salutation," and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAqr, the original is with hemz, from **السلامة**, meaning **الاجتماع** ["the coming together," &c., because denoting contact]. (Mgh.) Abu-t-Tufeyl is related to have said, **رأيت رسول الله صلى الله عليه وسلم يطوف على راحلته يستلم بيحجبه ويقبل** [i. e. *I saw the Apostle of God (may God bless and save him) circuiting around the Ka'beh, upon his camel, touching the Black Stone with his hooked staff, and kissing the hooked staff*]. (TA.) The primary signification of **الإستسلام** is [said to be] *The wiping, or stroking, the سليم, i. e. the stone: afterwards it was used in relation to other things, and one said أسلمت يدها, meaning I stroked, or kissed, her hand. (Har pp. 30 and 31.)* — **أسلم الحف قدميه** means *The boot rendered his feet soft* [after he had been accustomed to walking barefoot]. (TA.)*

10: see 4, in the former half of the paragraph. — **أسلمت الطريق** *He went upon the middle of the road, not missing it. (K, TA.)* [In the CK, after **أسلمت الطريق**, for **أسلمت الطريق**, meaning **أسلمت الطريق**, is erroneously put **أسلمت**

الطريق assigning to سلم a meaning belonging to استسلم.)

Q. Q. 2. تَسَلَّمَ [from مُسَلِّمٌ] He named, or called, himself a Muslim; or he named himself Muslim; his name having before been Mohamad: (M, K;) mentioned by Er-Ru-asee. (M.)

سَلْمٌ: see the next paragraph, in six places. — Also A leathern bucket (دَوُو) having one عُرْوَةٌ [or loop-shaped handle], (T, S, M, K,) with which the waterer walks, like the buckets (دَوَاةٌ) of the attendants of the camels or other beasts upon which water is drawn or which carry water, (T, TA,) or like the دَوُو of the water-carriers: (S, K;) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, having one عُرْوَةٌ [or stick fixed across from one part of the brim to the opposite part, serving as a handle as well as to keep it from collapsing]: (TA:) of the masc. gender [whereas دَوُو is fem.]: (M:) pl. [of pauc.] أَسْلَمٌ and [of mult.] سَلَامٌ, (M, K,) and Lh mentions as its pl. أَسَالِمٌ, which is extr. [unless as a pl. pl., i. e. pl. of أَسْلَمٌ]. (M.)

سَلْمٌ Peace, or reconciliation; as also سَلْمٌ; (S, M, Mgh, K;) masc. and fem.; (S, Mgh, K;*) and سَلْمٌ and سَلَامٌ are like سَلْمٌ [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or سَلْمٌ signifies the making peace, or becoming at peace or reconciled, with another or others; (Ham p. 80;) as also سَلْمٌ; and both are sometimes fem. as being syn. with مَصَالِحَةٌ. (L voce جَمْعٌ, q. v.) In the saying of El-Aashah,

أَذَاقْتَهُمُ الْحَرْبَ أَنْفَاتِهَا
وَقَدْ تَكْرَهُ الْحَرْبَ بَعْدَ السَّلْمِ

[War made them, or has made them, to taste its draughts, and verily war is disliked after peace], he has transferred the vowel of the م to the ل, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like إِبِلٌ, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybiyeh, أَخَذَ ثَمَانِينَ مِنْ أَهْلِ مَكَّةَ سَلْمًا, or سَلْمًا, or سَلْمًا, accord. to different relations, meaning [He took forty of the people of Mekkeh] peaceably: thus expl. by El-Homeydee, in his "Ghareeb." (TA. [See also سَلْمٌ below.]) — Also i. q. سَلَامٌ, (S, K, TA,) as signifying Self-resignation, or submission; (TA; [and thus the latter is expl. in one place in the S;]) which is also a signification of سَلْمٌ: (S, M, K, TA:) and this is meant in the Kur [iv. 96], where it is said, وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَنْتَ مُؤْمِنًا, (Bd, TA,) or السَّلْمُ, as some read, (Bd,) [i. e. And say not ye to him who offers to you submission, Thou art not a believer:] or السَّلَامُ here means the salutation of الإسلام [by saying عَلَيْنِمْ السَّلَامُ]: (Bd, TA:*) or salutation, and submission by uttering the profession of الإسلام; and so السَّلْمُ: (Jel:) [or the latter here means, simply, salutation; and this is app. what is meant by its being

said that] السَّلْمُ is the subst. from التَّسْلِيمُ; (K;) [but accord. to SM,] this means the unreserved approval of what is decreed; and this is said to be meant by the reading السَّلْمُ mentioned above. (TA. — And [hence] السَّلْمُ signifies also الإسلام [as meaning The religion of the Muslims; because it is a religion of self-resignation, or submission: (S, K;) this is meant in the Kur [ii. 204], where it is said, ادْخُلُوا فِي السَّلْمِ كَافَّةً [Enter ye into the religion of El-Islam wholly]; (S, Bd, Jel;) and so السَّلْمُ, as some there read; (Bd, Jel;) or both there mean submission and obedience to God: (Bd:) [and] السَّلْمُ [also] has the former meaning. (M.) — Also, (S, M, K,) and سَلْمٌ, (M,) A man, (S, K, TA,) [and] a woman, (M,) who makes peace, or is at peace, with another; (S, M, K;) and in like manner, a company of men (قَوْمٌ). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, وَرَجُلًا سَلْمًا يَرْجُلُ, as some read, i. e. And a man who is at peace with respect to a man: (TA:) or سَلْمًا and سَلْمًا and سَلْمًا, three different readings, in the place of [the more common reading] سَلْمًا, are all inf. ns. of سَلِمَ, used as epithets [syn. with سَالِمًا], or لَمَّا is suppressed before them. (Bd.) You say, أَنَا سَلْمٌ لِمَنْ سَأَلَنِي [I am one who is at peace with respect to him who is at peace with me]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above,]

• أَنَائِلُ إِنْسِي سَلْمٌ • لِأَهْلِكَ فَاقْبَلِي سَلْمِي •

[O Ndileh, (نَائِلٌ being for نَائِلَةٌ, a woman's name, apocopated,) verily I am one who is at peace with respect to thy family, therefore accept thou my submission]. (TA. [It seems to be there indicated by the context that سلمى here means my peace, or reconciliation; which is less appropriate than the meaning that I have assigned to it.]])

سَلْمٌ: see سَلَامٌ: and see also سَلْمٌ, in seven places. — Also, in buying or selling, (Mgh,) the subst. from أَسْلَمَ فِي الشَّيْءِ and سَلِمَ signifying سَلْفٌ, (M,) i. q. سَلْفٌ; (S, Mgh, K;) i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T and TA in art. سَلْفٌ:) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment: (TA in that art.:) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S and O in that art., in explanation of سَلْفٌ:) but it is said in a trad. that the term سَلْمٌ as meaning سَلْفٌ was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) — And The making [one] captive. (K. [See 1, in the latter part of the paragraph.]) — And A captive; (K;) because he

submits himself. (TA.) One says, أَخَذَهُ سَلْمًا, (M, TA, [in the TK بالسَّلْمِ,]) He took him [a captive], (TA,) or made him captive, (M,) without war: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAgr, M, TA:) and thus El-Khattabee has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce سَلْمٌ. (TA.) — Also A sort of tree, (S, M, Mgh, K,) [the mimosa flava of Forskål, who writes its Arabic name in Italic characters syllem, and in Arabic characters سلميم, (Flora Aegypt. Arab., p. cxxiii.,)] a species (M) of the [kind of thorny trees called] عَصَاةٌ, (S, M, Mgh, Mgh, TA, [not عَصَاةٌ, as in the Lexicons of Golius and Freytag,]) the leaves whereof are the قُرْظُ, with which skin is tanned: (TA:) AHn says, its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow [fruit such as is termed] بَرْمَةٌ [n. un. of بَرْمٌ, see this word, and see also حَبْلَةٌ,] which is the sweetest of the بَرْمِ in odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that it has a yellow flower, containing a green grain (حَبَّةٌ خَضْرَاءٌ) [or this may mean a grain of a dark, or an ashy, dust-colour], of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond: (M:) the n. un. is with ة: (S, M, Mgh, Mgh, K;) and pl. أَسْلَامٌ, (M,) and سَلَامٌ is said by

IB to be pl. of the n. un., like as إِكْرَامٌ is of أَكْمَةٌ. (TA.) [Hence,] ذَاتُ أَسْلَامٍ A land (أَرْضٌ) that gives growth to the [trees called] سَلْمٌ. (K.) See also سَلْمَانٌ.

سَلْمٌ Stones; (S, M;) as also سَلَامٌ: (M:) and سَلْمَةٌ [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلْمَةٌ, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies a stone: (S, M, Mgh, Mgh:) [or] the pl. [or quasi-pl. n.] of سَلْمَةٌ in this sense is سَلَامٌ, like كَلَامٌ in measure: (Mgh:) or سَلْمَةٌ signifies stones; (K;) or hard stones; (TA;) and سَلَامٌ is its pl.: (K;) [said to be] so called because of their freedom (سَلَامَةٌ) from softness: (TA:) or this last signifies stones, the small thereof and the large; and they assign to it no sing.: (Ish, TA:) or سَلَامٌ [probably meaning سَلَامٌ] is a quasi-pl. n.: (Aboo-Kheyreh, TA:) and it is also said to be a name for any broad stone. (TA.) See also سَلْمَانٌ. A poet says, (namely, Bujeyr Ibn-Anameh, IB, TA,)

• يَرْمِي وَرَائِي بِأَمْسِهِمْ وَأَمْسِلِيه •

[He casts from behind me (i. e. defends me) with the arrow and the stone]: this [usage of رمى for ارمى] is of the dial. of [Teiyi and] Himyer. (S, TA.)

السَّلْمُ for السَّلْمُ: see سَلْمٌ, second sentence.

سَلْمَةٌ: see سَلْمٌ, in two places: and سَلْمَانٌ. — Also A woman soft, or tender, in the أَطْرَافِ [or fingers, or other extremities]. (K.) — And An old and weak she-camel. (IAgr, TA in art. سَد.)

سَلْمَى *A certain plant* (K, TA) which becomes green in the [season called] صَيْف [app. here meaning spring]. (TA.) — **أَبُو سَلْمَى** *The [species of lizard called] وَزَغ*: (K:) or, some say, [as is said in the M,] **أَبُو سَلْمَانَ**. (TA.) — See also the next paragraph. — [In the CK, by a mistranscription, a meaning belonging to **سَلْمَى** is assigned to **سَلْمَى**.]

السَّلْمَة, accord. to Aboo-Mis-hal, as meaning *The earth*, occurs in the prov., **أَنْفٌ فِي الْمَاءِ وَأَنْتَ فِي السَّلْمَاءِ** [A nose in the water and a rump on the earth]: and if this be correct, it may be derived from **سَلَام** [i. e. **سَلَامٌ**] meaning “stones:” and it may be originally **السَّلْمَى**, and lengthened for the sake of the rhyme. (Ham p. 214.) [But the reading commonly known is, **أَنْفٌ فِي السَّمَاءِ**, وَأَنْتَ فِي الْمَاءِ.]

هُوَ سَلْمَانٌ بَيْتَهُ *He is the special, or particular, friend of his [another's] house; one who mixes with him much*: from the saying of the Prophet, **سَلْمَانٌ مِّنَّا أَهْلُ الْبَيْتِ** [Solman is of us, the people of the house]; referring to Selman El-Farisee. (Har p. 472.) — **سَلْمَى**: see **سَلْمَى**. — Also *A species of the [black beetles called] جَعْلَان* [pl. of جَعَلٌ, q. v.]: (M:) or *i. q. جَعَلٌ*, (IAqr, K,) or **أَبُو جَعْرَان**, with fet-h [app. a mistake for kesr] to the ج: (Kr, TA:) or *the largest of the جَعْلَان*: or *a certain insect like the جَعَلٌ, having a pair of wings*: (TA:) or *the male of the [black beetles called] حَنَافِس* [pl. of حَنْفَسَةٌ, q. v.]. (IAqr, TA in art. فَرَسٌ.)

سَلْمَان or **سَلْمَان**, accord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is said, **كَانَ يُصَلِّي عِنْدَ سَلْمَانَ فِي طَرِيقِ مَكَّةَ** [He used to pray at certain selem-trees, or certain stones, in the road of Mekkeh]: each may be a pl. [or rather a quasi-pl. n.]; the former, of **سَلْمَةٌ**, the “tree so called;” the latter, of **سَلْمَةٌ**, “stones” [or a “stone:” but both of these explanations are strange]. (TA.)

سَلَامٌ (S, K, TA,) in its primary acceptance, (TA,) is *syn. with* **سَلَامَةٌ** (S, K, TA,) as is also **سَلْمٌ** (S, [so in one of my copies, but omitted in the other copy,]) and signifies *Safety, security, immunity, or freedom, from faults, defects, imperfections, blemishes, or vices*, (S,* [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a و before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) and *from evils of any kind*: (TA:) or [simply] *safety, security, immunity, or freedom*; as also **سَلَامَةٌ**: (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one-

[and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the **س**, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows]. (TA.) **سَلَامٌ عَلَيْكُمْ** is an announcement of the continuance of **سَلَامَةٌ** [or safety, &c.]: (Bd in xiii. 24:) [it may therefore be rendered *Safety, &c., be, or light and abide, on you*; or, generally, *peace be, or light and abide, on you*; for] it means *nothing disliked, or evil, shall befall you henceforth*: (Bd in xvi. 34:) and **سَلَامٌ عَلَيْكَ** [may be rendered in like manner; for it virtually] means *I will not do to thee anything that is disliked, or evil*; (Bd and Jel in xix. 48;) *nor say to thee henceforward what would annoy thee, or be disagreeable, or evil, to thee*. (Bd ibid.) It may also be [rendered *May safety, &c., or peace, be, or light and abide, on you*; as] a prayer for **سَلَامَةٌ**, to those to whom it is addressed, from the state in which they are at the time. (Bd in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write **سَلَامٌ عَلَيْكَ**, without the article **ال**; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwâq, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply **السَّلَامُ**, suppressing **عَلَيْكَ**].) In saluting the dead, one puts **عَلَيْكَ** first, saying, **عَلَيْكَ سَلَامٌ أَلَّهِ**. (Ham p. 367.) You also say, **لَا بِسَلَامَتِكَ مَا كَانَ كَذَا وَكَذَا** [No, by thy safety, such and such things were not]. (S.) **السَّلَامُ** is also a name of *God*, (S, M, Mqb, K,) [applied to Him in the Kur lix. 23, accord. to some for **ذُو السَّلَامَةِ**, i. e. **ذُو السَّلَامَةِ**] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being *the Author of Safety, Security, &c.*; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the beidding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making **سَلَامٌ** to be *syn. with* **سَالِمٌ**, which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. (TA.) **دَارُ السَّلَامِ** is an appellation of *Paradise*, (M, K,) [applied thereto in the Kur vi. 127 and x. 23,] as being *the abode of everlasting safety, or security*; (Zj, M, TA;) *the abode of safety, or security, from evils of any kind, from death and decrepitude and diseases* [&c.]: (TA:) or as being *the abode of God*. (M, TA.) — See also **سَلْمٌ**, in four places. — [As is there stated,] it signifies also *Salutation, or greeting*; (M, TA;) particularly the *salutation of the الإسلام* [by saying

سَلَامٌ عَلَيْكُمْ or **سَلَامٌ عَلَيْكَ**, expl. above]; (Bd in iv. 96;) a subst. (S, Mgh, Mqb, TA) from **سَلَّمَ** عَلَيْهِ (Mqb,) [i. e.] from **التَّسْلِيمُ**, (S, Mgh, TA,) like **كَلَامٌ** from **التَّكْلِيمُ**. (Mgh. [See S, third sentence.]) — In the saying in the Kur [xxv. 64], **وَإِذَا عَاظَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا** [And when the ignorant speak to them, they say, **سَلَامًا**], this last word signifies **تَسَلَّمَا**, (Sb, M,) or **تَسَلَّمَا مِنْكُمْ** [for **تَسَلَّمَا** *We declare ourselves to be clear, or quit, of you*], and **مُتَارِكَةٌ لَكُمْ** [for **مُتَارِكَةٌ** *we relinquish you*], (Bd,) [and means] *there shall be neither good nor evil between us* (Sb, M, Bd) *and you*: it is not the **سَلَام** that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at El-Medeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of **سَلَامٌ** when addressed to a Muslim by one not a Muslim is to be returned only by saying **وَعَلَيْكُمْ** or **وَعَلَيْكَ**:] or the meaning in xxv. 64 is, *they say a right saying, in which they are secure from harming and sinning*. (Bd.) Sb asserts that Aboo-Rabee'ah used to say, **إِذَا لَقَيْتَ أَتَسَلَّمُ مِنْكَ** [for **تَسَلَّمَا**], meaning **فَلَنَا فَقُلْ سَلَامًا**, i. e. *When thou meetest such a one, say, I declare myself to be clear, or quit, of thee*: and he says that some of them said **سَلَامٌ**, meaning *The case of me and thee is the [case of] being clear, or quit, each of the other; and the [case of] mutual relinquishing*. (M.) [It is usual, in the present day, to say, **أَفْعَلْ كَذَا وَالسَّلَامُ**, meaning *Do thou such a thing, and there will be an end of altercation between us*.] — See also **سَلِيمٌ**. — Also *A kind of trees*; (S, M, Mqb, K;) they assert that *they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called عَضَاهُ*: (AHn, M:) they are also called **سَلَامٌ**; (K;) or this is pl. of **سَلْمَةٌ** [n. un. of **سَلْمٌ**], which is of another kind; like as **إِكَامٌ** is pl. of **أَكْمَةٌ**: (IB, TA:) n. un. with **س**. (S, M.) **السَّلَامُ** was said to an Arab of the desert; and he replied, **الْجَنَابَاتُ عَلَيْكَ**; and being asked, “What is this reply?” he answered, “They are two bitter trees: thou hast put upon me one, so I have put upon thee the other.” (K.) — See also **سَلِيمٌ**, in two places.

سَلِيمٌ: see **سَلِيمٌ**, in two places: — and the paragraph here next preceding, last sentence but two.

سَلِيمٌ *i. q. سَالِمٌ*, (S, M, K,) which means *Safe, secure, or free, (Mqb,) from evils of any kind*; (K, Mqb, TA;) applied to a man: (M:) pl. **سَلِيمَاتٌ**; (M, K, TA;) in some copies of the K **سَلْمَى**, like **جَوْحَى** pl. of **جَوْحٌ**; (TA;) [but this is probably its pl. only when it is used in the sense of **جَوْحٌ** of the like, as seems to be the case from what follows.] Also, (M,) applied to a

heart: (S, M:) بِقَلْبٍ سَلِيمٍ, in the Qur xxvi. 89, means *With a heart free from unbelief*: (M, TA:) or, *divested of corruptness, or unsoundness*: (Er-Rághib, TA:) in the Qur xxxvii. 82, some say that it means *with a grieving, or sorrowful, heart*; from سَلِيمٍ in the sense here next following. (Bd.) — Also i. q. لَدَيْغٍ [meaning *Bitten by a serpent*]; (S, M, K;) as also سَلَامٌ (S, K) and مَسْلُومٌ: (K:) app., (S,) as implying a good omen, of safety; (S, M;) or because the person is left (مَسْلُومٌ) to that [bane] which is in him: (IAqr, S, M:) and sometimes it is metaphorically used as meaning † *wounded*: (M:) or it means *wounded, at the point of death*, (M, K,) as some say: (M:) pl. سَلْمَى. (M, and Ham p. 214.) — Also, (M, K,) of a horse, (M,) The part, of the hoof, that is between the شعر [or hair, or extremity of the skin, next the hoof], (M, TA,) or that is between the أمعر [q. v.], (K,) but the former is the right, (TA,) and the interior of the hoof. (M, K, TA.)

سَلَامَةٌ [the most usual inf. n. of سَلِمَ]: see سَلَامٌ, in three places. — Also n. un. of سَلَامٌ applied to a kind of trees [described above]. (S, K.)

سَلَامَى, a noun of the fem. gender, (Msb,) *A certain bone that is in the فرسن [q. v., here meaning foot] of the camel*: (S, K:) this is said by A'Obeyd to be the primary signification: (S:) or the سَلَامَى of the camel are the bones of the فرسن [or foot]: (M:) [for] سَلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is سَلَامِيَاتٌ: (S, M, K:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سَلَامِيَةٌ, signifying the أظفلة [q. v.] of [any of] the fingers: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مَخ [here meaning marrow or pulp and the like] remains in a camel when he has become emaciated are the سَلَامَى and eye; and when it has gone from these, he has none remaining: (S:) the pl. سَلَامِيَاتٌ, (S, TA,) or سَلَامَى, (M, Msb,) also signifies the bones of the أصابع, (S, M,) so says Kh, and Zj adds that they are also called the قَصَب, (Msb,) of the hand and of the foot; (M;) [i. e., of the fingers and of the toes; and this seems to be the most common meaning, in relation to a human being; namely, the phalanges of the fingers and of the toes;] that are between every two joints [and what are beyond the extreme joints] of the أصابع: accord. to Lth, the سَلَامَى are the bones of the أصابع [or fingers and toes] and the أشجع and the أكارع, and are hard and compact bones like كعاب [pl. of كَعَب]: (TA: [see the words that I have here left untranslated, for the senses in which they are here used are doubtful:]) accord. to IAqr, (M,) certain small bones, of the length of the إصبع [or finger], (M, K,) or nearly so, (M,) or less, (K,) of which there are four, or three, (M,) [or app., five, for the meaning here seems to be the metacarpal and metatarsal bones, to which the terms سَلَامَى and سَلَامِيَاتٌ are sometimes applied, (see أشجع and

مَشَطُ)] in the hand and in the foot, (K,) [i. e.] in each hand and foot: (M:) Ktr says that the عظام are the عُرُوق [app. a mistake for عظام i. e. bones] of the outer side of the hand and foot: (Msb:) سَلَامَى is also said to signify any small hollow bone: and any bone of a human being: and ISh says that in every horse are six سلاميات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سَلَامَى is applied to each of the pastern-bones and to the coffin-bone; these three corresponding to the phalanges of a human being: see فُص]: (TA:) it is not allowable to write سَلَامَى otherwise than with what is termed the short alif. (MF, TA.) — سَلَامَى, (M, K,) like سَلَامَى, (K, TA,) [in the CK like سَلَامَى, which is shown to be wrong by a verse cited in the M and TA,] signifies also The [south, or southerly, wind called] جنوب (M, K.)

سَلَامَانٌ *A kind of tree, (S, M, K,) growing in soft, or plain, tracts*: (M:) AZ says, it is like the آلاء, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذرة), except that it is smaller than the آلاء; tooth-sticks (مَسَاوِيك) are made from it; and its produce is like that of the آلاء; and it grows in the sands and the deserts: (TA in art. الآ:) n. un. with ة. (M.)

نَمَلٌ سَلِيمَانٌ *Red ants [lit. the ants of Solomon]*. (TA voce أَحْوَى, in art. حو.)

سَلْمٌ *A ladder, or a series of stairs or steps, syn. مَرْتَبَةٌ, (M, K,) and دَرَجَةٌ, (M,) or مَعْرَاجٌ, (Msb,) upon which one ascends*; (S, Mgh;) either of wood or of clay [&c.]: (Mgh:) said by Zj to be so called because it delivers thee (يُسَلِّمُكَ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (السَّلَامَةَ) by means of it: (Er-Rághib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هُوَ السَّلْمُ and هِيَ السَّلْمُ; (Mgh;) [and F says,] it is sometimes made masc.: (K:) pl. سَلَامِيمٌ (S, Mgh, K) and سَلَامِيمٌ, (K,) [which latter is the original, for] the سَلَامِيمُ in سَلَامِيمٌ is added by poetic license. (M, TA.) [Hence,] السَّلْمُ † *Certain stars, below [those called] العائنة, on the right of them*; (K;) as being likened to the سَلْمٌ [above-mentioned]. (TA.) — And The غُرُز [or stirrup of the camel's saddle] (S, K) is sometimes thus called [as being a means of mounting]. (S.) — And † *A means to a thing*; (K, TA;) because it leads to another thing like as does the سَلْمُ upon which one ascends. (TA.) — And السَّلْمُ is the name of *The horse of Zebban* (in the CK Zeiyán) *Ibn-Saiyár*. (K.)

سَلْمٌ: see سَلِيمٌ; and see سَلَامٌ, near the middle of the paragraph. [See also an ex. voce شَاجِبٌ.] — [Hence,] كَلِمَةٌ سَالِمَةٌ العَيْنَيْنِ † *A good word or expression or sentence*, (TA.) — The saying of J [in the S], (K,) in which he has followed

his maternal uncle El-Farábee, (TA,) that it signifies *The portion of skin between the eye and the nose, is a mistake*; (IB, K;) and his citation, as an authority, of the verse of 'Abd-Allah Ibn-'Omar (K) in which he says,

وَجِلْدَةٌ بَيْنَ الْعَيْنِ وَالْأَنْفِ سَالِمٌ

(TA,) is futile: (K:) for, as IB says, Sálím was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

أَسْلَمٌ [More, and most, safe or secure or free from evils of any kind]. You say, هَذَا أَسْلَمٌ مِنْ هَذَا [This is more safe &c. than this]: and هَذَا هَذَا [This is the most safe &c.]; and هَذَا السَّلْمَى. (Ham p. 214.) — And الإِسْلَامُ [app. الإِسْلَامُ] signifies, like الطَّبِي [i. e. الطَّبِي], *The leaves (خُوص) of the دُور [or Theban palm]*. (Ibn-Beytár, app. from AHn, cited by De Sacy in his Chrest. Arabe, 2nd ed., iii. 480.)

الإِسْلَامُ [inf. n. of 4, q. v. — It is the general term for *The religion of Mohámmad*: differing from الإِيْمَانُ, as shown above: see 4. — And hence, for أَهْلُ الإِسْلَامِ, or the like,] *The Muslims, collectively*. (M in art. بِيض, &c.)

إِسْلَامِيٌّ [Of, or relating to, الإِسْلَامُ as meaning *the religion of Mohámmad*. — And particularly] *A poet of the class next after the مُخْتَرَمُونَ and next before the مُؤَلَّفُونَ*. (Mx 49th نوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farezdaq, El-Akhtal, and Dhu-r-Rummeh, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mx ubi supra, and Ibn-Khillikán in art. حَجْرِيٌّ.) — *A word, or phrase, introduced, or used in a new sense, on the occasion of the promulgation and establishment of the religion of الإِسْلَامُ, by means of the Qur-án &c.* (Mx 20th نوع.)

الإِسْلِيمُ [The vena salvatella;] *a certain vein (S, M, K) in the hand, (M,) between the little finger and the finger next to this*: (S, K:) it occurs only [thus] in the dim. form. (M.)

وَلَجَعْنَا سَلْمٌ act. part. n. of 4 [q. v.]. (Msb.) *And make both of us self-resigned, or submissive, to Thee*: (Bd, Jel:) or, *sincere in religion, or without hypocrisy, towards Thee*; syn. مُخْلِصِينَ: (M, Bd:) and therefore سَلْمٌ is made trans. by means of ل. (M.) — [It commonly means *One who holds, or professes, the religion of الإِسْلَامُ*.] And one says, كَانَ كَافِرًا ثُمَّ هُوَ الْيَوْمَ سَلْمِيَّةٌ † [He was an unbeliever: then, to day, he has become a Muslim]. (M.)

سَلْمِيَّةٌ: see what next precedes.

المستلر is said to be used in the sense of المستلر in the saying of El-'Ajjaj,

بَيْنَ الصَّافِ وَالْغَمَةِ الْمَسْتَلِرِ

[Between Es-Safā and the Ka'abeh of which the Black Stone is touched with the hand, or kissed: see 8]. (M.)

مَسْتَلِرٌ: see مَسْلِمٌ. — Also A hide, or skin, tanned with قَرَطٌ, or leaves of] the سَلْمِ. (S, M.)

أَرْضٌ مَسْلُومَةٌ A land abounding with the trees called سَلْمٌ. (M, K.) — Suh says, on the authority of AHn, that مَسْلُومَةٌ is a name for A collection of سَلْمٌ; like مَشِيخَةٌ applied to "many elders, or men advanced in age." (TA.)

المستلر: see المسمر. — المسمر القدمين means A man soft, or tender, in the feet. (TA.)

سلب

Q. 4. اسلَّبَ, said of a horse running, He stretched himself forth; or extended, or elongated, himself: (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:]) or he pressed onward with a penetrative energy or force, or with sharpness of spirit. (TA.) Some hold that the ة in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

سَلَبٌ, sometimes pronounced with ص, (S, TA.) Long, or tall; (K, TA.) as an epithet of general application: (TA.) or a tall man: pl. مَلَابِهَةٌ. (K.) — Applied to a horse, Long-bodied: (S:) or, so applied, large, (K, TA.) and long, or tall, (TA.) and long in the bones; as also سَلَبَةٌ, (K, TA.) which is applied to the male: (TA:) and the former, likewise applied to a horse, that presses onward with a penetrative energy or force, or with sharpness of spirit: (TA:) or, so applied, large and long or tall: and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (ريح). (A.) — The fem. سَلَبَةٌ signifies Corpulent, or large in body; (K, TA.) not an epithet of commendation: (TA:) or, applied to a woman, it signifies tall or beautiful. (JK.) — And سَلَبٌ is the name of A certain dog. (K, TA.)

سَلَبَةٌ: see سَلَبٌ, in two places.

سَلَبٌ: see what follows.

سَلَابَةٌ and سَلَابٌ, each as a fem. epithet, (K, TA.) and each with kasr [to the س], (TA,) [but each in the CK is with fet-h,] Bold, daring, brave, or courageous. (K.)

سلو

1. سَلَوْتُ, (S, M, Mph, K,) first pers. سَلَوْتُ, (S, Mph,) aor. يَسْلُو, (Mph, K,) and يَسْلَا also, [or يَسْلَى,] though neither the second nor the third radical is a faucial letter; (Ham p. 568;) and سَلَا, (M, K,) aor. يَسْلُو; (K;) and سَلَى, first pers. سَلَوْتُ, (S, Mph,) aor. يَسْلَى;

(Mph;) or يَسْلَاهُ, (M, K,) aor. يَسْلَاهُ; (K;) and سَلَاهُ, first pers. سَلَيْتُهُ, aor. يَسْلِيهِ; (TA in art. سَلَى, on the authority of Esh-Shercebee;) inf. n. سَلُو, (S, M, Mph, K,) of the first, (S, Mph, TA,) and سَلُو, (M, K,) [app. of the second,] and سَلَوَانٌ, (M, MA, K,) of the first, as also سَلَوَةٌ, (MA,) or this last is a simple subst., (M, Mph, K,) and سَلَى, (S, M, MA, K,) of the third, (S,) or of the first, (MA,) and سَلَى [with kasr substituted for damm because of the kasr of the medial radical]; (M, TA;) He was, or became, forgetful, unmindful, or neglectful, (M, K, TA,) or diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) he endured with patience the loss, or want, of him, or it: (Mph:) he was, or became, content, or happy, without him, or it: (PS:) [or he experienced comfort, or consolation, for the loss, or want, of him, or it:] accord to AZ, سَلُو الْإِنْفِ عَنْ السَّلْوِ [or rather سَلُو الْإِنْفِ] signifies the familiar's being content, or happy, without the familiar: (Mph:) or السَّلْوُ [or سَلُو عَنْ شَيْءٍ] signifies the being content, or happy, without a thing. (Ham p. 408.) One says also, سَلَا عَنِ الْحُبِّ, meaning He was or became, free from love, or affection. (MA.) [And سَلَا عَنِ الْهَمِّ He was, or became, free from anxiety. See also 5.] — Also مَا سَلَيْتُ أَنْ أَقُولَ, meaning I did not forget, but neglected, to say that: and one does not say مَا سَلَيْتُ أَنْ أَقُولَهُ except as meaning I did not forget, but neglected, to say that. (AZ, TA.)

2. سَلَاهُ عَنْهُ, (M, TA,) inf. n. تَسْلِيَةٌ; (TA;) and اسلَاهُ عَنْهُ; (M, K;) He, or it, made him, or rendered him, forgetful, unmindful, or neglectful, (M, K, TA,) or made him to be diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) [made him to endure with patience the loss, or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it: see 1, first sentence:] and the former verb occurs, in a verse of Abou-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by عَنْ. (M, TA.) And one says also, سَلَانِي مِنْ هَمِّي, inf. n. as above; and اسلَانِي; meaning [He freed me from my anxiety; or] he removed from me my anxiety. (S.) And سَلَاهُ [alone] He, or it, [made him to be content, or happy; comforted, or consoled, him; or] freed him from grief [or anxiety]. (MA.)

4: see 2, in two places. — Also اسلَى الْقَوْمَ اسلَى القوم, or party, were, or became, secure, or safe, from the beast of prey. (K.)

5. سَلَاهُ عَنْهُ quasi-pass. of سَلَاهُ عَنْهُ (M) or of اسلَاهُ عَنْهُ (M, K) [and therefore signifying He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance, of him, or it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him, or it: or was comforted, or consoled, for the loss,

or want, of him, or it]: or تسلى signifies تَكَلَّفَ الشَّلْوَانُ [he affected the being forgetful, &c., of a person, or thing]: (Ham p. 408:) [he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself: and, like سَلَا, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] he became free from, or he relinquished, anxiety. (MA.) See also what next follows.

7. اسلَى عَنْهُ الْهَمُّ Anxiety becomes removed, or cleared away, from him; as also تسلى. (S.)

8: see art. سلى.

سَلَى or سَلَى: see art. سلى.

سَلْوَةٌ, (M, Mph, K,) as also سَلْوَةٌ, (M, K,) a subst. from سَلَا عَنْهُ (M, Mph, K) [as such signifying A state of forgetfulness, unmindfulness, or neglectfulness, or of diversion from remembrance, of a person or thing: patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want: accord. to the MA, the former is an inf. n.]. One says, سَلَوْتِي مِنْكَ سَلْوَةٌ and سَلَوْتَا Thou hast made me content, or happy, [or hast infused into me content, or happiness,] without thee [or in thine absence]. (As, S.) And هُوَ فِي سَلْوَةٍ مِنَ الْعَيْشِ He is in a state of life simple in its means or circumstances, unstraitened, or plentiful, and pleasant. (AZ, S.)

سَلْوَةٌ: see the next preceding paragraph.

سَلْوَى [accord. to those who make the alif to be a sign of the fem. gender] or سَلْوَى [accord. to those who make that letter to be one of quasi-coordination] A certain bird, (S, M, Mph, K,) [in the present day applied to the quail] i. q. سَمَانِي [which is also applied in the present day to the quail, (Ksh and Bd and Jel in ii. 54,) [or] white (?), resembling the سَمَانِي, (M,) or like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the سَمَانِي, quick in motion: accord. to Akh, the word is used as sing. and pl.: (Mph:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as دَقْلِي is [said to be] applied to one and to the pl. number: (S:) or the n. un. is سَلْوَةٌ; (M, K;) of which Lth cites as an ex. this saying, [in which بَلَلُهُ should be بَلَلَهَا]

عَمَا أَتَفَضَّ السَّلْوَةُ بَلَلَهُ الْفَطْرُ

[Like as shakes the seed which the rain has much wetted]. (TA.) — Also هَوَى; (S, M, K;) and so هَوَانَةٌ, with damm: (K:) the former is used in this sense by a poet, (S, M,) namely, Khálid Ibn-Zubeyr; and Zj says that Khálid has made a mistake, the word سَلْوَى signifying only a certain bird; but, accord. to AAF, (M,) — السَلْوَى signifies [also] Whatever renders thee forgetful, or content, or happy, in a case of privation; (كُلُّ مَا سَلَاكَ, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.)

سَلْوَانٌ A water which is drunk and which

renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or want: (Lh, M, K:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the woman: (Lh, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, K,*) whereupon his love dies: (K:) or rain-water poured upon a certain bead (حُرْزَة) called سَلْوَانَة, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (S:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (S, K,*) called by the physicians مَفْرِج: (S:) or a certain bead (حُرْزَة) for captivating, or fascinating, also called سَلْوَانَة, (Lh, M, K,) and سَلْوَانَة, (Sgh, K,) with which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or سَلْوَانَة signifies [or, accord. to the K, signifies also] a certain bead (حُرْزَة, M, K,) transparent, (M,) which, when one has buried it in the sand and then scraped the sand up from over it, is seen to be black, and is given [in water] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, K:*) or a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-beh says,

- تَوَاشَرَبُ السَّلْوَانَ مَا سَلَيْتَ
- مَا بِي غِنَى عِنْدِكَ وَإِنْ غَنَيْتَ

(S, M,*) and Nuṣayr Ibn-Abee-Nuṣayr, in answer to a question of Aṣ respecting the meaning of السلوان, said that it is a bead (حُرْزَة) which is bruised, or pulverized, [and upon which water is then poured,] the water of which occasions in the drinker thereof forgetfulness, or content, or happiness, in a case of privation: but Aṣ disallowed this, and said that it is an inf. n. of سَلَوْتُ, and that the meaning is لَوَاشَرَبُ السَّلْوَانِ [i. e. + Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from want of others]. (TA.) See also سَلْوَة.

سَلْوَانَة: see the next preceding paragraph.

سَلْوَانَة: see سَلَوَى — and see also سَلْوَانَ, in three places.

سَلَى, [said to be] like رَبَّى, [but it may be سَلَى, as there is no apparent cause for its being imperfectly decl.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA in art. سَلَى.)

سَالٍ [act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Har p. 41.)

مَجْبُونَة and مَبْخَلَة [a noun of the class of مَسْلُومَة and مَسْلُومَة, originally مَسْلُومَة]. One says, فِيهِ مَسْلُومَة عِنْدَ

الكَرْبِ [In him is a cause of forgetfulness of, or freedom from, anxieties]: like مَعْلَمَة [in form]. (TA.)

السَّلَى The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (يُسَلِّيه). (Ham p. 46.)

مَسْلَى [a noun of place from 5]. One says, مَا عَنْهُ مَسْلَى [There is not any place in which one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.)

سَلَى

1. سَلَى (M, K,) aor. ٤, (K,) inf. n. سَلَى, said of a ewe, or she-goat, [and of a she-camel,] Her secundine (سَلَاهَا) became disrupted [in her belly]. (M, K.) — سَلَاهَا, inf. n. سَلَى; (M;) or سَلَاهَا, inf. n. تَسَلَى; (S, K;) He pulled out or off, or removed from its place, her secundine (سَلَاهَا), namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And سَلَيْتُ النَّاقَةَ I drew [forth] the she-camel's secundine (سَلَاهَا) after the bringing forth without letting it fall (بَعْدَ الرَّحْمِ or الرَّحْمِ). (Lh, M.) — سَلَيْتُهُ a dial. var. of سَلَوْتُهُ, mentioned by Esh-Shereshee. (TA.) See 1 in art. سلو, first sentence.

2: see the preceding paragraph.

3. اسْتَلَّتْ She (a camel, TA, [or a ewe or goat,]) cast forth her secundine (سَلَاهَا). (K, TA.) — She (a ewe, or goat,) became fat. (K in art. سلو, and TA in the present art.) — اسْتَلَّتْ سَمْنًا [i. e. سَمْنًا] She collected سَمْن [or clarified butter]. (TA. [See also 3 in art. سَلَا.])

سَلَا or سَلَى [thus differently written, the former the more correct, unless the word be derived from السَلْوَة, as it is said to be in the Ham p. 656, but this is improbable,] The secundine; i. e. the skin, [or membrane,] (M, K,) or thin skin, (S,) in which is the fetus, or young, [in the womb,] (S, M, Mṣb, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed مَشِيمَة: (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. اسْلَاةٌ. (M, Mṣb, K.) [Hence,] one says, انْقَطَعَ السَّلَى فِي الْبَطْنِ [The secundine became disrupted in the belly]; (S, Meyd, K;) i. e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بَلَغَ السِّكِّينُ الْعَظْمَ, [The knife reached to the bone]. (S, K.) And هُوَ آكِلُ الْأَسْلَاءِ [He is the eater of secundines]; meaning he is low, base, vile, or sordid. (TA.) And وَقَعَ الْقَوْمُ فِي سَلَى جَمَلٍ [The people, or

party, fell into the like of the secundine of a he-camel]; meaning they fell into a difficult affair or case; (S, K,*) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no سَلَى. (S, Meyd.)

سَلِيَة A ewe, or she-goat, (S, K,) and a she-camel, (S,) whose secundine (سَلَاهَا) has become disrupted [in her belly]. (S, K.) — And A ewe, or she-goat, [or she-camel,] whose secundine (سَلَاهَا) has been pulled out or off, or removed from its place. (TA.)

سَلَى, [or سَلَى,] mentioned in this art. in the TA: see art. سلو.

1. سَلَى (S, Mṣb, K,) aor. ٤, inf. n. سَلَى, (Mṣb,) He put poison into it; [poisoned it; infected it with poison;] namely, food. (S, Mṣb, K.) And He gave him to drink poison. (S, K.) And هَامَتِ الْهَامَةُ [or venomous reptile or the like] emote him with its poison. (M.) — [Hence, perhaps, He suggested it, إِلَيْهِ to him: a signification mentioned by Freytag, but without any indication of the authority.] — [And, app., It perforated it; transpierced it; or pierced, or passed, through it: for it is said that] مَسَّرَ may be an inf. n. of the verb [signifying نَفَذَ], and may also signify a place of نُفُودٍ. (Mṣb.) — And, (K,) aor. ٤, (S, TA,) inf. n. سَرَسَر, (TA,) † He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (S, K, TA.) — Also, inf. n. سَرَسَر, i. q. سَرَسَر [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for سَدَدَهُ; for] you say, سَمِمْتُ الْقَارُورَةَ وَنَحْوَهَا, (S, K,*) inf. n. as above, (TA,) meaning سَدَدْتُ [i. e. I closed, stopped, or stopped up, the flask, or bottle, and the like]. (S, K,*) — Also, (M, K,) aor. ٤, inf. n. سَرَسَر, (TA,) i. q. أَصْلَحَهُ [He rectified it; or put it into a good, sound, right, or proper, state; &c.]; namely, a thing. (M, K.) And سَرَسَرْتَنِي سَرَسَرًا, (S, M,) or سَرَسَرْتَنِيهَا, (K,) aor. ٤, [for the verb is trans., الأمر being understood, or سَرَسَرْتَنِي meaning دَاتَ الْبَيْنِ,] (M,) inf. n. سَرَسَر, (S, M,) i. q. أَصْلَحَ [He rectified, or reformed, or amended, the circumstances subsisting between the people, or between them two; or he effected a rectification of affairs, or an agreement, a harmony, or a reconciliation, between the people, or between them two]. (S, M, K.) — And سَرَسَرْتُ الْوَدْعَ He strung the وَدْع [or cowries]; which, when strung, are termed سَرَسَرَة and سَرَسَرَة. (M.) — سَرَسَرْتَنِي, inf. n. سَرَسَر, signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, سَرَسَرْتَنِي He so appropriated the benefit, or bounty. (K.) And سَمِمْتُ التَّعْمَةَ The benefit, or bounty, was, or became, particular, peculiar, or special, as to its object: (S, K:) the verb being intrans. as well as trans. (K.) El-'Ajjāj says,

- هُوَ الَّذِي أَنْعَمَ نَفْسِي عَيْتَ
- عَلَى الَّذِينَ أَسْتَبُوا وَسَمَّتْ

(S,) or the latter hemistich is

عَلَى الْجِلَادِ رَبَّنَا وَسَمْتَ

(M,) [He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims, or upon the countries, namely, our Lord]: he means that it has reached all. (S.) — [And i. q. قَصَدَهُ:] you say, سَمَمْتُ سَمَكَ, i. e. قَصَدْتُ قَصْدَكَ [which means I tended, repaired, betook myself, or directed my course, towards thee; or I have tended, &c.: and also I pursued, or have pursued, thy way, or course, doing like thee]. (S.) — It was smitten by the wind called سَموم; applied to a plant; and in like manner to a man: see its part n., مَسْموم. And سَمَّ يَوْمَنَا, with damm [to the س], Our day was, or became, attended with the wind called سَموم. (S, K.)

2. سَموم signifies The making loops to the [girth called] وَضِين. (TA.) [You say, سَمَمَ He made loops to the وَضِين: see the pass. part n., below. And also He adorned the وَضِين with سَموم, i. e. strung cowries: see, again, the pass. part n.]

R. Q. 1. سَمَرَ He (a man) walked, or went along, gently. (IAar, TA.) And He (a fox) ran; [or ran in a certain manner;] inf. n. سَمَرَةٌ: (TK:) the latter signifies the running, (K,) or a sort of running, (M,) of the fox. (M, K.)

سَمٌ Poison, or venom; (PS, TK;) or deadly poison or venom; (KL;) or the poison, or venom, of the serpent; (MA;) a certain deadly thing, (S, M, Mṣb, K,) well known; (K;) as also سَمَرٌ, (S, M, Mṣb, K,) which is of the dial. of the people of El-'Āliyeh, (Yoo, Mṣb, TA,) and is said to be the most chaste; (MF, TA;) and سَمْرٌ, (Mṣb, K,) which is [said to be] of the dial. of Temeem, (Mṣb,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Temeem, (TA,) and this is the most common of the three: (Mṣb:) pl. سَمَارٌ (S, M, Mṣb, K) and سَمُورٌ: (S, Mṣb, K:) and سَمِيرٌ signifies the same, in the sing. sense. (ISK, K, TA.) [In some copies of the K, by a mistranscription (السمر والسمر) for (السمر والسمر) or سَمِرٌ or سَمِرٌ is made to be syn. with سَمِيرٌ as signifying "a fox." That the right reading is that which I have followed is shown in the TA by an ex., in which سَمِيرٌ is spoken of as drunk.] — [Hence,] سَمِرُ الْقَارِ Arsenic; [in like manner called by us ratsbane;] syn. الشُّكُّ, (K, TA,) i. e. الرَّهَجُ [which is a modern word for arsenic]. (TA.) [Also applied in the present day to The hyoscyamus muticus of Linn. (Delile's Floræ Egypt. Illustr., in the Descr. de l'Égypte, no. 242.)] — And سَمِرُ الْجَمَارِ The [tree called] دِفْلَى [q. v.]. (K.) — And سَمِرُ الشَّجَرِ The tree called مَاهِي زَهْرَةٌ [or مَاهِي زَهْرَةٌ], (K,) which latter appellation is Pers., meaning the same, [i. e. "fish-poison,"] (TA,) and also known by the name of البوصير: it is beneficial for pains of the joints,

and pain of the hip and the back, and the نَقْرَسُ [i. e. gout, or specially gout in the foot or feet]; but the only part of its tree that is beneficial is its لِحَاءُ [or bark]: (K, TA:) when somewhat thereof, (K, TA,) kneaded with leaven, (TA,) is put into a pool of water, it intoxicates the fish thereof, (K, TA,) so that they float upon the surface of the water: (TA:) and its leaves burn in lamps in lieu of wicks, (K, TA,) by reason of their oleaginous property. (TA.) — سَمْرٌ أَبْرَصٌ: see سَمَرٌ. — Also, and سَمْرٌ, (S, M, Mṣb, K,) and سَمْرٌ, (Mṣb, K,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] A perforation, bore, or hole, (S, M, Mṣb, K,) of anything; (M;) or such as is narrow; (TA;) for instance, (S, TA,) [the eye] of a needle; (S, Mṣb, TA;) as in the Kur vii. 38; [see جَمَلٌ]; and the hole of the nose, and of the ear: (TA:) pl. سَمُورٌ, (M,) سَمَارٌ, (Mṣb,) or both. (S, K.) The سَمُور and سَمَار of a human being are His mouth and his nostril and his ear, (S,) or his mouth and his nostrils and his ears; (K;) and the sing. is سَمْرٌ and سَمْرٌ: (S;) or the سَمُور of a human being, and of a horse or the like, are the clefts (مَشَاقِقُ) of the skin thereof. (M.) And the سَمُور of the horse are The thin portions of the hard bone, [extending] from the two sides of the nasal bone to the channels of the tears: sing. سَمْرٌ: (M:) or, as some say, (M,) the سَمَانِ, (S, M,) or the سَمْر, (K, [but this seems evidently to be a mistake for the dual,]) means two veins in the nose (أَنْفٌ, M, or خَشِيمَةٌ, S, K, [which latter often means the same as the former,]) of the horse: (S, M, K:) accord. to Lth, سَمُورٌ, as pl. of سَمْرٌ, signifies the channels of the tears of the horse: AO says that in the face of the horse are سَمُور; and the bareness of his سَمُور is approved, and is regarded as indicative of generous breed. (TA.) By the سَمُور of the horse are also meant Any bone [or rather bones] in which is marrow. (TA.) And the سَمُور of a sword are Notches therein, whether new or old. (TA.) — أَصَابَ سَمْرٌ [is app. from سَمْرٌ as signifying the "eye" of a needle, or the like, and] means † He hit, or attained, the object of his aim or pursuit: (M, K:) and in like manner, هُوَ بِصَيْرٍ بِسَمْرٍ حَاجِتُهُ [He is knowing, or skilful, in respect of the object of his aim or pursuit]. (M.) — [And hence, perhaps, though another derivation is asserted in what follows,] one says also, مَا لَهُ سَمْرٌ وَلَا حَمْرٌ غَيْرَكَ, (S, M,) meaning † He has no object in his mind except thee; syn. هَمْرٌ: (M:) and in like manner, مَا لَهُ سَمْرٌ وَلَا حَمْرٌ and سَمْرٌ وَلَا حَمْرٌ [alone]: or, accord. to Fr, it means he has not any who hopes for him: this is from سَمَمْتُ and سَمَمْتُ حَمْرَكَ and سَمَمْتُ حَمْرَكَ meaning سَمَمْتُ and سَمَمْتُ حَمْرَكَ and سَمَمْتُ حَمْرَكَ being the inf. ns., and سَمْرٌ and حَمْرٌ the simple subst.; and the meaning is, he has not any who seeks after him; i. e. he has no good in him for which he is to be sought after: (Meyd:) or it means he has neither little

nor much. (K and TA in art. حَمْرٌ.) — سَمْرٌ also signifies The loop (عُرْوَةٌ) of the [girth called] وَضِين: pl. سَمُورٌ. (TA. [See سَمِيرٌ.]) — And Anything like وَدَع [or cowries] brought forth from the sea, (S, K, TA,) and strung for ornament. (TA.) And also, (TA,) or سَمْرٌ and سَمْرَةٌ, (M,) Strung وَدَع [or cowries]: (M, TA:) pl. سَمُورٌ. (TA.)

سَمْرٌ: see the next preceding paragraph, in seven places.

سَمْرٌ: see سَمْرٌ, in two places.

سَمْرَةٌ The meatus of the vagina of a woman; (Aḡ, TA;) as also سَمَارٌ, [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from سَمَارٌ as signifying the "eyes" (عُيُوبُ) of the needle [or of needles]: or the rima of a woman, with the parts that are next to it of the haunch and of the borders of the vulva, i. e. of the labia majora. (TA.) — See also سَمْرَةٌ. — Also السَّمْرَةُ, (AA, TA,) or سَمْرَةُ الْقَلْبِ, (TA,) The heart, or cerebrum, of the palm-tree: pl. سَمَرٌ [app. سَمِيرٌ, or سَمِيرٌ]. (TA.)

سَمْرَةٌ: see سَمْرٌ, last sentence. — Also A mat, (Aḡn, M,) or a سَفْرَةٌ [q. v.], (K,) or a thing like a wide سَفْرَةٌ, (T, TA,) made, (Aḡn, M,) [i. e.] woven, (T, TA,) of خُوص [or leaves] (Aḡn, T, M, K) of the غُضْفُ [a tree resembling a dwarf-palm-tree]: (Aḡn, M:) it is spread beneath the palm-tree (T, K, TA) when the dates are cut off, (T, TA,) and upon it fall what become scattered (T, K, TA) of the dates: (T, TA:) pl. سَمَارٌ, (Aḡn, M, TA,) or سَمِيرٌ, (K,) or, as in the T, سَمُورٌ. (TA.) — See also سَمَارٌ, latter part, in two places.

سَمْرَةٌ The اِسْت [here app. meaning anus]; as also سَمْرَةٌ [q. v.]. (K.)

سَمَارٌ A sort of bird, (T, S, M,) less than the species called قَطَا, in make, (T, TA,) like the سَمَانِي [or quail]: (M, TA:) [accord. to explanations of سَمَامَةٌ in the MA, mountain-swallows: or, accord. to the same and Meyd, birds like swallows: accord. to Dmr, as stated by Golius, i. q. طير اباييل: but this is app. said in relation to an assertion of 'Āisheh, mentioned in art. اهل in the Mṣb, that the birds termed اباييل in the Kur cv. 3 were most like to swallows:] the word is a pl., (S,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with سَمْرٌ, (S, M,) pl. سَمَائِرٌ: (Meyd:) see سَمَائِرٌ. — And hence, as being likened thereto, A banner, an ensign, or a standard; syn. لَوَاؤُ: (M:) or so سَمَامَةٌ. (K.) — And [hence, also, perhaps, without س, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] A swift sho-camel: (S, IB, TA:) [pl. سَمَائِرٌ, mentioned by Freytag, from Reiske, as signifying swift sho-camels.] — Also, and سَمَارٌ and سَمَائِرٌ and سَمَائِرٌ and سَمَائِرٌ, applied to anything, [of men and of beasts &c.,] Light, active, or agile, and slender, and swift; (M, K;)

and so **سَمِيَّة** : (M : [thus there written ; not **سَمَامَة** nor **سَمَامَة**, though both of these are app. correct :]) or **سَمَامَة** and **سَمَامَانِي**, applied to a man, signify *light, or active, or agile, and swift, or quick* ; (S;) and **سَمَامَة** so applied, and **سَمِيَّة** and **سَمَامَة**, applied to a woman, signify *light, or active, or agile, and slender* : (TA :) or **سَمَامَة**, applied to a man, signifies [simply] *light, or active, or agile*. (K.)

سَمَامَة a pl. of **سَمَامَة** or **سَمَامَة** : (S, M, Mṣb, K:) — and also used as a sing. : see **سَمَامَة**. — [In one place, in the CK, erroneously put for **سَمَامَة** as syn. with **سَمَامَة**, q. v.]

سَمَامَة, of the fem. gender, (S,) *A hot wind*, (S, M, Mṣb, K,) or, as some say, *a cold wind*, (M, [perhaps a mistake occasioned by a misunderstanding of the phrase **سَمَامَة** **بَارِدَة**, expl. below,] *in the night or in the day*, (M,) or generally (K) *in the day*, (Mṣb, K,) but authorities differ respecting it, as has been shown voce **سَمَامَة** ; (Mṣb;) accord. to AO, it is *in the day*, and *sometimes in the night*; and the **سَمَامَة** is in the night, and sometimes in the day : (S:) but some say that the former is *in the night*, and the latter in the day : (Ibn-Es-Seed in the "Farḳ," TA :) [in the present day it is commonly applied to a *violent and intensely-hot wind, generally occurring in the spring or summer, in Egypt and the Egyptian deserts usually proceeding from the south-east or south-south-east, gradually darkening the air to a deep purple hue, whether or not (according to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but seldom lasting more than about a quarter of an hour or twenty minutes* :] the word is used as a subst. [i. e. alone], and also as an epithet [qualifying the subst. **سَمَامَة** : (M:) pl. **سَمَامَات**. (S, M, K.)

One says also **سَمَامَة** **بَارِدَة**, meaning *A سَمَامَة that is constant, continual, permanent, settled, or incessant*. (S and L in art. **سَمَامَة**.) [See also **سَمَامَة**.]

سَمَامَة : see **سَمَامَة**, in three places : — and see **سَمَامَة**. — Also *A certain feather*, (**سَمَامَة**, M, K, TA,) which is approved (K, TA) by the Arabs, (TA,) *in the neck of the horse*, (K,) *in the middle of the neck of the horse*, (M,) or *in the side of his neck*. (TA.) — And The **سَمَامَة** [or corporeal form or figure, or person,] (M, K,) of a man : (K:) or, as some say, (M, but accord. to the K "and") *the aspect*; (M, K;) as in the saying, **سَمَامَة** **هُوَ بَيْبِي السَّمَامَة** [He is beautiful, or pleasing, in aspect]. (TA.) — And *A portion standing up of ruined dwellings*. (K.)

سَمَامَة *A seller of سَمَامَة* [q. v.]; like **سَمَامَة** signifying a seller of **سَمَامَة**. (IKh, TA.)

سَمَامَة *A certain plant*. (K.) — [See **سَمَامَة** in art. **سَمَامَة**.]

سَمَامَة The decorations, or embellishments, (تَزَاوِيق) of a ceiling : so says IAḳ; and in like manner, Lḥ; and he says, I have not heard a

sing. of it. (TA.) [See also **سَمَامَة**, in art. **سَمَامَة**.]

سَمَامَة : see **سَمَامَة**, first sentence. — It is also an epithet, of which only the fem., with **سَمَامَة**, is mentioned : see **سَمَامَة**. — [Hence,] **سَمَامَة** and **سَمَامَة**, (M,) or **سَمَامَة** and **سَمَامَة**, (K, TA, [the latter erroneously written in the CK **سَمَامَة**,]) *The wolf*; (M, K;) because of his lightness, or activity, or agility : (M:) or **سَمَامَة** signifies *the wolf that is small in the body*. (M, K.) — And **سَمَامَة** *The fox*; (S, M, K;) as also **سَمَامَة** [without ال], (M,) and **سَمَامَة**. (K.)

سَمَامَة; and its fem., with **سَمَامَة**, last sentence, in three places. — Also, the former, and **سَمَامَة**, or the latter is a mistake, [ascribed in the K to J,] *Red ants* : n. un. with **سَمَامَة** : (K:) or **سَمَامَة** (M) and **سَمَامَة** (S, M) signify *a certain insect*, (M,) *a red ant*; (S, M;) as also **سَمَامَة** : (M:) accord. to Lth, *an insect of the form of the اكلة* [app. a mistranscription for **سَمَامَة**, i. e. ant], *of a red colour* : Az says, I have seen it in the desert, and it bites, or stings, painfully : (TA:) pl. **سَمَامَات**, (S, TA,) said by Aboo-Kheyreh to be *certain things found in El-Basrah, that bite vehemently, having longish heads, and the colours of which incline to redness*. (TA.) See **سَمَامَة** below.

سَمَامَة [Sesame; *sesamum orientale* of Linn.; applied in the present day to the plant and its grain:] *a well-known grain*; (Mṣb;) it is called in Pers. **سَمَامَة**; (MA, KL;) i. q. **سَمَامَة**, (M, K,) said by AHn to be abundant in the Sarāh (السَّوَادَة), and El-Yemen, and to be white; (M;) [by this is evidently here meant sesame, or the grain thereof, or both; though it also signifies the "fruit of the coriander;" for otherwise, the most commonly-known meaning of **سَمَامَة** would be unmentioned in the M;] *the grain of the حَلَل*; [i. e. the grain from which the oil called **سَمَامَة** is expressed;] (S, K; [by the author of the latter of which, this was evidently understood to be different from the **سَمَامَة**, which is mentioned by him after the description of properties here following;]) *it is glutinous, corruptive to the stomach and the mouth; but is rendered good by honey; and when it is digested, it fattens; and the washing of the hair with the water in which its leaves have been cooked lengthens and improves it: the wild sort thereof is known by the name of سَمَامَة*, (K, TA,) thus, with fet-ḥ to the ج and ب and ه, and sukoon to the ل and ن, [but written in the CK **سَمَامَة**,] a Pers. word, [originally **سَمَامَة**] arabicized; (TA;) *its action is nearly like that of the حَرَبَة* [or hellebore]; and sometimes from half a drachm to a drachm is administered to him who is affected with palsy, and he is cured thereby, (K, TA,) speedily; (TA;) but a drachm thereof is dangerous, (K, TA,) in a great degree. (TA.) — **سَمَامَة** **السَّمَامَة** **الهندية** : see **سَمَامَة**, in art. **سَمَامَة**. — Also The serpent :

(K, TA:) or a certain creeping thing resembling it. (TA.) — See also the next preceding paragraph, where it and its n. un. with **سَمَامَة** are mentioned.

سَمَامَة : see **سَمَامَة**.
سَمَامَة : see **سَمَامَة**, in two places.
سَمَامَة : see **سَمَامَة**, in two places : — and see also **سَمَامَة**, likewise in two places.

سَمَامَة *A species of bird*, (M, K,) resembling the swallow; [but see what follows;] thus expl. by Th, who has not mentioned any sing. thereof; (M;) and Lḥ adds that *its eggs are unattainable* : (TA:) so in the prov., **سَمَامَة** **يَبِيضُ السَّمَامَة** [Thou hast imposed upon me the task of procuring the eggs of the سَمَامَة]; (M;) applied in the case of a man's being asked for that which he will not find, and which will not be : (TA:) or **سَمَامَة** is here pl. of **سَمَامَة** [i. e. **سَمَامَة** or **سَمَامَة**], and means *the red ants* : thus some relate the prov. : but others say, **سَمَامَة**, pl. of **سَمَامَة**, [n. un. of **سَمَامَة**,] which means *a species of bird like the swallow, the eggs of which are unattainable*. (Meyd. [By Freytag, **سَمَامَة** is erroneously said, as on the authority of Meyd, to be pl. of **سَمَامَة** in this sense.]) In [some of] the copies of the K, **سَمَامَة** is here erroneously put for **سَمَامَة**. (TA.)

سَمَامَة : see **سَمَامَة** : — and see also **سَمَامَة**.

سَمَامَة [act. part. n. of **سَمَامَة**; as such signifying *Poisoning, or infecting with poison*. **سَمَامَة**, as an act. part. n. [in the fem. form because applied to things of the fem. gender (such as the عَقْرَب &c.), and to such as are denoted by gen. na., which are used in a pl. sense], (Mṣb,) *Such as is, or are, venomous* (S, Mṣb, K) of animals, (K,) or of creeping things, [and insects,] *but of which the venom does not kill; as the scorpion, and the hornet* : (Mṣb:) and such things (Sh, Mṣb) and the like thereof (Sh) are termed **سَمَامَات**, (Sh, Mṣb,) which is the pl. of **سَمَامَة**. (Mṣb.) — [And hence,] **سَمَامَة** (S, M, Mgh, K) and **سَمَامَة**, as one word, (S and Mṣb in art. **سَمَامَة**, and the latter in the present art. also,) and **سَمَامَة**, (K,) *A species of the [lizard called] وَزَغ* : (M:) or *such as are large, of the وَزَغ* : (A in art. **سَمَامَة**, and Mṣb) or [one] of the large [sorts] of the وَزَغ : (S, Mgh, K;) also called **سَمَامَة** : (TA, from a trad. :) [see more in art. **سَمَامَة** :] applied to the male and the female : (Zj, Mṣb:) dual **سَمَامَات**; (TA;) and pl. **سَمَامَات**. (M, Mgh, TA.) — And **سَمَامَة** [as though meaning "a poisoning day"] (M, K) and **سَمَامَة**, (IAḳ, M, K,) the latter rare, (M,) [and anomalous, being from **سَمَامَة**,] and **سَمَامَة**, (S, M, K,) *A day attended with the wind called سَمَامَة*. (S, M, K.) — [**سَمَامَة** is also fem. of **سَمَامَة** as part. n. of the intrans. verb **سَمَامَة** signifying "it was, or became, particular,

peculiar, or special." And hence,] السَّامَةُ signifies also †The حَاصَّة [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, familiars, or the like] (S, M, IATH, K, TA) of a man; (IATH, TA;) and †السَّيَّةُ, pl. سَمِيرٌ, signifies the same; (M;) and so †السَّيَّةُ, like as البَعِيَّةُ signifies العَامَّةُ: (IAAF, TA:) or †السَّيَّةُ signifies the relations, syn. القَرَابَةُ; (K;) or the particular, or choice, relations: (TA:) and †السَّيَّةُ أَهْلُ signifies the relations; syn. الأَقْرَابُ; (M;) or the حَاصَّة [expl. above], (El-Umawee, S, K,) and the relations. (K.) One says, كَيْفَ السَّامَةُ وَالْعَامَّةُ †[How are the people of distinction, &c., and the common people, or people in general?]. (S.) And عَرَفَهُ السَّامَةُ وَالْعَامَّةُ †[The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.)

سَامَةٌ [fem. of سَامٌ: see the latter in several places]. — السَّامَةُ also signifies Death: (M, K:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامِرُ, [belonging to art. سَوْمُ,] without tesbdeed (M, TA) to the م, and without ة. (TA.)

أَسْرٌ A nose narrow (K, TA) and fat (TA) in the nostrils. (K, TA.)

مَسْرٌ A place of perforation, of transpiercing, or of passing through: pl. مَسَامِرٌ. (Msb.) [Hence,] مَسَامِرُ الجَسَدِ (S, K) or البَدَنِ (Msb) The perforations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass forth: (Msb:) المَسَامِرُ [thus] applied to the مَنَافِذُ [of the body] is a term of the physicians. (Mgh.)

مَسِيرٌ: see سَامِرٌ.

مَسِيرٌ One who eats what he is able to eat. (K.)

أَهْلُ الْمَسِيَّةِ and الْمَسِيَّةُ: see سَامِرٌ.

مَسْمُومٌ, applied to a [girth such as is called] عَرِيٌّ, Having three سُمُومٌ, i. e. loops (عَرِيٌّ) [attached to it]. (TA.) And also, thus applied, Adorned with سُمُومٌ, i. e. strung covries. (TA.)

مَسْمُومٌ [Poisoned; infected with poison;] having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) — Also Smitten by the wind called سَمُومٌ; applied to a plant; and in like manner to a man. (TA.) See also سَامِرٌ.

سَمِتٌ

1. سَمِتٌ [as an inf. n.] is syn. with قَصْدٌ [in an intrans. sense], (S, Msb,) and هَدَى [in the sense of وَشَّادٌ], and اسْتِقَامَةٌ: (Msb:) or حَسُنْ نَحْوٌ: (M, K:) you say, سَمِتَ, aor. ٢, (S, M, K,) and ٣, (K,) or in this case the former only, (TA,) inf. n. سَمِتٌ, (M, TA,) He pursued a right course; syn. قَصْدٌ: (S, TA:) or †he followed a good direction (M, K, TA) in the way

of religion [&c.]. (TA.) Accord. to Khálid Ibn-Dabbeh, it signifies †The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Kays, says,

سَوْفَ تَجُوبِينَ بِغَيْرِ نَعْتٍ

تَعَسَّفًا أَوْ هَكَذَا بِالسَّمِتِ

i. e. [Thou shalt traverse (addressing a woman), or, more probably, ye shall traverse (addressing camels or other beasts), a land without a description], journeying without any sign of the way and without any track [for guidance], such being the meaning of تَعَسَّفًا, or thus, pursuing a right course, السَّمِتُ meaning القَصْدُ. (TA.) Accord. to Sh, السَّمِتُ signifies The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) — السَّمِتُ also signifies The road's having a right, or direct, tendency: (M:) or [سَمِتُ الشَّيْءِ] signifies قَصْدُ الشَّيْءِ [i. e. The thing's having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, سَمِتَ الشَّيْءِ as well as سَمِتَ نَحْوَهُ, meaning قَصْدَهُ: it is تَسَمَّتَهُ that (like سَمِتَ نَحْوَهُ) signifies قَصْدَهُ; not سَمِتَهُ, for سَمِتٌ is always intrans.] — Also The journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not upon a [known] road. (TA.) A poet says,

لَيْسَ بِهَا رِيحٌ لِسَمِتِ السَّامِتِ

[There is not, or was not, in it, a road of any kind (see رِيحٌ) for the journeying by opinion and conjecture of him who so journeys]. (S, TA.) — And The pursuing a course, or direction, [of any kind,] and [particularly] †in religion and in worldly affairs. (TA.) You say, هُوَ يَسْمِتُ سَمِتَهُ †He pursues his [another's] way, or course, doing as he [the latter] does. (TA.) [سَمِتَهُ is here an absolute (not an objective) complement of يَسْمِتُ; like سَمِرَهُ in the phrase هُوَ يَسْمِرُ سَمِرَهُ. See also سَمِتٌ below.] — Also سَمِتَ, aor. ٢, inf. n. سَمِتٌ, †He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) — And سَمِتَ لِهَرَمٍ, aor. ٣, (Fr, K,) inf. n. سَمِتٌ, (Fr, TA,) †He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

2. تَسَمِتٌ The heeping to the سَمِتُ [i. e. road, &c.]. (K.) It is said in a trad., فَانطَلَقْتُ لَا أَدْرِي مَا تَطَلَّقْتُ إِلَّا أَدْرِي, meaning [And I departed, not knowing whither I should go, but] I hept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) — Also †The mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of the name of God, [like تَسْمِيَةٌ, inf. n. of سَمَى,]

(TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says, سَمِتَ عَلَيَّ العَامِرُ †He mentioned the name of God upon, or over, the food. (TK.) — And سَمِتَ لَهُ and عَلَيْهِ, inf. n. تَسَمِيَةٌ, †He prayed for what was good for him; prayed for a blessing upon him; as also سَمِتَ. (L and TA in art. سَمِتٌ, q. v.)

In a trad. respecting eating, it is said, سَمُوا اللّٰهَ سَمُوا اللّٰهَ, meaning †[Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together, (see 2 in arts. سَمُو and دَنُو) and,] when ye have ended, invoke a blessing upon him at whose abode or table ye have eaten. (TA.) — التَّسْمِيَةُ also signifies, (M, K,) or تَسْمِيَةُ العَاطِسِ, (S, Msb,) †The praying for the sneezer; (M, Msb, K;) saying, هَذَاكَ اللّٰهَ إِلَى السَّمِتِ [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or the saying to him, اللّٰهُ يَرْحَمُكَ اللّٰهُ [May God have mercy on thee]: (Th, S, M:) or التَّسْمِيَةُ signifies the saying بَارَكَ اللّٰهُ فَيْدُكَ [May God bless thee]: (ISh, TA:) it is with س and with ش: (S, M, Msb:) one says سَمِتَهُ, (T, M, Msb,) i. e. سَمِتَ العَاطِسِ, meaning He prayed for the sneezer, [saying as above,] (A,) and شَمِتَهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from السَمِتُ signifying القَصْدُ, (S, M, Msb,) and البَحْجَةُ, and الاستِقَامَةُ, (Msb,) and الهدى, (S,) or الطَّرِيقُ; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الْحَمْدُ لِلّٰهِ [Praise be to God]; and he who prays for him (الَّذِي يُسْمِتُهُ) [or يُسْمِتُهُ], يَرْحَمُكَ اللّٰهُ, and let him [i. e. the sneezer] say [in reply], وَيُضِلِّحُ بِالْكَفْرِ, [May God direct you aright, and render good your state, or condition, or case]. (Har p. 250.)

3. سَامَتَهُ, inf. n. مَسَامَتَةٌ, He, or it, faced, or fronted, or was opposite to or over against, him, or it. (Msb, TA.)

5. تَسَمِتَ لَهُ, (As, S, A, TA,) [and] تَسَمِتَ لِهَرَمٍ, (M,) He directed himself, or his course, or aim, to, or towards, him, or it; syn. قَصْدَهُ, (S, M,) or قَصْدُ نَحْوِهِ, and تَعَمُّدُهُ. (As, A, TA.)

سَمِتٌ inf. n. of 1 [q. v.]. (M, TA.) — Also A road, or way; syn. طَرِيقٌ, (S, M, A, Mgh, Msb, K,) and مَسْجِدَةٌ, (Th, S,) and نَحْوٌ: (A:) [pl. سَمُوتٌ.] One says, كَبِّرْ هَذَا السَّمِتَ Keep thou to this road, or way. (TA.) — And [hence,] †The way, or course, that one pursues in his religion and his worldly affairs: (TA:) †a way, mode, or manner, of acting or conduct or the like: (S, TA:) †the mode, or manner, [of life,] syn. هَيْئَةٌ, (S, A, Mgh, Msb, K, TA,) of good people, (S, A, Mgh, K, TA,) in respect of religion, not in

respect of goodness of person : (TA:) a metaphorical meaning, from the same word as signifying "a road," or "way." (Mgh.) One says, **هُوَ خَيْرٌ مِنَ السَّبِيحِ** + *Verily he is good in respect of the way, or course, that he pursues in his religion and his worldly affairs:* (TA:) or **هُوَ خَيْرٌ مِنَ السَّبِيحِ** means † *he is good in his هَيْئَةُ [i. e., as here used, mode, or manner, of life].* (Mgh.) And **هُوَ خَيْرٌ مِنَ السَّبِيحِ** † *How good is his way, mode, or manner, of acting or conduct or the like!* (S, A, Mgh, TA.) — [Hence,] † *Gravity, staidness, steadiness, sedateness, or calmness.* (Mgh.) — **السَّبِيحُ** also signifies *The region, or quarter, to which, or towards which, the course, or aim, is directed.* (M.) — [And hence, *The bearing, or direction, of an object by the compass. And more particularly, The azimuth.* — And **الرَّاسُ السَّبِيحُ** *The zenith; or vertical point in the heavens.* ("Zenit" appears to have been, as Golius observes, a mistranscription for "zemt," or "semt.") — **السَّبِيحُ** *The path of the sun; the ecliptic:* from **سَبِيحٌ** signifying "a road," or "way." — **السَّبِيحَةُ** *The equinoctial colure.* And **السَّبِيحَةُ** *The solstitial colure.*

سَامِتٌ [part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

لَا تُحَدِّثُ † Any one praying, or who prays, for what is good, (S and TA in art. **سَمِيحٌ**) [for any one]; (TA in that art.) as also **مُسَمِّحٌ**: (S and TA in that art.) any one praying, or who prays, for a return to the right, or good, way, and continuance therein. (Mgh.)

تَسَمَيْتُ *The part of the sandal that is below its مَخَصْرٌ [or narrow part, more commonly called its خَصْرٌ, extending thence] to its extremity.* (K.)

سَجَّ

سَجَّ, [aor. **سَجَّ**,] inf. n. **سَجَاةٌ** (S, O, Mgh, K) and **سَجَاةٌ**; (L, TA) and **سَجَّ**, [aor. **سَجَّ**,] (Lh, TA, and so in a copy of the A.) inf. n. **سَجَاةٌ**; (A;) *It (a thing, S, O, Mgh) was, or became, foul, unseemly, or ugly;* (S, A, O, Mgh, K;) or devoid of beauty. (A, L, Mgh.)

سَجَّ, (A, O, L, Mgh, K) inf. n. **سَجَّجَ**, (O, K,) *He, or it, rendered it foul, unseemly, or ugly;* (O, Mgh, K;) or devoid of beauty. (L, Mgh.) One says, **مَا سَجَّجْتُ عَيْنِي إِلَّا كَذَا** [Nothing rendered it foul, unseemly, &c., in my estimation, but such a thing]. (A.)

سَجَّجْتُ *[How foul, or unseemly; is his deed!].* (A.)

سَجَّجْتُ *He reckoned it, or esteemed it, foul, unseemly, or ugly;* (S, O;) or devoid of beauty. (L.) One says, **أَنَا أَسْتَسَجِّجُ لَكَ** [I reckon, or esteem, thy deed foul, or unseemly]. (A, TA.)

سَجَّجْتُ, (S, O, K,) like **سَجَّجْتُ** from **سَجَّجْتُ**, (S, O,)

سَمِعَ

and **سَمِعْتُ**, (S, A, O, Mgh, K,) like **سَمِعْتُ** (S, A, O, Mgh) from **سَمِعْتُ**, (S, O,) and **سَمِعْتُ**, (S, A, O, K,) like **سَمِعْتُ** (S, A, O) from **سَمِعْتُ**, (S, O,) *Foul, unseemly, or ugly;* (S, A, O, Mgh, K;) or devoid of beauty: (A, L, Mgh:) pl. **سَمَاعٌ**, (S, O, K,) [of **سَمِعْتُ**,] like **فَضَامٌ** [pl. of **ضَمَرٌ**, or of **سَمِعْتُ**, like **قَبِيحٌ** pl. of **قَبِيحٌ**,] applied to a number of men, (S, O,) and, so applied, **سَمَاعِي**, [of **سَمِعْتُ**, like **قَبِيحِي** pl. of **قَبِيحٌ**, or of **سَمِعْتُ**, like **قَبِيحِي** pl. of **قَبِيحٌ**,] (IF, O, L,) and **سَمَاعِي**, [of **سَمِعْتُ**,] and **سَمَاعُونَ**: (L:) **سَمِعْتُ** is of the dial. of Hudheyl; and is said by some to signify *possessing no good, or no good things.* (L.) One says also **سَمِعْتُ** and **سَمِعْتُ** and **سَمِعْتُ**, using the latter word in each case as an imitative sequent [for the purpose of corroboration]. (AO, S and K in art. **سَمِعَ**, q. v.) — **سَمِعْتُ** applied to milk signifies *Greasy, and bad, or foul, in flavour;* as also **سَمِعْتُ**; (S, O, K;) and so **سَمِعْتُ** and **سَمِعْتُ**: (S:) or *having no flavour;* (L;) or so **سَمِعْتُ**: (Mgh:) and *bad, or foul, in odour.* (L.)

سَمِعْتُ: see the next preceding paragraph, in three places.

سَمِعْتُ: see **سَمِعْتُ**, in four places.

سَمِعَ

سَمِعَ, (S, Mgh, K,) aor. **سَمِعَ**, (Mgh, K,) inf. n. **سَمِعَ** and **سَمِعَ** and **سَمِعَ** and **سَمِعَ** and **سَمِعَ**, (K,) *He was, or became, liberal, bountiful, munificent, or generous;* (S, Mgh, K;) as also **سَمِعَ**: (Mgh, K;) but the un-augmented verb commonly known, but faultily omitted in the K, is **سَمِعَ**, aor. **سَمِعَ**; and this is the only one mentioned by IKt̄ and IKooṫ and a number of other authors: **سَمِعَ**, like **كَرَمَ**, means *he became of the people of السَّاحَةِ [i. e., liberality, &c.]:* (MF:) [but] **سَمِعَ** and **سَمِعَ** both signify as above; *he was, or became, liberal, &c.;* and *he gave from a motive of generosity and liberality:* this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L.) You say, **سَمِعَ**, (S, A, Mgh,) aor. **سَمِعَ**, inf. n. **سَمِعَ** and **سَمِعَ** (S, A, Mgh) and **سَمِعَ**, (Mgh,) *He was liberal, bountiful, munificent, or generous, with it;* (S, A, Mgh;) and *gave it;* and *complied therein with that which was desired of him;* as also **سَمِعَ**. (Mgh.) [And **سَمِعَ** *He was liberal, &c., to him;* as also **سَمِعَ**; whence,] God is represented, in a trad., as saying, **أَسْمِعُوا لِعِبَادِي** *Be ye liberal, &c., to my servant,* [meaning Mohammad,] *like as he is liberal, &c., to my servants.* (L.) And **سَمِعَ** **لِي**, (S,) or **لَهُ**, (A,) *He gave (S, A) to me, (S,) or to*

him: (A:) and **سَمِعَهُ** **بِنَكَاةٍ** *he gave him such a thing.* (Mgh.) And **سَمِعَ لِي بِذَلِكَ**, and **سَمِعَ**, and **سَمِعَ**, *He complied with my desire in that thing.* (L: see also a similar phrase below.) — **سَمِعَتْ**, said of a she-camel, means *She became submissive, and went quickly:* (L:) and **سَمِعَتْ** said of a beast (دَابَّةٌ), *it became gentle and submissive after being refractory:* (L, K:) and in like manner **سَمِعَ**; (A;) and **سَمِعَ**, inf. n. **سَمِعَ**; (L;) said of a camel: (A, L:) or **سَمِعَ** signifies *the going an easy pace:* (S, L, K:) and *the going quickly:* (L, K:) or (so in the L, but in the K "and") *the act of fleeing.* (L, K.) And **سَمِعَ** *It became easy and submissive.* (L.) You say, **أَسَمِعْتُ قَرُونَتَهُ**, (S, A, K,) and **قَرُونَتَهُ**, as also **سَمِعْتُ**, (L,) *His mind became submissive,* (S, A, L, K,) *to* **لِذَلِكَ الْأَمْرِ** *that thing.* (L.) — **سَمِعَ**, inf. n. **سَمِعَ**; (L;) and **سَمِعَ**, (Mgh, L,) inf. n. **سَمِعَ**; (L, K;) and **سَمِعَ**, (Mgh, L,) inf. n. **سَمَاعَةٌ**; (S, A, L, K;) and **سَمِعَ**, (Mgh,) and **سَمِعَ**; (L;) also signify *He acted in an easy, or a gentle, manner;* (S, A, Mgh, L, K;) and *he made easy, or facilitated;* (L;) *in an affair:* (Mgh, L:) and **سَمِعَ** signifies *the acting in an easy, or a gentle, manner in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running.* (L.) It is said in a well-known trad., **السَّامِعُ رِبَاحٌ** *The acting in an easy, or a gentle, manner, in affairs, is a means of gain, or profit, to the performer thereof.* (L.) And you say, **سَمِعَ فِي الْأَمْرِ** *He acted in an easy, or a gentle, manner with him.* (TK.) And **سَمِعَ لِي**, and **سَمِعَ**, *He made [a thing] easy to him.* (L.) And **سَمِعَ لَكَ** (Meyd, Mgh, L) and **سَمِعَ لَكَ**, (L,) and **سَمِعَ لَكَ** (Meyd, L) and **سَمِعَ**, (L,) a trad., (Mgh, L,) meaning *Facilitate thou, and facilitation shall be rendered to thee:* (A, Sh, L:) or *act thou in an easy, or a gentle, manner, and easy, or gentle, treatment, shall be rendered to thee:* (Mgh:) or *be thou compliant, and compliance shall be rendered to thee.* (Meyd.) And **سَمِعَ لَهُ بِحَاجَتِهِ**, and **سَمِعَ**, *He made easy to him the object of his want.* (IA, L: see also a similar phrase above.) — **سَمِعَ** (A, TA) and **سَمِعَ**, (TA,) [app. inf. ns. of which the verb is **سَمِعَ**,] in a branch, or rod, signify † *The being even and smooth, without any knots [or inequality of thickness: see سَمِعَ].* (A, TA.)

سَمِعَ: see 1, in two places. — **سَمِعَ** **الرَّمْحَ** means † *The straightening, or making even, of the spear,* (S, K, TA,) so as to render it smooth. (TA. [See 1, last sentence.]

سَمِعَ: see 1, in six places.

سَمِعَ: see 1, in all but four sentences.

سَمِعَ: see 1, in the latter half of the paragraph: — and see also the paragraph here following, in two places.

6. *They acted in an easy, or a gentle manner, one with another.* (S, A, K.) — [Hence] *تَسَامُحٌ* [as a conventional term in lexicology, or in relation to language,] is [A careless, or defective, manner of expression,] when the meaning of a sentence is not known, and in order to its being understood, requires another word or phrase to be supplied: (KT:) [or the using a careless mode of expression, relying upon the understanding of the reader or hearer; as also *تَسْمِيحٌ*: or] a deficiency in what a speaker says, relying upon [the knowledge of] the person addressed. (Marginal note in a copy of the KT, subsigned *سَمِعَ* [app. to denote that the authority is Isma'eel Hakkei].) [See also *تَسَامُلٌ*, which is often used as though it were syn. with *تَسَامُحٌ*.] — The primary meaning of *تَسَامُحٌ* and *تَسْمِيحٌ* is [said to be] *The being wide, or ample*: whence the phrase *فِي الْحَقِّ مَسَامُحٌ* [expl. below]. (Mgh.)

7. *انْسَمِحَ* [app. syn. with *انْسَمَحَ*, or perhaps a mistranscription for the latter word]: see *انْسَمَحَ*.

انْسَمِحَ (T, S, A, Mgh, Mgh, K) and *انْسَمَحَ*, of which the former is a contraction, (Mgh,) [but which is seldom used,] as also *انْسَمِيحَ* and [in an intensive sense] *انْسَمِيحُ* (T, M, TA) and *انْسَمِيحُ* (T, S, M, A, K, TA) [and *انْسَمِيحُ*, occurring in the K voce *نَقُوسٌ*, the last three fem. as well as masc.], *Liberal, bountiful, munificent, or generous*: (T, S, M, A, Mgh, Mgh, K, TA:) fem. *سَمِيحَةٌ*: (T, S, M, A, K:) pl. *سَمِيحَاتٌ*, (Th, T, S, M, A, Mgh, K,) applied to women (Th, S, Mgh, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and *سَمِيحَةٌ*, (T, S, M, A, Mgh, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of *سَمِيحٌ*, (S, K,) and *سَمِيحَاتٌ*, (T, S, M, A, K,) applied to men and to women, (T, M, A, K,) pl. of *سَمِيحٌ*, (A,) or as though pl. of *سَمِيحَةٌ*. (S, K.) The dim. of *سَمِيحٌ* is *سَمِيحِيحٌ* and *سَمِيحِيحٌ*; (K;) but the latter is by some disallowed. (TA.) You say also, *فُلَانٌ سَمِيحٌ لَمِخٌ* and *لَمِيخٌ سَمِيحٌ* [app. meaning *Such a one is very liberal, &c.*; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) — *دَابَّةٌ سَمِيحَةٌ* [A beast that is submissive, or easy, or gentle: and probably also quick: see 1]. (A, voce *دَابَّةٌ*, q. v.) — [Hence, app.,] *سَمِيحَةٌ* is the name of A mare of Jaafar the son of Aboo-Talib. (K. [See also *سَمِيحَةٌ*].) — And *أَمْرٌ سَمِيحٌ* The she-goat. (T in art. *أَمْرٌ*.) — And *قَوْسٌ سَمِيحٌ* † A pliant bow. (K, TA.) — And *عُودٌ سَمِيحٌ* † A branch, or rod, that is even and smooth, (A, Mgh, TA,) without any knot: (A, K, TA:) or of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them. (AHn, TA.) One says also *سَاجَةٌ سَمِيحَةٌ* † [An oblong squared piece, or a board or tablet, of the wood of the *سَاجٌ* (q. v.), that is even and smooth]. (TA.) — And *مَلَّةٌ سَمِيحَةٌ* † A reli-

gion in which is no straitness (K, TA) nor difficulty. (TA.) — The saying of 'Omar Ibn-'Abd-El-'Azeez *أُذِنَ أَلَانًا سَمِيحًا* means † [Recite thou a call to prayer] without a prolonging of the voice, and trilling, and without modulation. (Mgh.)

سَمِيحٌ: see the next preceding paragraph.
سَمِيحَاتٌ Tents (نُبُوت) made of skins. (Ibn-El-Faraj, K.)
سَمِيحٌ: see *سَمِيحٌ*, first sentence.
سَمِيحٌ: see *سَمِيحٌ*, in two places.
سَمِيحٌ and *سَمِيحِيحٌ* dims of *سَمِيحٌ*, q. v. (K.)
أَسْمِيحٌ [More, and most, liberal, bountiful, munificent, or generous]. See an ex. voce *لَفِيحٌ*.

عَلَيْكَ بِالْحَقِّ فَإِنَّ فِيهِ لَمَسَامُحًا, (A, Mgh, K, TA) Keep thou to the truth, for verily in it is ample scope for avoiding falsity; expl. by *مَسَامُحًا*, (A, Mgh, K,) and *مَنْدُوحَةٌ عَنِ الْبَاطِلِ*. (A, Mgh.)

سَمِيحٌ: see *سَمِيحٌ*, first sentence.

سَمِيحٌ, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA,) *Long in the back*: (S, O, K;) as also *سَمِيحٌ* (O, K) and *سَمِيحِيحٌ*: (O:) [see an ex. in a verse cited voce *شَفْبٌ*:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeyd and by Kr, *سَمِيحِيحٌ*: (TA:) and the first, a mare slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade, (O, K, TA,) *having thick and strong flesh*: (TA:) applied only to females. (K.) — Also, applied to a bow, *Long*. (O, K.)

سَمِيحَةٌ Length in anything. (T, O, K.)
سَمِيحِيحٌ: see *سَمِيحِيحٌ*.
سَمِيحِيحٌ: see *سَمِيحِيحٌ*. — Also Tall and hateful or hated; (O, K;) applied in this sense to a man. (O.)

سَمِيحَاتٌ [The pericranium; i. e.] the thin skin, (T, Mgh, Mgh,) or thin integument, (S, Mgh, K,) above the skull: (T, S, Mgh, Mgh, K:) and any thin skin resembling that; (Mgh;) or [the periosteum of any bone; i. e.] the skin that is between the bone and the flesh, above the bone and beneath the flesh; every bone having what is thus termed: (TA:) [pl. *سَمِيحَاتٌ*. — Hence,] one says, *عَلَى قُرْبِ الشَّاةِ سَمِيحَاتٌ مِّنْ شَعِيرٍ*, (S, K, TA,) i. e. † [Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin integument [or thin integuments of fat]. (TA.) — And *سَمِيحَاتٌ السَّمَاءِ* † The [strata or] thin portions of cloud. (S, K, TA.) — *سَمِيحَاتٌ* also sig-

nifies [The cicatrix which is] the mark of circumcision. (TA.) — And A wound by which the head is broken (*شَجَّةٌ* [q. v.]) reaching to the thin skin, or integument, thus called. (T, S, Mgh, K.)

سَمِيحٌ Tall; applied to a palm-tree; (S, O, K;) as also *سَمِيحٌ*: (S:) or tall and thin: (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.)

[J held the *م* in each of these words, as he says, to be augmentative; and has therefore mentioned them in art. *سَمِيحٌ*.]

1. *سَمِدٌ*, (S, M, &c.,) aor. ², (M, L,) inf. n. *سَمِدٌ*, He (a man, I'Apr) was, or became, high, or elevated. (I'Apr, S, M, L, K. [عَلَا in the CK is a mistake for عَلَا.]) — He raised his head; (L; [and the same is implied in the S; see *سَامِدٌ*];) and so *سَمِدٌ*: (M, L:) [and] he raised his head in pride. (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bq in liii. 61.) — Also He (a man) stood, raising his head, and with his breast erect; like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) — And hence, (A,) † He sang: (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, *سَمِدٌ* signifies the act of singing in the dial. of Himyer. (L.) — Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) † He diverted himself, sported, or played. (S, M, K, TA. [For *سَمِيحٌ* in the CK, I read *سَمِيحٌ*, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with *سَمِيحٌ*.]) — He was, or became, negligent, inattentive, inadvertent, inconsiderate, or heedless; and went away from, or relinquished, or left, a thing. (L.) — He was, or became, confounded, perplexed, or amazed, and unable to see his right course; or affected with wonder; or cut short, or silent, being confounded, or perplexed, and unable to see his right course; syn. *سَمِيحٌ*: inf. n. as above: (M:) [or] he stood confounded, or perplexed, and unable to see his right course; syn. *قَامَ مَسْمُوحًا*. (K. [After this explanation and *سَمِيحٌ* immediately following it, it is said in the K, *وَالسَّمِدُ يَكُونُ حَزْنًا وَسُورًا*: meaning that it is by reason of grieving, or mourning, as signifying the "standing confounded" &c.; and by reason of rejoicing, or being happy, as signifying the "diverting oneself" &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. *سَمِدٌ*, and which are cited in the present art. in the L and TA.]) — Also He kept constantly, or continually, (M, L,) to an affair, (M,) or upon the ground, or in the land. (L.) — He strove laboured, or exerted himself, or he wearied himself, in work, (K, TA,) and in journeying. (TA.) And *سَمِدَتِ الْإِبِلُ* (S, M, K) *فِي سَبِيلِهَا*, (S,) aor. and inf. n. as above, (M,) The camels strove, laboured, or exerted themselves, in their journeying: (S, K:) or knew not fatigue, or weariness. (M.) [See also *سَمِدٌ*, (which is likewise, perhaps,

an inf. n. of the same verb,) below.] **سَهْدَةٌ**, inf. n. **سَهَدَ**, i. q. **قَصَدَهُ** [He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; &c.]; like **صَهْدَةٌ**. (M.) — And **سَهَدَ** **الْأَرْضَ**, inf. n. **سَهْدٌ**, He made the land, or ground, plain, or sm. sth, or soft. (M.)

8. **سَهْدَةٌ**, (M, TA,) inf. n. **تَسَهَّدَ**, (TA,) † He diverted him: (M, TA:) [and in like manner, **سَهَدَهُ**; for one says to a slave-songstress, **أَسَهَّدِيْنَا**, [in one of my copies of the S, erroneously, **أَسَهَّدِيْنَا**,] meaning *Divert thou us by singing*. (S, O, L, TA.) — **سَهَدَ** **الْأَرْضَ**, (M, Mgh, K,) inf. n. as above, (S, Mgh, K,) He manured the land with **سَهَادٌ** [q. v.]: (S, Mgh, K:) he dunged, or manured, the land; syn. **زَلَمَهَا**. (M. [So in a copy of the M: in the TA **زَلَمَهَا**, without tesheed; and thus only, I believe, correctly; though it is commonly pronounced with tesheed in the present day.]) — **سَهَدَ** **شَعْرَهُ**, (M,) or **الشَّعْرَ**, (K,) inf. n. as above, (TA,) He removed utterly his hair, or the hair; (M, K, TA;) taking the whole of it [in shaving]: a dial. var. of **سَهَدَ**. (TA.) — **سَهَدَ** **الرَّأْسَ** is *The removing utterly the hair of the head [by shaving]*: a dial. var. of **سَهَدَ**. (S.) — And **سَهَدَ** is also used [alone, the objective complement being app. meant to be understood,] as meaning *The leaving off, or neglecting, the anointing of oneself [or of one's hair], and washing*: and so **سَهَدَ**. (A'Obeyd, TA in art. **سَهَدَ**.)

4: see 2, first sentence.

9: see Q. Q. 4, in two places.

11: see what next follows.

Q. Q. 4. **أَسَهَّدَ**, (S, M, L,) inf. n. **أَسَهَّدَادٌ**, (S,) He, or it, became swollen: (M, L:) or became much swollen: (AZ, M, L:) or he (a man) became swollen with anger; (S, L;) or so **أَسَهَّدَ**, inf. n. **أَسَهَّدَادٌ**; and **أَسَهَّدَ**, inf. n. **أَسَهَّدَادٌ**. (K.) One says, **أَسَهَّدَتْ** **يَدُهُ** His arm, or hand, became swollen: and **أَسَهَّدَتْ** **رِجْلُهَا** Her leg, or foot, became inflated and swollen. (I. TA.) — Also, said of anything, *It went, or passed, away: or perished*; and so **أَسَهَّدَ**. (L, TA.) And **أَسَهَّدَ** **مِنَ الْغَضَبِ** He perished by reason of anger. (L.)

سَهْدٌ Continuing, or unceasing, journeying. (M, L.) [Perhaps an inf. n.: see **سَهَدَتْ** **الْإِبِلَ**, and what next precedes it, in the latter part of the first paragraph.] — **هُوَ** **لَكَ** **سَهْدًا**, (K, TA,) or **سَهْدًا**, (M,) [in my copy of the Mgh **سَهْدًا**, and in the O **سَهْدًا**,] He, or it, is thine ever, or for ever; syn. **سَهْمًا**, (Th, M, Mgh, O, K,) and **أَبَدًا**. (Th, M, Mgh.) And **لَا** **أَفْعَلُ** **ذَلِكَ** **سَهْدًا**, or **سَهْمًا**, (M,) I will not do that ever. (M, TA.)

سَهْدًا: see the next preceding paragraph, in two places.

سَهَادٌ A compost, or manure, consisting of **سَهْرَجِينَ**, (S, Mgh, Mgh,) or **سَهْرَجِينَ**, (K,) [both meaning dung of beasts, such as horses, camels,

sheep and goats, wild oxen, and the like,] with ashes, (S, K,) or with earth or dust: (Mgh, Mgh:) or a manure consisting of strong earth. (M.)

سَهَادٌ i. q. **حَوَارَى** (A, K) [app. as meaning White, or whitened, flour: but said in the TK to mean fine bread]: accord. to Kr, i. q. **طَعَامٌ** [app. as meaning wheat]; and said by him to be with the unpointed **د**: (K:) but more chastely, (K,) and better known, (TA,) with **ذ**. (K, TA.) [In the present day, applied to *Semouliya*; a kind of paste made of very fine wheat-flour, reduced to small grains. See also **أَسَهَّدَ**, below.]

سَامِدٌ Any [man or animal] raising his head [in pride or otherwise]. (S, M, L.) — A man standing: (IAqr; and so in a copy of the S:) or standing, raising his head, and with his breast erect; (A, IAth;) as the stallion [camel] does when excited by lust. (A.) — [And hence, as is indicated in the A, (see 1,)] † A singer; or singing. (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) — [Hence also,] *Behaving proudly*. (I'Ab in explanation of the pl. in the Kur liii. 61; and IAqr.) — *Diverting himself; playing; or sporting*. (IAqr, S, M; and Bq in liii. 61.) — *Negligent, inattentive, inadvertent, inconsiderate, or heedless*. (Lth, IAqr A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) — *Standing in a state of confusion, perplexity, or amazement*: (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA.) or *confounded, perplexed, or amazed, by reason of inordinate exultation*. (IAqr.) — And *Silent*. (So in a copy of the S.) — And *Grieving, or mourning, and lonely, humble, or submissive*. (So, too, in a copy of the S.) — In the saying of Ru-beh, (K,) describing camels, (TA,)

سَوَامِدُ اللَّيْلِ خِفَافُ الْأَزْوَادِ

the meaning is, *Continuing journeying, (K,) or striving, labouring, or exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies*: (L:) F says that J has erred in saying that the meaning is, "having no fodder in their bellies:" but this is the explanation of the words **خِفَافُ الْأَزْوَادِ**, as IM and others have expressly stated; and this necessarily indicates that **سَوَامِدٌ** has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, **خِفَافُ الْأَزْوَادِ** means *not having upon their backs [much] provision for the riders*. (TA.) — **سَامِدٌ** as an epithet applied to a **وَتْبٌ** [or skin in which milk is put] means † *Full, [so as to be] standing upright*. (A, TA.)

أَسَهَّدَ What is called in Persian **سَهْدٌ** [app. a mistranscription for **شَهْدٌ**, i. e. white bread]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as **سَهْدٌ** expl. by Kr as signifying **طَعَامٌ**, or not. (M.)

سَهْدٌ i. q. **زَيْبِلٌ** [i. e. A basket of palm-leaves; probably one used for carrying **سَهَادٌ**, or manure]: so says Lh; adding that one should not say **سَهْدَةٌ**. (M.)

سهر

Q. 4, accord. to the M and K, **أَسَهَّدَ**: and **سَهَادِيرٌ** and **سَهَادِيرٌ**: and **سَهَادِيرٌ**: see art. **سهر**.

سهدع

سَهْدَعٌ, (S, K, &c.) of the measure **فَعْمَلٌ**, (Sb, TA,) so accord. to the grammarians, but Abou-Usameh Junadeh El-Azdee says that it is of the measure **فَعْمَلٌ**, from **سَدَعٌ** as syn. with **ذَبْحٌ** and **سَهْدَعٌ**, (Sgh, TA,) pronounced by the vulgar **سَهْدَعٌ**, with damm to the **س**, (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.,) for there is not in the language of the Arabs a noun of the measure **فَعْمَلٌ**, (IDrst, TA,) A lord, master, chief, prince, or man of rank or quality; ('Eyn, S, O, K;) to which Et-Teiyanee adds, from **أَسَدٌ**, on the authority of Munteji' Ibn-Nebhan, (TA,) of easy nature or disposition, generous, and very hospitable, or in whose vicinity his companion has power or authority or dignity, not being harmed nor inconvenienced; (S, K, TA;) and thus expl. by **أَهْدَأْتُ** also; (TA;) generous; noble, or elevated in rank; liberal, bountiful, or munificent: (O, K:) and also (K) courageous: (Lth, K:) and goodly, and stout, bulky, or corpulent: (AZ, Et-Teiyanee:) pl. **سَهَادِعٌ**. (IJ.) — The lion. (Ibn-Ed-Dahhan, T, S, O.) — And hence, [accord. to SM, but the reverse I think more probable,] † A chief, or person of authority. (TA.) — The wolf; (En-Nadr, K;) because of his swiftness. (En-Nadr.) — And hence, (TA,) † A man active, agile, or prompt, in accomplishing his wants. (K, TA.) — And A sword. (K.)

سهد

سَهْدٌ i. q. **سَهْدٌ** [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. **سَهْدٌ**;) [but] accord. to Kr, it is with the unpointed **د**. (M in that art.)

سهر

1. **سَهْرٌ**, (S, M, K,) aor. **سَهَرَ**, (S, M,) inf. n. **سَهْرٌ** and **سَهْرٌ**, (M, K,) He held a conversation, or discourse, by night: (S:) or he waked; continued awake; did not sleep: (M, K:) and **سَهَرَ** may signify the same; or may be of the same class as **أَسَهَرَ** and **أَسَهَرَ**, and thus signify he had, or came to have, a **سَهْرٌ** [or conversation, or discourse, by night]. (M.) [See also 3.] — **سَهَرَتِ** **الْمَاشِيَةَ**, aor. **سَهَرَ**, inf. n. **سَهْرٌ**, † The cattle pastured by night without a pastor; or dispersed themselves by night: (M, TA:) [or simply pastured by night; for] one says, **إِنِ** **إِبِلَنَا** **تَسَهَرَتْ**, † *Verily our camels pasture by night*: (TA:) and **سَهَرَتِ** **الْإِبِلَ** **لَيْلَتَهَا** **كُلَّهَا** † *The camels pastured during their night, the whole of it*. (A.) And **سَهَرَتِ** **الْمَاشِيَةَ** **النَّبَاتِ** † *The cattle pastured upon the herbage*; (M, K;) aor. as above: (M:) [or pastured upon the herbage by night: like as one says,] **سَهَرَ** **الْخَمْرَ** † *He drank wine, or the wine, by night*: (TA:) and **سَهَرُونَ** **بَاتُوا**

السمر † They passed, or spent, their night drinking wine, or the wine. (A.) — See also سَمِر, in three places. — سَمِر, (S, M, Mṣb, K,) aor. 2; (K;) and سَمِر, (S, K, in a copy of the M سَمِر,) aor. 2; inf. n. of each سَمِرَة; (K;) and اسَمَرَ, (S, M, K,) inf. n. اسَمِرَار; (S;) He, or it, was, or became, [tawny, brownish, dusky, or dark in complexion or colour; i. e.,] of the colour termed سَمِرَة [expl. below]. (S, M, Mṣb, K.) — سَمِرَة: see 2, first signification. — [Hence,] سَمِرَ عَيْنَهُ i. q. سَمَلَهَا, (M, K,) which signifies He put out, or blinded, (فَقَأَ,) his eye with a heated iron instrument: (S and Mṣb in art. سَمَل:) or he put out, or blinded, (كَحَلَ,) his eye with a مَسْأَر [or nail] (Mgh, Mṣb, TA) of iron (TA) made hot (Mgh, Mṣb, TA) in fire: (Mṣb:) or [simply] he put out, or blinded, his eye; syn. فَقَأَهَا. (K.) — سَمِرَ اللَّبَن: see 2.

2. تَسَمِرَة, (S, M, Mgh, Mṣb, K,) inf. n. تَسَمِر; (S;) and سَمِرَة, (S, M, Mgh, &c.,) aor. 2 (M, Mṣb, K) and سَمِر, (M, K,) inf. n. سَمِر; (M, Mṣb;) or the former has an intensive signification; (Mṣb;) [He nailed it; i. e.] he made it fast, firm, or strong, (M, Mgh, K,) with a nail [or nails]; (S, * M, * Mgh, Mṣb, K, *) namely, a door [&c.]. (Mgh, Mṣb.) [See also سَمِرَة.] — سَمِرَة, (M, TA,) inf. n. تَسَمِر; (S;) and سَمِرَة, (K, TA,) aor. 2; (TA;) He made the milk thin with water; (S;) made it to be what is termed سَمِر [q. v.]. (M, K.) — سَمِر, inf. n. as above, is also syn. with شَمِر (S, M, K) and أُرْسَل (M, K.) You say, سَمِرَ سَهْمَهُ He discharged, or shot, his arrow; (M, TA;) as also سَمِرَة: (K, TA:) or the former, he discharged it, or shot it, hastily; (K;) opposed to خَرَقَل; for one says, سَمِرَ قَعْدٌ [Discharge, or shoot, thine arrow quickly, for the game has become within thy power], and خَرَقَلٌ حَتَّى يَخْطِبَكَ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAqr, TA.) One says also, سَمِرَ جَارِيَتَهُ He dismissed his female slave, or let her go free. (S and M, from a trad.) A'Obeyd says that this is the only instance in which سَمِر, with س, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سَمِرَ الْإِبِلَ He let the camels go, or left them: and he hastened them; syn. كَسَبَهَا; as also سَمِرَهَا; originally with ش: (TA:) or he sent them, or left them, to pasture by themselves, without a pastor, by night [which is perhaps the more proper meaning (see 1)] or by day; syn. أَمَلَكَهَا. (M, TA.) And سَمِرَ الْسَّفِينَةَ He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.)

3. سَامِرَة, (M,) inf. n. مُسَامِرَة, (S, A,) He held a conversation, or discourse, with him by night. (S, M.) [See also 1, first sentence.]

4: see 1: — and سَمِر, in four places: — and see also 2.

11. اسَمَار: see 1, in the latter half of the paragraph.

Bk. I.

سَمِر Conversation, or discourse, by night; (S, M, K;) as also مُسَامِرَة. (S, A. *) It is said in a trad., السمر بعد العشاء, or, accord. to one relation, السمر, Conversation or discourse by night is after nightfall. (TA.) And you say, لَا أَفْعَلُهُ السَمِرَ وَالْقَمَرَ I will not do it as long as men hold conversation or discourse in a night when the moon shines: (S:) or as long as men hold conversation or discourse by night, and as long as the moon rises: (Lh, M:) or ever. (M.) [See also below. The pl., اسَمَار, is often used as meaning Tales related in the night, for amusement: but this usage is probably post-classical.] — † Conversation, or discourse, by day. (TA.) — A place in which people hold conversation or discourse by night; or in which they wake, or remain awake; (M, K;) as also سَامِر; (S, * M, K;) which latter is expl. by Lth as signifying a place in which people assemble for conversation or discourse by night. (TA.) — A people's assembling and holding conversation or discourse in the dark. (TA.) — And hence, (TA,) The dark; or darkness. (As, M, K, TA.) So in the saying حَلَفَ بِالسَمِرِ وَالْقَمَرِ He swore by the darkness and the moon. (As.) — Night: (M, K:) you say, أَتَيْتُهُ سَمِرًا I came to him in the night. (A.) — A night in which there is no moon: hence the saying لَا أَفْعَلُ ذَلِكَ السَمِرَ وَالْقَمَرَ I will not do that when the moon does not rise nor when it does rise. (Fr.) [See also above.] — The shade of the moon. (M, K.) — The light of the moon; moonlight; accord. to some, the primary signification; because they used to converse, or discourse, in it. (TA.) — The time of daybreak: you say, طَرِقَ الْقَوْمَ السَمِرَ The people were come to at daybreak. (AHn, M.) — See also سَمِر.

سَمِر A certain kind of tree, (M, K,) well known; (K;) i. q. طَلْح [the gum-acacia-tree; acacia, or mimosa, gummifera]; (Mṣb;) or [a species] of the طَلْح, (S,) of the kind called عَضَاهُ, (Mgh, Mṣb,) having small leaves, short thorns, and a yellow fruit (بَرْمَة) which men eat: there is no kind of عَضَاهُ better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed حَبَلَة [q. v.]: (TA in art. حَبَل:) [the mimosa unguis cati of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. سَمِرَة: (M, Mgh, Mṣb, K:) [in the S, سَمِر is said to be pl. of سَمِرَة: but it is a coll. gen. n.:] the pl. of سَمِرَة is سَمِرَات, and سَمِر, a pl. of pauc., of which the dim. is أُسَمِير. (S.) It is said in a prov., أُشْبَهَ شَرْجٌ أَشْبَهَ شَرْجٌ [Sharj would resemble Sharj if a few gum-acacia-trees were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (S.) يَا أَصْحَابَ السَّمِرَةِ [O people of the gum-acacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

سَمِرَة [A tawny, or brownish, colour, of various shades, like the various hues of wheat; (see أُسَمِر;) duskiness; darkness of complexion or colour;] a

certain colour, (S, Mṣb,) well known, (Mṣb,) between white and black, (M, K,) in men and in camels and in other things that admit of having it, but in camels the term أُدْمَة is more common, and accord. to IAqr it is in water also; (M;) in men, the same as وَرْقَة [in camels]; (IAqr, TA;) a colour inclining to a faint blackness; (T, TA;) the colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white: (IAth:) from سَمِر signifying the "shade of the moon." (TA.)

السَمِرَة: see السَامِرَة.

إِبِلٌ سَمِرِيَّةٌ Camels that eat the tree called سَمِر. (AHn, M, K.)

سَمِرَة The [demon called] غُول. (Sgh, K.)

سَمِر Thin milk: (S;) milk containing much water: (Th, M, K:) or [dihuted] milk of which water composes two thirds: n. un. with ة, signifying some thereof. (M.) — [See also a tropical usage of this word in a prov. cited voce رُبَض.] — [In the present day it is also applied to A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms; the juncus spinosus of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name "sammar;" the juncus acutus β of Linn.]

سَمِر, applied to a she-camel, (K, TA,) Swift: (K:) or generous, excellent, or strong and light, and swift. (TA.)

سَمِر i. q. مُسَامِر; (M, A, K;) i. e. A partner in conversation, or discourse, by night. (TA.) You say, أَنَا سَمِرُهُ and مُسَامِرُهُ [I am his partner &c.]. (A.) — Afterwards used unrestrictedly [as signifying † A partner in conversation, or discourse, at any time]. (TA.) — [Golius and Freytag add the meaning of A place of nocturnal confabulation; as from the K; a sense in which this word is not there found.] — The night in which is no moon: [contr. of لَيْلٍ:] a poet uses the phrase مَا أُسَمِرُ أَبْنَ سَمِيرٍ, meaning As long as the moonless night allows the holding conversation, or discourse, in it. (M.) [See also another explanation of this phrase in what follows.] — سَمِير is also syn. with دَهْر [as meaning Unlimited time, or time without end]; (Lh, S, M, K;) as also سَمِير, (Fr, M, K,) whence the saying فُلَانٌ عِنْدَ فُلَانٍ السَمِيرِ Such a one is with, or at the abode of, such a one ever, or always. (M.) Hence, or because people hold conversation, or discourse, in them, (S,) أَبْنَا سَمِيرٍ means The night and the day. (S, M, K.) You say, لَا أَتِيكَ السَمِيرَ, (S, K,) and لَا أَتِيكَ السَمِيرَ, (M,) and مَا سَمِرَ السَمِيرِ, and مَا سَمِرَ أَبْنَ سَمِيرٍ, (M, K,) and مَا أُسَمِرُ أَبْنَا سَمِيرٍ, (M, K,) and مَا أُسَمِرُ السَمِيرِ, (Lh, M, K,) and مَا أُسَمِرُ السَمِيرِ, (K,) i. e. [I will not do it, and I will not come to thee,] ever, (S,) or in all time, (M,) or while night and day alternate. (K.) And لَا أَفْعَلُهُ سَمِيرَ اللَّيَالِي [I will not do it] to the end of the nights. (M.) — مَا أُسَمِرُ جَالِسٍ is expl. by AHeyth, in

his handwriting as meaning Two roads that differ, each from the other. (Az, TA.)

سَمِيرَةٌ A certain kind of ships. (S.) [سَمِيرِي] signifies the same, (Golius on the authority of Mejd.,) applied to A single ship of that kind. — IAr mentions the saying, أَعْطَيْتَهُ سَمِيرَةً مِنْ دَرَاهِمٍ كَأَنَّ الدُّخَانَ يُخْرَجُ مِنْهَا it: [ISd says,] I think he meant, [I gave him] دَرَاهِمٍ سَمِيرٍ, i. e. dusky dirhems, as though *soke* were issuing from them by reason of their duski-ness: or dirhems of which the whiteness was fresh. (M.)

سَمُورٌ [The sable; *mustela zibellina*, or *viverra zibellina*;] a certain beast, (Mgh, K,) or animal, (Mgh,) well known, (Mgh,) found in Russia, beyond the country of the Turks, resembling the *ichneumon*; in some instances of a glossy black; and in some, of the [reddish] colour termed سُقْرَةٌ: (Mgh, TA:) costly furred garments are made of its skin: (K, TA:) pl. سَمَامِيرٌ. (Mgh.) — Also A جَبَّةٌ [or any garment] made with its fur. (TA.)

سَمِيرٌ A companion of [or one who habitually indulges in] conversation, or discourse, by night. (M, K.)

سَامِرٌ A man holding, or who holds, a conversation, or discourse, by night: (S:) pl. سَمَارٌ (S, M, K) and سَمِيرٌ. (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce مَمْرٌ, in art. رَمْرٌ,] and is syn. [as such] with سَمَارٌ, signifying persons holding, or who hold, conversation, or discourse, by night: (S, M:) or persons waking, continuing awake, not sleeping; as also سَامِرَةٌ [a fem. sing., and therefore applicable as an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K:) سَامِرٌ is a pl. [or rather quasi-pl. n.] applicable to males and to females: (T, TA:) or it is a sing., and, like other sings., is used as a qualificative of a pl. only when the latter is determinate; as in the phrase تَرَكْتُهُمْ سَامِرًا [I left them holding a conversation &c.]. (Lh, M.) — Also A camel pasturing by night. (TA.) — See also سَمَرٌ.

سَامِرَةٌ: see سَامِرٌ. — السَامِرَةُ (M, Mgh, K) and السَمِيرَةُ (TA) [The Samaritans; a people said to be] one of the tribes of the Children of Israel; (M;) or a sect, (Mgh,) or people, (K,) of the Jews, differing from them (Mgh, K) in most, (Mgh,) or in some, (K,) of their institutes: (Mgh, K:) Zj says, they remain to this time in Syria, and are known by the appellation of السَامِرِيُّونَ: (M:) most of them are in the mountain of En-Nábulus: (TA:) سَامِرِيٌّ is the rel. n. of السَامِرَةُ. (M, Mgh, K.)

سَامِرِيٌّ and its pl.: see the next preceding paragraph.

أَسْمَرٌ [Tawny, or brownish; dusky; dark-complexioned or dark-coloured;] of the colour termed سَمْرَةٌ [q. v.]: (S, M, K, &c.): fem. سَمْرَاءٌ: (Mgh, &c.): and pl. سَمْرٌ. (A.) You say بَعِيرٌ أَسْمَرٌ A

camel of a white colour inclining to سَمْرَةٌ [which is a hue wherein whiteness predominates over blackness]. (M.) And قَنَاةٌ سَمْرَاءٌ [A tawny spear-shaft]. (M.) And حِنْطَةٌ سَمْرَاءٌ [Tawny wheat]. (M.) — [Hence,] السَمْرَاءُ Wheat: (S, Mgh, K:) because of its colour. (Mgh.) And الأَسْمَرَانِ Wheat and water: (AO, S, K:) or water and the spear. (S, K.) — الأَسْمَرُ, also, signifies Milk: (M:) or مَرِيَّةٌ of the gazelle: (IAar, M, K:) app. because of its colour. (M.) — And [for the same reason] السَمْرَاءُ signifies also Coarse flour, or flour of the third quality, full of bran; syn. خُشْتَارٌ. (K.) You say خُبْزُ السَمْرَاءِ Bread made of such flour. (L in art. خُرُوجٌ.) — And The [kind of milking-vessel called] عُلْبَةٌ. (Sgh, K.) — And عامٌ أَسْمَرٌ † A year of drought, in which is no rain. (M.)

أَسْمَرٌ dim. of أَسْمَرٌ: see سَمْرٌ, in two places.

مِسْمَارٌ A nail; a pin, or peg, of iron; (Mgh;) a certain thing of iron; (S, K;) a thing with which one makes fast, firm, or strong: (M, K:) pl. مَسَامِيرٌ. (S, Mgh, K.) — Also, (K, TA,) or مَسْمَارٌ, (A, O,) † A good manager of camels; (A, O, K, TA;) a skilful, good pastor thereof. (A.)

مَسْمُورٌ Nailed; made fast, firm, or strong, with a nail [or nails]. (S,* Mgh.) — † A man, (TA,) having little flesh, strongly knit in the bones and sinews. (K, TA.) — And, with ة, † A woman, (M,) or girl, or young woman, (A, O, K,) compact, or firm, in body, (M, A, O, K,) not flabby in flesh. (M, O, K.) — عَيْشٌ مَسْمُورٌ † A turbid life: (M, O,* K,* TA:) from مَسْمَارٌ applied to milk. (M, TA.)

مَسَامِيرٌ: see مَسْمِيرٌ, in two places.

سَمْرَجٌ

Q. 1. سَمْرَجَةٌ [inf. n. of سَمْرَجٌ] The collecting of the [tax called] خُرُوجٌ: (Ibn-'Abbád, O:) [and the giving, or paying, thereof: for] one says, سَمْرَجْ لَهُ, meaning Give thou to him [the tax so called]. (ISh, O, K. [It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is أَعْطَاهُ, that الخُرُوجُ is to be understood after it.]

سَمْرَجٌ [written without any syll. signs, and therefore probably سَمْرَجٌ,] sing. of سَمَارِجٌ, (TA,) which signifies Even, or plain, places [or tracts] of land. (T,* Ibn-'Abbád, O, TA.)*

سَمْرَجَةٌ and سَمْرَجَةٌ, (S, O, K,) each a Pers. word arabicized, (S, O,) [or rather a compound of the Pers. سه "three" and the Arabic مَرَّةٌ for مَرَّةٌ "a time,"] The levying of the [tax called] خُرُوجٌ at three several times [or instalments]: (S, O, K:) or the name of the day on which payment of the خُرُوجُ is received; (K:) thus the former word is expl. by ISh; (O;) the day of

the collecting of the خُرُوجُ; (Ibn-'Abbád, ISd, O, TA;) a day when the foreigners, or Persians, (العَجَمُ) levy the خُرُوجُ at three several times [or instalments]: also mentioned as written with ش. (TA.)

سَمْرَجَةٌ: see the next preceding paragraph.

سَمَسٌ

سَمَسٌ: see art. سَمَسٌ.

سَمَسَرٌ

Q. 1. سَمَسَرٌ, inf. n. سَمَسَرَةٌ, He acted as a سَمَسَرٌ [q. v.]. (K.)

سَمَسَرٌ A broker; or one who acts as an intermediary between the seller and the buyer, (Lth, Mgh, K,) for effecting the sale; whom people call دَلَّالٌ, because he directs the purchaser to the merchandise, and the seller to the price: (TA:) pl. سَمَسَارَةٌ: (Mgh, K:) a Pera. word, arabicized: (Lth, Mgh:) or one who sells wheat to the people: (M, TA:) or (TA, in the K "and") the possessor of a thing: (K:) or (TA, in the K "and") one who has the care of a thing. (K.) — † A messenger, or mediator, (سَمَسَرٌ) between two lovers or friends. (K.) — سَمَسَرٌ الأَرْضِ † He who is acquainted with the land, or country; (K;) an acute scrutinizer of its circumstances: (TA:) fem. with ة. (K.) — هُوَ أَتَمُّ سَمَسَرًا [app. means † He is the careful and skilful manager of it]. (Fr, TA voce حَمَلَسٌ.)

سَمِطٌ

1. سَمِطَةٌ, and 2, and 3, (S, M, Mgh, K,) inf. n. سَمِطٌ, (S, M, Mgh,) namely, a kid, (S, M, Mgh, K,) and a lamb, (M,) He removed its hair, (Mgh,) or wool, (K,) or cleansed it of the hair, [or wool,] (S,) by means of hot water; (S, Mgh, K;) in order to roast it; (S;) or it is generally done for this purpose: (TA:) or he plucked from it the [hair, or] wool, after putting it into hot water. (A.) — [And It scalded it: for] you say, of boiling water, يَسْمِطُ الثَّمِيَّةَ [it scalds the thing]. (TA.) — سَمِطَةٌ, (M, K,) inf. n. as above, (M,) also signifies He hung it; suspended it; namely, a thing; (M, K;) as also سَمِطَةٌ, inf. n. تَسْمِطٌ: (TA:) or the latter, he hung it, or suspended it, upon, (S, K,) or by means of, (so in some copies of the K and in the TA,) سَمِطٌ, (S, K,) meaning thongs, or straps. (TA.) And سَمِطٌ † النُّعُوجِ, (M,) inf. n. تَسْمِطٌ, (TA,) He hung the coat of mail upon the hinder part of his horse. (M.)

2: see 1, in two places. — سَمِطَتُ الثَّمِيَّةِ, inf. n. تَسْمِطَةٌ, also signifies I kept, or clave, to the thing: hence a verse cited voce ذَرَبِينَ. (TA in art. ذَرَبٌ.)

5. تَسْمِطٌ It (a thing, TA) was, or became, hung, or suspended. (K.)

سَمِطٌ A thread, or string, having upon it beads

(S, Mgh) or pearls; (Mgh;) otherwise it is called **سَلَك**: (S, Mgh:) a string of beads or the like; (M, K;) so called because it is hung, or suspended; (M;) a single string thereof; like **بَلَك** [in Persian]; a necklace of two strings thereof being called **ذَاتُ سَمَطَيْنِ**: (IDrd:) or it signifies, (M,) or signifies also, (K,) a necklace longer than the **مَخْنَقَة**: (IDrd, M, K:) or [simply] a necklace: (Msb:) pl. **سَمُوط**: (M, K:) which also signifies the things that are suspended (**مَعَالِيْق**) from necklaces. (TA.) — A thong, or strap, that is suspended from the horse's saddle; (S, K;) sing. of **سَمُوط**. (S.) — The redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades: (K:) pl. as above. (TA.) — A coat of mail which the horseman hangs upon the hinder part of his horse. (M, K.) — † A trail, or long and elevated tract, (**حَبْل**) of sand, (K, TA,) regularly disposed, as though it were a necklace. (TA.) — See also **سَمَط**, in two places.

تَعْلُ سَمَط, (M, K,) and **سَمِط**, (S, M, K,) and **أَسْمَاط**, (M, K,) which last is pl. of **سَمِط**, (TA,) A sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another], (**طَاقٌ وَاحِدٌ**, S, TA,) in which is no patch: (S, M, K:) or the last, (S,) or all, (M,) not having a second piece sewed on to it; (AZ, S, M;) as also **سَمِط**. (So in the K, voce **فَرْدٌ**.) — **ثَوْبٌ سَمَطٌ** (the latter word occurring twice in art. **لَجَف** in the TA, and there opposed to **مَبْطُنٌ**, and said to be masc. and fem.,) i. q.] **ثَوْبٌ سَمَطٌ** A garment having no lining; [either] a **طَيْلَسَان**, or such as is of cotton: (ISh, K:) but one does not say **سَمَطٌ كَسَا** nor **مَلْحَفَةٌ سَمَطٌ**, because such are not [ever] lined: (ISh:) or [accord. to some] **سَمَطٌ** signifies a garment that is lined below; expl. by saying, **أَوِ السَّمَطِ مِنَ التِّيَابِ**, **مَا ظَهَرَ مِنْ تَحْتِ** (K, TA, [in the CK, and in a MS. copy of the K, for **ظَهَرَ**, we find **ظَهَرَ**,]) i. e. **جَعَلَ لَهُ ظَهْرٌ**: (TA:) [but I think that **ظَهْرٌ** is undoubtedly the right reading; and that **سَمَطٌ** means any portion that appears of a garment worn beneath a shorter garment:] see **سَدَدٌ**, last sentence. — **سُرَاوِيلٌ سَمَاطٌ** Trousers, or drawers, not stuffed: (M, K:) i. e., (K,) or, as Th says, (M,) of single cloth, **طَاقٌ وَاحِدٌ**. (M, K.) — **أَسْمَاطٌ**, (K,) and **أَسْمَاطٌ**, (Kr, M, K,) and **أَسْمَاطٌ**, (K,) A she-camel without any brand, or mark made by a hot iron. (Kr, M, K.) — **سَمَاطٌ** is also a pl. of **سَمَاطٌ** [q. v.]. (K.)

سَمَاطٌ A rank of people: (M, K:) or a side, or lateral part or portion: (Msb:) each of the two sides, or lateral portions, of men, and of palm-trees. (S, Msb.) You say, **قَامَ بَيْنَ السَّمَاطَيْنِ** He stood between the two ranks. (TA.) And **قَامَ الْقَوْمُ حَوْلَهُ سَمَاطَيْنِ** The people stood around him in two ranks. (TA.) And **هَرَمَ عَلَى سَمَاطٍ وَاحِدٍ** They are according to one order. (K.) And **مَشَى بَيْنَ السَّمَاطَيْنِ** He walked between the two sides. (S, Msb.) And **خَدَا سَمَاطِي الطَّرِيقِ**

Take ye the two sides of the fresh, or moist. (TA.) And **اجْعَلِ الْأَمْرَ سَمَاطًا وَاحِدًا** Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. **بَاجٌ**.) — The part of a valley which is between the upper extremity and the lower: (M, K:) pl. **سَمَطٌ**. (K.) — **سَمَاطٌ الطَّعَامِ** The thing upon which food is spread: (K:) pronounced by the vulgar **سَمَاطٌ**: [and applied by them to such as is long, prepared for a large company of people:] pl. **أَسْمَاطٌ** [a pl. of pauc.] and **سَمَاطَاتٌ**. (TA.)

سَمِطٌ and **سَمُوطٌ**, applied to a kid, (S, M, Msb, K,) and to a lamb, (M,) Of which the hair, (Msb,) or wool, (K,) has been removed, (Msb, K,) or cleansed of its hair [or wool], (S,) by means of hot water; (S, Msb, K;) in order to its being roasted: (S:) or of which the [hair or] wool has been plucked off from it, after its having been put into hot water: (M:) or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth:) and a roasted sheep or goat: the former word of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — See also **سَمِطٌ**, and its pl. **أَسْمَاطٌ**, voce **سَمِطٌ**; the pl. in three places.

سَامِطٌ Boiling water, that scalds (**يَسْمُطُ**) a thing. (TA.) — **حَافِيَةٌ سَمِطٌ** Hanging a thing by a rope behind him; from **السَّمُوطُ** [pl. of **السَّمِطُ**]. (TA.)

سَمِطٌ: see **سَمِطٌ**.

سمع

1. **سَمِعَهُ**, (S, Msb, K,*) aor. **سَمِعَ**, (K,) inf. n. **سَمِعٌ** (S, Msb, K) and **سَمِعٌ**, or this latter is a simple subst., (Lh, K,) and **سَمَاعٌ**, (S, K,) or this last [also] is a simple subst., (Msb,) and **سَمَاعَةٌ** and **سَمَاعِيَةٌ** (K) and **سَمِعٌ**, (TA,) [He heard it, (namely, a thing, as in the S,) or † him;] and **سَمِعٌ**, (Msb, K,) also written and pronounced **سَمِعٌ**; (K, TA;) and **سَمِعٌ**; (Msb;) are syn. with **سَمِعٌ** (Msb, K) as trans. by itself; (Msb;) and **سَمِعٌ** [also] is syn. with **سَمِعٌ** [as trans. by itself]: (Ham p. 604, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or **سَمِعٌ** denotes what is intentional, signifying only he gave ear, hearkened, or listened: but **سَمِعٌ**, [as also **سَمِعٌ** and **سَمِعٌ**,] what is unintentional, as well as what is intentional. (Msb.) You say, **سَمِعَ الشَّيْءَ** [He heard or listened to, the thing]. (S.) And **سَمِعَ الصَّوْتُ** [He listened to, or heard, the sound]. (TA.) [And **سَمِعْتُ لَهُ صَوْتًا** I heard him, or it, utter, or produce, a sound; lit. I heard a sound attributable to him, or it. And **سَمِعَهُ مِنْهُ** He heard it from him. And **سَمِعَهُ عَنْهُ** He heard it as related from him; he heard it on his authority. And **سَمِعَهُ كَذَا** He heard him say such a thing.] And **سَمِعَ بِهِ** [He heard of it; for **سَمِعَ التَّكْلِمَ بِهِ**, or the like]. (Kur xii. 31 and xxviii. 36 and xxxviii. 6, S, K, TA.) [When trans. by means

of **ل** alone, or **إِلَى**, it denotes what is intentional.] You say, **سَمِعْتُ لَهُ**, (S, Msb, TA,) and **سَمِعْتُ لَهُ**, (S, TA,) meaning I gave ear, hearkened, or listened, to him, or it; (S, Msb, TA;) and **سَمِعْتُ لَهُ**, (Msb,) or **سَمِعْتُ لَهُ**, (S, TA,) signify the same; (S, Msb, TA;) and so **سَمِعْتُ لَهُ**, (S, Msb, K,) and **سَمِعْتُ لَهُ**. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, **لَا يَسْمَعُونَ**, and **لَا يَسْمَعُونَ إِلَى الْمَلَائِكَةِ الْأَعْلَى**, They shall not listen [to the archangels]: (S:) or the former has this signification, they shall not listen to the angels (Bd, Jel) in heaven, (Jel,) or the exalted angels: (Bd:) and † the latter, they shall not seek, or endeavour, to listen &c. (Bd.) And in the same [xvii. 50], **نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ**, † **بِهِ** [We are cognizant of that on account of which they hearken when they hearken to thee]; **بِهِ** meaning **بِسَبَبِهِ**, (Bd, Jel,) and **لِأَجْلِهِ**, (Bd, Jel,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of **سَمِعٌ** and other inf. ns., whether employed as inf. ns. or as simple subst., see those words below.] — It also signifies *He understood it*; (TA;) *he understood its meaning*; i. e., the meaning of a person's speech. (Msb.) You say, **ثَرْتَسَمِعَ مَا قُلْتَ لَكَ** Thou didst not understand what I said to thee. (TA.) And such is the most obvious meaning of the verb in the saying, **إِنْ كَانَ يَسْمَعُ الْخَطِيبَ** [If he understand the words of the preacher]; for this is the proper meaning in this case: but it may be rendered tropically, † if he hear the voice of the preacher. (Msb.) — Also *He knew it*: as in the saying, **سَمِعَ اللَّهُ قَوْلَكَ** [God knew thy saying]. (Msb.) — Also † *He accepted it*; namely, evidence, and praise: or, said of the latter, † *he recompensed it by acceptance*: (Msb:) † *he paid regard to it, and answered it*; namely, prayer: † *he answered, or assented to, or complied with, it*; namely, a person's speech. (TA.) The saying **سَمِعَ اللَّهُ مِنْ حَمِيدِهِ** means *May God accept the praise of him who praiseth Him*: or, accord. to IAMB, *may God recompense by acceptance the praise of him who praiseth Him*: (Msb:) or *may God answer the prayer of him who praiseth Him*. (TA, as on the authority of IAMB.) — Also † *He obeyed him*: as in the saying in the Kur [xxxvi. 24], **إِنِّي آمَنْتُ بِرَبِّي فَأَسْمِعُونِي** [Verily I believe in your Lord, and do ye obey me]. (TA.) — Lth says that the phrase **سَمِعْتُ أَدْنَى** means † *My eye saw Zeyd doing such and such things*: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say **سَمِعْتُ أَدْنَى** as meaning *my eye saw*: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. **تَسْمِعٌ** [inf. n. of **سَمِعٌ**, as also **تَسْمِعَةٌ**, q. v. infra, voce **تَسْمِعَةٌ**,] is syn. with **إِسْمَاعٌ** [The making one to hear]. (K.) You say, **تَسْمِعَهُ** [He made him to hear the sound]. (S.) And **سَمِعَهُ الْحَدِيثَ** (TA) and **تَسْمِعَهُ** (S, TA) [He made him to hear the narra-

6 *tive*]; both signifying the same. (TA.) [And *He made to hear of it, or him.*] It is said in a trad., *مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ سَمِعَ اللَّهُ بِهِ* [Whoso maketh men to hear of his deed,] God will make the ears of his creatures to hear of him on the day of resurrection; (TA;) or *whoso maketh his deed notorious, that men may see it and hear of it, God will make notorious his hypocrisy, and fill with it the ears of his creatures, and they shall be generally acquainted with it, [and He will render him contemptible, and small in estimation,] so that he will become disgraced;* (Mgh;) or the meaning may be, *God will manifest to men his internal state, and fill their ears with the evilness of his secret intentions, in requital of his deed:* or, as some relate it, [for *أَسَامِعَ خَلْقَهُ*] we should say, *سَامِعَ خَلْقَهُ*, which is an epithet applied to God; so that the meaning is, *God [the Hearer of his creatures] will disgrace him:* (TA:) [for] — *سَمِعَ بِهِ*, (S, Mgh, Mṣb,) inf. n. *تَسْمِعُ*, (S, Mgh, K,) signifies [also] *He rendered him, or it, notorious, and infamous:* (S, Mgh, K:*) or *he spread it abroad, for men to speak of it.* (Mṣb.) — Also *He raised him from obscurity to fame.* (S, K:*) — And *He made him to hear what was bad, evil, abominable, or foul, and he reviled him:* (AZ, T and L in art. نَد:) and *أَسَمِعَهُ* [also] has the latter of these two significations. (S, K.)

4. *أَسَمِعَهُ*, inf. n. *إِسْمَاعُ*: see 2, in four places. — *He told him [a thing].* (Mṣb.) — *He made him to understand:* the verb being used in this sense in the *Kur* [viii. 23], *لَوْ عَلِمَ اللَّهُ فَبِهِمْ خَيْرًا*, [Had God known any good in them, He had made them to understand]. (TA.) — *May God not make thee to be deaf.* (TA.) — *أَسَمِعَتْ* She sang. (TA.) One says to a female singer, *أَسْمِعِينَا* Sing thou to us: thus used in a verse of *Taraféh*. (TA.) — *أَسَمِعَتْ* Thou hast said a saying that ought to be heard and followed. (Har p. 398.) — *أَسْمِعِ الدَّلْوُ*: *He made, or put, a مَسْمِع [q. v.] to the bucket.* (S, K, TA.) And in like manner, *أَسْمِعِ الزَّنْبِيلُ* (K) *He made, or put, what are termed مَسْمِعَانِ to the basket.* (TA.) — *أَسْمِعِ بِهِمْ وَأَبْصِرْ*; and *أَبْصِرْ بِهِ*; see art. *بَصَر*.

5. *تَسْمِعُ*, also written and pronounced *أَسْمِعُ*: see 1, in the former half of the paragraph, in six places.

6. *تَسَامَعُ بِهِ النَّاسُ* (S, K) *The people heard of it, [or him,] one from another:* (PS, TK:) [or *the people heard one another talk of it, or him:*] or *it, or he, became notorious among the people.* (TA.) — *تَسَامَعُ* also signifies *He feigned himself hearing.* (KL.)

8: see 1, in the former half of the paragraph, in four places.

10: see 1, in the first sentence, in two places.

أَسْمَاعُ inf. n. of *سَمِعَ*, (S, Mṣb, K,) like *أَسْمَاعُ*, (S, K,) [etc.], or the latter is a simple subst. [used

in the abstract sense of the former]. (Mṣb.) You say, *أَسْمِعْ سَمِعًا وَأَطِيعَ طَاعَةً*, [for *سَمِعًا وَطَاعَةً*, an emphatic mode of expression, meaning *I hear and I obey, or for سَمِعْتُ سَمِعًا وَأَطَعْتُ طَاعَةً*, which means the same, but more emphatically; *طَاعَةً* being a quasi-inf. n. for *إِطَاعَةً*]; the verb [of each] being understood: and *سَمِعَ وَطَاعَةً*, meaning *أَمْرِي ذَلِكَ* [i. e. *أَمْرِي سَمِعَ وَطَاعَةً* *My affair is hearing and obeying*]. (K.) You say also, [in like manner,] *اللَّهُمَّ سَمِعًا لَا بَلْغًا*, (K,) and *سَمِعَ لَا بَلْغًا*: (TA:) see *سَمِعَ*. And *سَمِعَ أُذُنِي فَلَانَا يَقُولُ* [said to be] the only instance of the kind among inf. ns. of trans. verbs except *رَأَى عَيْنِي*, (TA in art. رَأَى,) [in a copy of the M, in art. رَأَى, written *سَمِعَ أُذُنِي* and *رَأَى عَيْنِي*], and *سَمِعَةُ أُذُنِي*, and *سَمِعَةُ أُذُنِي*, and *سَمِعَةُ أُذُنِي* [My ear heard (lit. my ear's hearing) such a one say that]. (K.) — [As a simple subst., it signifies] *The sense of the ear;* (K;) [i. e., of hearing;] *the faculty in the ear whereby it perceives sounds.* (TA.) Thus in the *Kur* [l. 36], *أَوْ أَلْقَى السَّمْعَ*, (TA,) meaning, *Or who hearkeneth.* (Bḍ, Jel.) [And hence,] *أَمْرُ السَّمْعِ* The brain; (Z, O, K;) as also *أَمْرُ السَّمِيعِ*. (O, K.) One says, *ضَرَبَهُ عَلَى أَمْرِ السَّمْعِ* [He struck him upon the brain]. (TA.) — [It is also used for the inf. n. of *أَسْمِعُ*. Hence] one says, *قَالُوا ذَلِكَ سَمِعَ أُذُنِي*, and in like manner, *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, i. e. *إِسْمَاعًا*. [They said that making my ear to hear]: (K:) and one may say, *سَمِعًا* [making to hear]: this latter one says when he does not particularize himself. (Sb, K.) And *كَلِمَةُ سَمِعَةٍ*, with *kesr*, meaning, [He spoke to him making them to hear, or] so that they heard. (TA.) And a poet says,

سَمَاعُ اللَّهِ وَالْعُلَمَاءِ أَتَى
أَعُوذُ بِخَيْرِ خَالِكَ يَا أَبْنَ عَمْرٍو

[Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr; or *أَعُوذُ بِحَقِّ خَالِكَ*, i. e. I have recourse for protection to thy maternal uncle; thus in the TA in art. حَقْو;] using the subst. in the place of the inf. n., as though he said *إِسْمَاعًا*. (TA.) One says also, *أَخَذْتُ ذَلِكَ عَنْهُ سَمِعًا*, and in like manner, *سَمَاعًا*, [i. e. *I received that from him by being made to hear, which virtually means, by hearsay, or hearing it from him,*] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of *سَمِعَ* for that of *أَسْمِعُ*]. (K, TA.) [See also *سَمِعَةُ*.] — It also signifies *The ear;* (S, Mgh, Mṣb, K;) as also *مَسْمِعُ*, (S, Mṣb, K, TA,) because it is the instrument of hearing, (TA,) and *مَسْمِعٌ*, [because it is the place thereof,] (Abou-Jebeleh, TA,) and *سَامِعَةٌ*; (S, K;) or *مَسْمِعٌ* signifies the ear-hole; (TA;) and so

مَسْمِعٌ, and *مَسْمِعٌ*: (Er-Rághib, TA:) and *سَمِعٌ* is also used as a pl., (S, K,) being originally an inf. n.; but sometimes (S) it has for its pl. *أَسْمَاعُ* (S, Mṣb, K) and *أَسْمِعُ*, (Mgh, O, K,) a pl. of pauc., (TA,) [as is also the former,] and *أَسْمَاعُ* is a pl. pl., (S, Mgh, O, K,) i. e. pl. of *أَسْمَاعُ*, (S,) or of *أَسْمِعُ*: (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of *مَسْمِعٌ* is *مَسْمَاعُ*; (Mṣb, K;) or this may be an irreg. pl. of *سَمِعٌ*, like as *مَشَابَهُ* is of *شَبَهُ*. (Sgh, TA.) You say, *إِنَّمَا سَمِعْتُكَ إِلَى* i. e. [Incline thine ear to me; or] *hear thou from me.* (S, K.) And *طَرَقَ الْكَلَامُ السَّمْعَ* [The speech struck the ear]. (Mṣb.) *سَمِعٌ* is used as a pl. in the *Kur* [ii. 6], where it is said, *خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ* [God hath set a seal upon their hearts and upon their ears]. (S.) One also says, *فُلَانٌ عَظِيمُ السَّمْعِ* Such a one is great in the ears. (S.) The phrase *هُوَ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا* means † *It is not known whither he has repaired:* (AZ, K:) or *he is between the ears of the people of the land and their eyes, [so that they neither hear him nor see him,] the prefixed noun أَهْلُ being suppressed:* (AO, K, TA:) or † *in a void land, wherein is no one;* (ISK, K;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (K:) or † *between the length and breadth of the land.* (K, TA.) You say also, *أَلْقَى نَفْسَهُ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا* † *He exposed himself to perdition, or imperilled himself, and cast himself no one knew where:* (IAḥ, Th:) or † *he cast himself where no voice of man was heard, nor eye of man seen.* (K, TA.) — Also *What rests in the ear, of a thing which one hears.* (L, K.) — See also *سَمِعٌ*, in three places, beside the two places before referred to.

سَمِعٌ i. q. *سَمِعٌ*, either as an inf. n. or as a simple subst. (Lh, K.) You say, *اللَّهُمَّ سَمِعًا لَا بَلْغًا*, (S, K,) and *سَمِعًا لَا بَلْغًا*, (K,) and *سَمِعَ لَا بَلْغًا*, (TA,) a form of prayer, (K,) meaning *O God, may it be heard of but not fulfilled:* (S, K:) or *may it be heard but not come to:* or it is said by him who hears tidings not pleasing to him: (K:) *Ks* says that it means *I hear of calamities but may they not come to me.* (TA.) You say also, *سَمِعَ أُذُنِي فَلَانًا يَقُولُ* [said to be] the phrase *قَالُوا ذَلِكَ سَمِعَ أُذُنِي*: (K:) and in the phrase *كَلِمَةُ سَمِعَةٍ*: (TA:) both explained above: see *سَمِعٌ*. — Also *Mention, fame, report, that is heard;* as also *سَمِعٌ*, and *سَمَاعٌ*: (K:) *fame, or good report;* (S, Mṣb, K, TA;) and so *دَهَبَ سَمِعُهُ* and *سَمَاعُهُ*. (TA.) You say, *دَهَبَ سَمِعُهُ فِي النَّاسِ* His fame, or good report, went among mankind. (S.) And the Arabs say, *لَا وَسَمِعُ اللَّهُ*, [No, by the glory of God]. (TA.) — [It is also used as an

epithet: thus,] **رَجُلٌ سَمِعٌ** means **يُسَمِعُ** [A man who makes others to hear of him]: or one says, **هَذَا أَمْرٌ ذُو سَمَعٍ**, and **ذُو سَمَاعٍ**, [This is a man of fame, or notoriety], (K,) whether good or bad. (Lh, TA.) — Also *A certain mongrel beast of prey, (S,) the offspring of the wolf, begotten from the hyena: (S, Mgh, Mgb, K:) fem. with ة: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.)* It is said in a prov., **أَسْمَعُ مِنَ السَّمِيعِ الْأَزَلِّ** [More quick of hearing than the سمع that is lean in the buttocks and thighs; or than the light, or active, سمع]: and sometimes they said **أَسْمَعُ مِنَ سَمِعٍ** [more quick of hearing than a سمع]. (S.)

سَمْعَةٌ *A single hearing, or hearkening, or listening. (K.)* — **سَمْعَةُ أُذُنِي فَلَانًا يَقُولُ ذَلِكَ**: see **سَمِعٌ**. — See also **سَمْعَةٌ = أُذُنٌ سَمْعَةٌ**: see **سَامِعٌ**.

سَمْعَةٌ is syn. with **تَسْمِيعٌ**, like as **سُخْرَةٌ** is with **تَسْخِيرٌ**. (TA.) You say, **فَعَلَهُ رَبًّا وَسَمْعَةً** *He did it [to make men to see it and hear of it, or] in order that men might see it and hear of it. (S.)* And **سَمْعَةً وَلا سَمْعَةً**, and **مَا فَعَلَهُ رَبًّا وَلا سَمْعَةً**, *He did it not making it notorious so as to make [men] to see and to hear [it]. (K.)* And **فَعَلْتَهُ سَمْعَةً**, and **تَسْمِعْتَهُكَ**, *I did it in order that thou mightest hear it. (AZ, K.)* [See also **سَمِعٌ**, where similar phrases are mentioned and explained.] — **السَمْعَةُ**, also, signifies *What is heard, of fame, or report, &c.: (Har p. 34:) and [particularly] good report. (Id. p. 196.)*

سَمْعَةٌ *A mode, or manner, of hearing, hearkening, or listening. (K.)* You say, **سَمِعْتَهُ سَمْعَةً حَسَنَةً** [I heard it with a good manner of hearing]. (TA.) — **سَمْعَةُ أُذُنِي فَلَانًا يَقُولُ ذَلِكَ**: see **سَمِعٌ**.

سَامِعٌ: see **سَمْعَةٌ = أُذُنٌ سَمْعَةٌ**.

أُذُنٌ سَمْعَةٌ: see **سَامِعٌ**.

سَمِعَتْهُ نَظْرَةٌ, and **سَمِعَتْهُ نَظْرَةٌ** (S, K,) the former accord. to AZ, the latter accord. to El-Ahmar, (S,) and **سَمِعَتْهُ نَظْرَةٌ** (K,) or the second and third are without teshdeed, and mentioned by Yaakooab also, (TA in art. **نَظَرَ**, [but this, I think, is a mistake,]) applied to a woman, *Who listens, or hearkens, and endeavours to see, and, not seeing nor hearing anything, thinks it, or opines it:* (S, K, [the latter in art. **نَظَرَ**,] and TA:) and one also applies to her the epithet **سَمِعَتْهُ**, meaning *who listens, or hearkens, and does so much, or habitually. (K.)*

سَمِيعٌ (of the measure **فَعْلَعْلٌ**, S) *Small in the head, (S, K,) and in the body; for اللحية in the K is a mistranscription for والجمعة: (TA:)*

cunning, or very cunning: (K, TA:) light of flesh, quick in work, riched, and clever: (TA:) or [simply] light and quick: and applied as an epithet to a wolf. (K.) — Also *A woman that grins and frowns in thy face when thou enterest, and rails after thee when thou goest forth. (K, TA.)* — And *A tall and slender man: (K, TA:) fem. in this sense with ة. (TA.)* — And *A riched, deceitful, or crafty, devil. (TA.)*

سَمَاعٍ [an imperative verbal n.] *Hear thou: (S, K:) like دَرَاكَ and مَنَاعٍ, meaning أُدْرِكَ and أَمْنَعُ. (S.)*

سَمَاعٍ: see its syn. **سَمِعٌ**; first sentence. — Also syn. with **إِسْمَاعٍ**, as in three exs. expl. above; see **سَمِعٌ**, in the middle portion of the paragraph. — Also [an inf. n. used in the sense of a pass. part. n., meaning *What has been heard, or heard of:*] *a thing that one has heard of, and that has become current, and talked of. (TA.)* [Hence, used in lexicology and grammar as meaning *What has been received by hearsay; i. e. what is established by received usage: as in the phrase, سَمَاعٍ مَقْضُورٌ عَلَى السَّمَاعِ restricted to what has been received by hearsay; &c.: and in the phrase سَادَّ السَّمَاعِ deviating from the constant course of speech with respect to what has been received by hearsay; &c.; which virtually means deviating from what is established by received usage: “what has been received by hearsay” always meaning “what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times.”] — [Also *What is heard, or being heard, of discourse, or narration, and of matters of science. See an ex. voce مَرْدٌ*, in art. **رَدٌّ**.] — And [hence,] *Singing, or song; and any [musical performance whether vocal or instrumental or both combined, or any other] pleasant sound in which the ears take delight: as in the saying, بَاتَ فِي نَهْوِ وَسَمَاعٍ [He passed the night in the enjoyment of diversion and singing, &c.]. (TA.)* [See an ex. in a verse cited voce **مَشَارٌ**, in art. **شُورٌ**.] — See also **سَمِعٌ**, in three places.*

سَمِعٌ: see **سَامِعٌ**, in two places.

سَمِيعٌ: see **سَامِعٌ**, in six places. — It is also syn. with **سَمِيعٌ** [Making to hear; &c.]. (S, K.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Kur-án, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, **سَمِيعٌ** may be syn. with **سَامِعٌ** or **سَمِيعٌ**; but it is mostly syn. with **سَامِعٌ**, like as **عَلِيمٌ** is with **عَالِمٌ**, and **قَدِيرٌ** with **قَادِرٌ**. (TA.) — Also [Made to hear; or] told; applied to a man. (Mgb.) — **أَمْرٌ السَمِيعِ**: see **سَمِعٌ**. — **السَّمِيعَانِ** *Two long pieces of wood [firred] in the yoke with which the bull is yoked for ploughing the land. (Lth, TA.)*

سَمَاعَةٌ an inf. n. of **سَمِعَ**. (K.) — And *i. q. سَمَاعٍ, whence a phrase expl. above: see سَمِعٌ.*

[**سَمَاعِيٌّ**, in lexicology and grammar, applied to a word &c., means *Relating, or belonging, to what has been received by hearsay; i. e., to what is established by received usage. See سَمَاعٌ.*]

سَمِيعٌ *Light, active, or agile: and applied as an epithet to a غُولٌ. (K.)*

سَمَاعٌ *One who hearkens, or listens, much to what is said, and utters it. (TA.)* [Its primary signification is simply *One who hears, hearkens, or listens, much, or habitually: and it signifies also quick of hearing.*] See also **سَامِعٌ**. — *A spy, who searches for information, and brings it. (TA.)* — † *Obedient. (TA.)*

سَامِعٌ and **سَمِيعٌ** are syn.; [signifying *Hearing; and hearkening, or listening;*] (Az, S, Mgb, K;) like **عَالِمٌ** and **عَلِيمٌ**, and **قَادِرٌ** and **قَدِيرٌ**. (Az, TA.) [† The latter has also an intensive signification; and hence,] **السَّمِيعُ**, applied to God, signifies *He whose hearing comprehends everything; who hears everything. (TA.)* And [hence, also,] † this same epithet is applied to *The lion that hears the faint sound (K, TA) of man and of the prey (TA) from afar. (K, TA.)* You say also, **أُذُنٌ سَامِعَةٌ**, and **سَمِيعَةٌ**, and **سَمِيعَةٌ**, and **سَمِيعَةٌ**, and **سَمِيعَةٌ**, and **سَمِيعَةٌ**: [the first signifying *A hearing, or a hearkening or listening, ear: and the last two, and app. all but the first, an ear that hears, or hearkens or listens, much; or that is quick of hearing:*] the pl. of † the last is **سَمِيعٌ**. (K.)

سَامِعَةٌ fem. of **سَامِعٌ** [q. v.]. — [It is also used as an epithet in which the quality of a subst. is predominant]: see **سَمِعٌ**, in the latter half of the paragraph.

أَسْمَعُ [More, and most, quick of hearing]: see **سَمِعٌ**; last sentence.

تَسْمِيعَةٌ [an inf. n. of 2]: see **سَمْعَةٌ**.

مَسْمُوعٌ *A place whence [and where] one hears, or hearkens, or listens. (IDrd, K.)* You say, **هُوَ مِنِّي بِمَرَأَى وَمَسْمُوعٌ** *He is where I see him and hear his speech;* (IDrd, K;) and in like manner, **مَرَأَى وَمَسْمُوعًا**; (TA;) and sometimes they said **مَرَى**. (TA.) And **فُلَانٌ فِي مَنَظَرٍ وَمَسْمُوعٌ** *Such a one is in a state in which he likes to be looked at and listened to. (T, A, TA, in art. نَظَرَ.)* — See also **سَمِعٌ**, in the latter half of the paragraph, in two places. — It is also an inf. n. of **سَمِعَ**. (TA.)

وَأَسْمَعُ غَيْرَ مَسْمُوعٌ [pass. part. n. of 4, q. v.]. **مَسْمُوعٌ**, in the Kur [iv. 48], means [And hear thou without being made to hear & i. e.] *mayest thou not be made to hear: (Ibn-Arafch, K:) or mayest thou not hear, (Akh, S, Bd, Jel.)* by

reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rághib:) or hear thou without being made to hear speech which thou wouldst approve: or not being made to hear what is disliked; accord. to which explanation, it is said hypocritically: or hear thou speech which thou wilt not be made [really] to hear; because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or hear thou without having thine invitation assented to: (Bd:) or without having what thou sayest accepted. (Mujáhid, K.)

مُسْمِعٌ [act. part. n. of 4, q. v.] — [Hence,] مُسْمِعَةٌ A female singer. (S, K.) [See an ex. of the pl. in a verse cited voce شارب.] — And hence, (TA in art. زمر,) the former is applied to † A shackle. (K, and TA in art. زمر.)

مُسْمِعٌ An instrument of hearing. (TA.) — See سَمْعٌ, in the latter half of the paragraph, in four places. — † A loop which is in the middle of the [large bucket called] غُرْبٌ, and into which is put a rope in order that the bucket may be even; (S, K;) so called as being likened to an ear: (El-Mufradát, TA:) or the part of the [leathern water-bag called] مَزَادَةٌ which is the place of the loop: or what goes beyond, or through, the hole of the loop. (TA.) — Also, (K,) or مَسْمَعَانِ, (El-Ahmar, TA.) † The two pieces of wood that are put into the two loops of the [basket called] زَبِيلٌ when earth is taken forth with it from a well. (El-Ahmar, K, TA.) — And the latter, (i. e. the dual,) A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement. (TA.)

مُسْمِعٌ † Shackled: the explanation in the K, shackled and collared, applies to مَسْمِعٌ مَسْمُوعٌ together; not to the former of these two words alone. (TA.) [See مَسْمِعٌ.]

مَسْمُوعَاتٌ [Things heard]. See 4 in art. جوز.

مَسْمِعٌ is pl. of مَسْمِعٌ (Msb, K) [and of مَسْمِعٌ]. — As a pl. without a sing., it is applied to All the holes of a human being; such as are [the holes of] the eyes, and such as the nostrils, and the anus. (TA.)

مَسْمِعٌ: see سَمْعٌ, in the latter half of the paragraph.

سمع

السَّمْعَانِ The two sides of the mouth, beneath the two extremities of the mustache, on the right and left; a dial. var. of السَّمْعَانِ [q. v.]. (IDrd, K.)

سوق

1. سَوَّقٌ, (S, O, L, K,) aor. 2, (O, L,) inf. n. سَوَّقٌ (S, O, L, K) and سَوَّقٌ, (L,) It was, or became, high, or tall: (S, O, L, K:) or tall in the highest degree: (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palm-tree. (L.) — See also سَمَاتٌ.

سَمَاتٌ Tall; applied to a man. (Kr, TA.) [See also سَامِقٌ.]

سَمَاتٌ Pure; sheer; unmixed. (S, O, K.) You say سَمَاتٌ كَذِبٌ A sheer, unmixed, lie; (S, O;) and سَمَاتٌ حَبٌ pure, unmixed, love; meaning such as have overtopped (سَمَاتٌ) every lie and love. (O.)

سَمَاتٌ: see سَمَاتٌ.

سَمَاتٌ: see سَامِقٌ. — The dual, سَمَاتَانِ, signifies The [yokes or] two pieces of wood that belong to the نِيرٌ, surrounding the necks of the two bulls, (S, Z, O, K,) like the neck-ring, (S, O,) the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord: (Z, TA:) pl. أُسْمِيقَةٌ. (TA.) — And [its pl.] أُسْمِيقَةٌ, Certain pieces of wood in the utensil upon which bricks, or crude bricks, (لَبْنٌ) are conveyed. (Ibn-'Abbád, O, L, K.)

سَمَاتٌ (S, O, K) and سَمُوقٌ (O, K,) in the Tekmileh with teshdeed, [i. e. سَمُوقٌ] (TA.) [Sumach; the rhus coriaria of Linn.; or its berry:] a certain fruit, (K,) well known; (S, K;) a certain acid thing, with which one cooks; (O;) the fruit of certain trees of the [high grounds termed] قَفَافٌ and of the mountains, acid, consisting of bunches of small berries, which are cooked; (AHn, TA;) not known to AHn as growing in any part of the land of the Arabs except in Syria; and he says that it is intensely red: in the T, said to be the acid berry called عَرَبٌ: n. un. with 2: (TA:) it excites appetite; stops chronic diarrhoea; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the [disorder termed] سَلَقٌ and for ophthalmia. (K.)

سَمُوقٌ: see the next preceding paragraph.

عَرَبٌ عَرَبِيَّةٌ: see قَدْرٌ سَمَاتِيَّةٌ.

سَامِقٌ and سَمِيقٌ High, or tall; applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also سَمِيقٌ.]

سفر

مَسْفَرٌ: see art. سفر.

سك

1. سَكَّ, [aor. 2,] inf. n. سَكُّ, It (a thing) rose, or became high or elevated or lofty. (S, K.) — And, aor. and inf. n. as above, He ascended. (TA.) One says, سَكَّ فِي الرَّيْرِ Ascend thou the stairs. (S, TA. [See رَمَى.]) — And سَكَّ, (S, K,) aor. as above, (TA,) inf. n. سَكٌّ, He raised, elevated, upraised, or uplifted, it. (S, K.) So in the phrase, سَكَّ اللَّهُ السَّمَاءَ [God raised the heaven]. (S.)

سَكٌّ The roof of a house, or chamber: (S, Mgh, K:) or the interior uppermost part [i. e. the ceiling] of a house, or chamber; the exterior

uppermost part thereof being called سَهْوَةٌ: (Ham p. 725:) or [the height] from the top to the bottom of a house or chamber. (K.) [And hence, The canopy of the heaven or sky: or] the measure of the height of the heaven from the earth: or the thickness thereof, upwards. (Bd in lxxix. 28.) And The stature, or height in a standing posture, of anything: (K:) thus expl. by Lth: one says بَعِيرٌ طَوِيلُ السَّكِّ [A camel tall of stature]. (TA.) [In the present day, it signifies The extent of anything from top to bottom; its height, depth, and thickness: and is vulgarly pronounced سَك.]

سَمَكٌ Fish; syn. حَوْثٌ; (K;) a kind of aquatic creatures: [a coll. gen. n.:] n. un. with 2: pl. of the former سَمَاكٌ and سَمُوكٌ. (S, TA.) شَوَى فِي الْحَرِيقِ سَمَكَةً [He broiled his fish in the fire of a burning house] is a post-classical prov. of the people of Baghdád, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of seizing an opportunity; originating from the fact that the thief used, when he saw the fire of a burning house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, I came to broil a fish. (Mtr, in Har pp. 481-2.) — السَّمَكَةُ [is a name of † The constellation Pisces; also called السَّمَكَانِ]; a certain sign of the Zodiac; (K, TA;) thought by ISd to be so called because it is a watery sign; and also called السَّوْتٌ. (TA.)

سَمَاكٌ A thing with which a thing is raised, elevated, upraised, or uplifted; (K, TA;) whether a wall or a roof: (TA:) pl. سَمَاكٌ. (K.) — السَّمَاكَانِ is the name of Two bright stars; السَّمَاكُ الرَّامِحُ and السَّمَاكُ الْأَعَزُّ: (S, O, K:) the former is a star [namely α] in Virgo, called by astrologers السَّبِيلَةُ [or Spica Virginis]; (Kzw;) and is one of the Mansions of the Moon, (S, O, and Kzw in his descr. of the Mansions of the Moon,) the Fourteenth thereof; (Kzw ibid. ;) it is one of the أَنْوَاءُ [pl. of نُوءٌ, q. v.], and rises aurorally in تَشْرِيبُنِ الْأَوَّلِ [October, O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began on the 4th of that month]; it is called الْأَعَزُّ because it has no star [near] before it, like the اعزل that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter سَمَاكٌ, i. e. الرَّامِحُ, [thus called for a reason expl. in art. رَمَحٌ, q. v., is the star Arcturus, and] is not of the Mansions of the Moon, (S, O, TA,) and has not any نُوءٌ [here meaning supposed influence in bringing rain &c.]; it is towards the north; the former being towards the south; (TA;) and is also called السَّمَاكُ الْمُرْزُورُ: (AZ, TA in art. رَمَحٌ:) [it is erroneously said that] the سَمَاكَانِ are in the sign of Libra: (TA:) and it is said that they are the two hind legs of Leo (رَجَلَا الْأَسَدِ): (S, O, K:) [for it appears, as I have before observed, (voce ذِرَاعٌ) that the ancient Arabs, or many of them, extended the figure of Leo (as they did

also that of Scorpio) far beyond the limits which we assign to it: and hence,] السماك الاعزل was also called ساق الأسد [the thigh, or the hind shank, of Leo]. (K̄zw in his descr. of Virgo.) The rhyming-proser says, إِذَا طَلَعَ السَّمَاءُ ذَهَبَ العَكَاءُ فَأَصْلِحَ فَنَّاكُ وَأَجِدُ حِذَاكَ فَإِنَّ الشِّتَةَ قَدْ أَتَاكَ [When السماك rises aurorally, (i. e. السماك الاعزل,) the sultriness has gone, therefore do thou put thy court, or yard, in good condition, and renew thy sandal, for the winter has come to thee: فَنَّاكُ and حِذَاكَ being contractions of فَنَّاكَ and حِذَاكَ, for the sake of the rhyme]. (O, TA.) The نَوءُ [here app. meaning the rain consequent upon the auroral setting] of السماك الاعزل [about the 4th of April, O. S. in Central Arabia] is abundant, but disapproved, because it gives growth to the نُشْرُ [q. v.], which diseases the camels that pasture upon it. (K̄zw in his descr. of the Mansions of the Moon.) [The epithet سَمَاكِي is applied to the rain above mentioned.] — السَّمَاءُ also signifies, (K̄,) or سَمَاكُ التَّرْقُوتِ, (Ibn-'Abbád, O,) The upper part of the chest, next to the collar-bone. (Ibn-'Abbád, O, K̄.)

سَمَاكِي: see the next preceding paragraph.

سَمِيكَاةٌ i. q. حَسَنٌ; (S, O, K̄;) i. e. Certain small fish, which are dried; also called هُفٌّ. (O, TA.)

سَمَاكٌ A fishmonger. (MA.)

سَمَارٌ سَمَامٌ A high, (S, TA,) or long and high, and plump, (TA,) camel's hump. (S, TA.) — سَمَاكٌ وَثِقَالُكَ سَمَاكٌ [Thy nobility is lofty, and thy good fortune is high]. (A and TA in art. تَمَكُّ.)

السَّمَاكَاتُ The heavens; (K̄;) which are seven in number: (TA:) or so السَّمَوَكَاتُ: (S:) or this is wrong; or it is a dial. var.: (K̄:) the latter word is used by the vulgar, but is correct. (TA.)

سَمَاكٌ A pole of a [tent such as is called] سَمَاكٌ, (S, K̄,) which latter is raised thereby. (S.)

سَمُوكٌ Tall; (IDrd, O, K̄;) applied to a man. (IDrd, O.) — And, applied to a horse, [من السَّمُوكِ] in the CK̄ being a mistake for السَّمُوكِ,] Firm. (Ibn-'Abbád, Z, O, K̄, TA) in the [ribs called] السَّمُوكَاتُ. (Z, TA.) — السَّمُوكَاتُ: see السَّمَاكَاتُ.

سَمِيكٌ and سَمِيكَةٌ A tall house or tent. (TA.)

سَمِيكٌ: see what next precedes.

سمل

1. سَمَلٌ عَيْنُهُ (S, * M, Mgh, * M̄sb, K̄,) aor. 2, (M, M̄sb,) inf. n. سَمَلٌ, (S, M, M̄sb,) He put out, or blinded, (سَمَلٌ,) his eye (S, M, Mgh, M̄sb, K̄, TA) with an iron instrument (S, M̄sb, TA) made hot; (S, M̄sb;) or with some other thing; sometimes with a thorn; (TA;) like سَمَرًا: (M

and K̄ in art. سَمَرُ:) and he pulled it out: (Mgh:) and سَمَلٌ signifies the same. (Fr, K̄.) — سَمَلٌ الحَوْضُ (S, M, K̄,) inf. n. as above; (M;) and سَمَلٌ (M, K̄,) inf. n. تَسْمِيلٌ; (TA;) He cleansed, or cleared, the watering-trough, or tank, (S, M, K̄,) from the سَمَلَةُ (M, K̄,) [i. e.] from the black mud, or black fetid mud, [that was in it,] and from the mud, or clay. (S.) And سَمَلْتُ البئرَ I cleansed, or cleared out, the well. (M̄sb.) — سَمَلٌ (S, M, M̄sb, K̄,) aor. and inf. n. as above, (S, M,) He effected a rectification of affairs, or an adjustment, or a reconciliation, between them; as also سَمَلٌ: (S, M, K̄;) or he strove, laboured, or exerted himself, in effecting a rectification between them; and so فِي المَعِيشَةِ [in respect of the means of subsistence]. (M̄sb.) — سَمَلٌ (S, M, K̄,) aor. 2, (M,) inf. n. سَمُولٌ (S, M, K̄) and سَمُولَةٌ, [or this is probably the inf. n. of the latter of the next two following syn. verbs,] (K̄,) It (a garment, or piece of cloth,) was, or became, old, and worn out; as also سَمَلٌ: (S, M, K̄;) and so سَمَلٌ, like كَرَمٌ; (K̄;) and سَمَلٌ, inf. n. اسْمِلَالٌ. (TA.) — See also the next paragraph.

2. سَمَلٌ الحَوْضُ: see 1. — سَمَلٌ الحَوْضُ (M, K̄,) inf. n. تَسْمِيلٌ, (K̄,) The watering-trough, or tank, yielded but little water. (Lh, M, K̄.) And in like manner, (K̄,) سَمَلْتُ الدُّوَّ (M, K̄,) inf. n. as above, (K̄,) The bucket yielded, (M,) or produced [from the well], only what is termed السَمَلَةُ, (K̄,) i. e., (TA,) little water; (M, TA;) as also سَمَلْتُ (K̄,) inf. n. سَمَلٌ; but the former verb is said by Fr to be preferable. (TA.) — سَمَلٌ فَلَانًا بِالْقَوْلِ He was soft, or tender, or easy and sweet, or elegant, graceful, or ornate, to such a one, (رَفِيقِي لَهُ, in the CK̄) in speech. (K̄.) — And accord. to IDrd, تَسْمِيلٌ signifies A lawlessness of the ذَكَرُ on the occasion of جَمَاعٍ. (TA.)

4: see 1, in two places.

5. تَسْمَلٌ (K̄,) or تَسْمَلٌ (M,) He drank, or took, remains in a vessel, (M, K̄,) of wine, or beverage, &c. (M.) — And تَسْمَلٌ التَّيْبُ He persevered, or persisted, in the drinking of the [beverage called] تَيْبٌ. (Lh, M, K̄.)

8: see 1, first sentence.

Q. Q. 4. اسْمِلَالٌ (S, O, K̄,) inf. n. اسْمَالٌ (S,) He (a man, O) was, or became, slender, lean, or lank, (S, O, K̄,) in the belly. (S, * O, * K̄.) — Said of the shade, It contracted; or went away; syn. قَلَصَ, (O,) or اِرْتَفَعَ. (TA.) The phrase إِذَا اسْمَالٌ التَّبَعُ, in a verse which is here cited in the S and O and TA, [and which I have cited in art. رَجَعَ الظِّلُّ,] means [accord. to J,] إِذَا رَجَعَ الظِّلُّ [app. When the shade cast by the leaves of a tree returns to the lower part of the branch; i. e. when the sun becomes high: virtually the same as when the shade contracts]: (S, TA:) or, as some say, by التَّبَعُ is meant [the star, or asterism, called] الدَّبْرَانُ, and the phrase means when الدَّبْرَانُ rises. (TA. [See art. رَجَعَ.]

— Said of a person's face, It became altered in consequence of emaciation. (TA.) — See also 1, last sentence but one.

سَمَلٌ: see سَمَلَةٌ, in three places. — Applied to a garment, or piece of cloth, Old, and worn out; (S, M, K̄;) as also سَمَلَةٌ and سَمِيلٌ and سَمُولٌ (M, K̄) and سَمِلٌ and سَمِيْلٌ: (K̄:) the pl. of سَمَلٌ is اسْمَالٌ: (A'Obeyd, TA:) and one says also رَمَحَ اسْمَالَ, (S, M, K̄,) like رَمَحَ اقْصَادًا and بَرَمَةَ اعْشَارًا. (S.) The phrase سَمَلٌ قَطِيفَةٌ occurs in a trad. [as meaning An old and worn-out garment of the kind called قَطِيفَةٌ]: and in another trad., اسْمَالٌ مُلْتَمِتِينَ [meaning two old and worn-out small garments of the kind called مُلْتَمِتَةٌ]; مُلْتَمِتَةٌ being a dim. of مُلْتَمِتَةٌ. (TA.) And سَمُولٌ signifies [in like manner] An old and worn-out [garment of the kind called] كَسَدَةٌ, on the authority of Ez-Zejjajee. (M.) — Also, (i. e. سَمَلٌ,) applied to a ewe, Having ragged wool: — and سَمَلٌ سَمَلٌ is A cry by which a ewe is called to be milked. (O, TA.)

سَمِيلٌ: see the next preceding paragraph.

سَمَلَةٌ Tears poured forth (AZ, K̄) by the eyes affected with pain in consequence of hunger, (AZ,) or on an occasion of vehement hunger, (K̄,) as though putting out the eye. (AZ, K̄.) — See also the next following paragraph.

سَمَلَةٌ A small quantity of water (S, M, K̄) remaining in the bottom of a vessel &c.; like سَمَلَةٌ: (S:) as also سَمَلَةٌ: (S, M, * K̄: [app., accord. to the M, the latter is syn. with the former absolutely:]) pl. سَمَلٌ (S, M, K̄,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] سَمُولٌ (A, S) and اسْمَالٌ [a pl. of pauc.]: (AA, S:) and سَمَلَانٌ [app. pl. of سَمَلٌ, agreeably with analogy,] signifies remains of [the beverage called] تَيْبٌ, (M, K̄,) and of water also. (TA.) Also A remaining portion of water in a watering-trough, or tank: (M, K̄:) and, (K̄,) as some say, (M,) black mud, or black fetid mud, (M, K̄,) therein: (M:) pl. سَمَلٌ [or rather this is a coll. gen. n., as observed above,] and سَمَالٌ; (M, K̄;) and سَمَالٌ is pl. of the latter of these pls. (TA.) — See also سَمَلٌ.

سَمَلَانٌ: see the next preceding paragraph.

سَمُولٌ }
سَمِيلٌ } see سَمَلٌ.

سَمَالٌ [One who puts out the eyes of others]. A certain tribe were called السَّمَالُ (M, K̄, *), or بَنُو السَّمَالِ (S, TA,) because their founder had put out the eye of a man. (S, M, K̄.)

سَمَالٌ One who strives, labours, or exerts himself, (S, M, K̄,) in, (S,) or for, (M, K̄,) the right management of affairs for procuring the means of subsistence. (S, M, K̄.)

سَمُولٌ: see سَمَلٌ.

فَنَجَانَةٌ *A small [cup of the kind called]* فَنَجَانَةٌ, (S, M, K, TA,) which latter is a post-classical word, originally فَلْجَانَةٌ: or the سوملة, as some say, is a small فَيَالِجَةٌ, an arabicized word from the Pers. بِيَالَه; which is also called طَرْجَبَارَةٌ; (TA;) and this is the same as the فَلْجَان. (TA voce طَرْجَبَارَةٌ.)

مُسْتَلٌّ *Slender, lean, or lank, in the body;* (M, K;) applied to a man. (TA.) — See also **سَمَلٌ**. — Also *A certain bird.* (K.)

سملق

سَمَلَقٌ *An even plain;* (K, TA;) like سَلَقٌ; mentioned by J in art. سَلَقٌ; or *a desert in which is no herbage: or an even tract of land destitute of herbage:* and [the pl.] سَمَلَقٌ signifies [deserts such as are termed] صَحَارَى: or, accord. to El-Wáhidí, *far-extending, long land.* (TA.) [See an ex. in a verse cited voce **أَرْقَلٌ**: and another voce **رِيَابٌ**, in art. رِيَابٌ.] — [Hence,] † *A woman that bears no offspring:* likened to land that does not give growth to anything. (TA.) — † *A woman bad in sexual intercourse;* as also with **سَمَلَةٌ**. (TA.) And the latter, † *A woman that has no* اِسْتِكَانٍ [or *labia majora of the vulva*]: (TA:) [or] *a woman having no buttocks.* (ISk, TA in art. رَفَعٌ.) — And † *A clamorous old woman:* or, accord. to AA, *one of evil disposition.* (TA.)

كَدِبٌ سَمَلَقٌ [like سَمَلَقٌ] *A sheer, unmixed, lie.* (TA.)

سمن

1. **سَمِنَ**, (S, M, L, Mṣb, K,) aor. ʔ; (L, Mṣb, K;) and **سَمِنَ**, aor. ʔ; (Mṣb;) inf. n. of the former **سَمِنَ** (S, M, L, K) and **سَمَانَةٌ**, (M, L, K,) or the former is a simple subst. (Mṣb) [and the latter by rule inf. n. of the latter verb]; *He was, or became, fat, or plump;* (S, M, L;) or *in the condition of having much flesh and fat:* (Mṣb:) and † **سَمِنَ** has a like meaning [i. e. *he was, or became, fattened, rendered plump, or made to have much flesh and fat*]. (S, L.*) A poet says,

• رَكِبْنَاهَا سَمَانَتَهَا فَلَمَّا
• بَدَتْ مِنْهَا السَّنَانِ وَالضُّلُوعُ

(IAqr, M, L,) meaning *We rode her during her state of fatness, or plumpness, [but when the edges of her vertebrae, and the ribs, became apparent, . . .]* (M, L.) — [Hence,] **سَمِنَ الْبُرِّ**, inf. n. **سَمِنَ**, † *The wheat became full in the grain.* (A in art. صَفْرٌ.) — **سَمِنَهُ**, (S, M, L, K,) aor. ʔ, inf. n. **سَمِنَ**, (S, M, L,) *He made it, [or prepared it,] namely, food, with سَمِنَ [q. v. infra];* (M, L, K;) as also † **سَمِنَهُ**, and † **اسْمِنَهُ**: (K:) or the first signifies, (S,) or signifies also, and so † the second and † third, (M, L,) *he moistened it, and stirred it about,* (S, M, L,) namely, food, (S, L,) or bread, (M, L,) with **سَمِنَ**, (S, M, L,) **لَهُمْ** for them. (S.) — Also, and † **اسْمِنَهُ**, (L,) or **سَمِنَ الْقَوْمَ**, (M, K,) aor. and inf. n. as above, (M,) *He fed him, or the people, or party, with سَمِنَ.* (M, L, K.) —

And **سَمِنْتُ لَهُ** *I seasoned his bread for him with سَمِنَ.* (L.)

2. **سَمِنَهُ**, (S, M, L, Mṣb, K,) inf. n. **تَسْمِينٌ**; (K;) *He, or it, rendered him fat, or plump;* (S, M, L, K;*) or *caused him to have much flesh and fat:* (Mṣb:) and † **اسْمِنَهُ** signifies the same. (M, L, Mṣb.) It is said in a prov., **سَمِنَ كَلْبِكَ بِأَكْلِكَ**, [Fatten thy dog, and he will eat thee]. (S, L, Mṣb. [See Freytag's Arab. Prov., i. 609.]) — **سَمِنَهُمْ**, (S, M, L,) inf. n. as above, (S, L,) *He furnished them with سَمِنَ for travelling-provision, &c.* (S, M, L.) — See also 1, in two places.

— **تَسْمِينٌ** also signifies *The act of cooling,* (S, M, L, K,) in the dial. of Et-Táif (S, M, L) and El-Yemen. (S.) A fish was brought to El-Hajjáj, (S, M, L,) broiled, (L,) and he said to the cook, (S,) or to the man who brought it, (M, L,) **سَمِنَهَا**, (S, M, L,) meaning *Cool it:* (S:) the man who brought it knew not what he meant; so 'Ambesch Ibn-Sa'eed said to him, *He says to thee Cool it* (M, L) *a little.* (L.)

4. **اسْمِنَ** *He (a man, M, L) was fat, or plump, by nature.* (M, L, K.) — *He (a man, S, M, L) possessed a thing that was fat, or plump:* (S, M, L, K:) or *bought such:* (M, L, K:) or *gave such* (S, M, L, K) *to another.* (S.) And **الْقَوْمَ اسْمِنَ** *The people, or party, became in the state of those whose cattle had become fat, or plump.* (M, L, K.*) — Also *He bought سَمِنَ.* (L.) — And **اسْمِنُوا** *They became in the condition of having much سَمِنَ.* (M, L, K.) — **اسْمِنَهُ**: see 2: — and see also 1, in three places.

5: see 1. — [Hence,] **تَسْمِينٌ** also signifies † *He prided himself in the abundance of his wealth, and collected it but did not expend it:* (TA in art. هُنَا:) or *he made a boast of abundance of goodness, or goods, which he did not possess; and laid claim to nobility that was not in him: or collected wealth for the purpose of attaining to the condition of the noble: or loved to indulge himself largely in eatables and drinkables that are the causes of fatness, or plumpness.* (L.)

10. **اسْتَمِنَهُ** *He deemed, or reckoned,* (S, L, Mṣb, K,) or *he found,* (M, L, K,) *it, or him,* (namely, a thing, M, L, and flesh-meat, L, or a man, K,) *to be fat, or plump,* (S, M, L, K,) or *to have much flesh and fat:* (Mṣb:) or *he sought it, or demanded it, fat, or plump.* (M, L.) — And **جَاؤُوا يَسْتَسْمِنُونَ** *They came seeking, or demanding, that سَمِنَ [in the CK السَّمِين i. e. that which was fat or plump] should be given to them.* (S, M, L, K.*)

سَمِنٌ *Clarified butter; ghee; i. e. سَلَاءٌ of fresh butter,* (M, L, K,) or *of milk;* (L;) *it is of the cow, and sometimes of the goat:* (S, L:) *what comes forth,* (Mgh,) or *is made,* (Mṣb,) [or *clarified, by cooking it, or boiling it, sometimes with an admixture of سَوِيْقٌ (or meal of parched barley or wheat), or dates, or globules of gazelles' dung, (see خَلَاصَةٌ, and قَشْدَةٌ, and قَلْدَةٌ)] from the milk of cows, and of goats, (Mgh, Mṣb,) or *sheep:* (Mṣb:) [n. un. with ʔ:] pl. [of mult.] **سَمِينَانٌ** (S, M, L, Mṣb, K, in the CK [erroneously] **سَمِينَانٌ**)*

and **سَمُونٌ** and [of pauc.] **أَسْمُنٌ**: (M, L, K:) *it counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the [discoloration and spots termed] كَلْفٌ and كَشْفٌ from the face, applied as a liniment.* (K.) — **سَمِنَ الْهَيْبِدِ** [*Decocted juice of the colocynth, or of its pulp, or seed*]. (TA voce خَوْنَعٌ, q. v.)

سَمِنٌ *Fatness, or plumpness; contr. of هَزَالٌ;* (M, L;) or *the condition of having much flesh and fat.* (Mṣb.) [See 1, first sentence.]

سَمِنَةٌ, (M, L,) or † **سَمِينَةٌ**, with damm, (K,) *A certain herb, (M, L, K,) having leaves, and slender twigs, and a white flower: said by AHn to be of the [kind called] جَنْبَةٌ, (M, L,) which grows forth بِنَجْوَمِ الصَّيْفِ [which may mean either by the influence of the stars of the season called الصَّيْفِ, i. e., of its rains, or with the herbs of that season, in either case in spring or summer,] and is evergreen.* (M, L, K.)

سَمِينَةٌ *A medicine for fattening, or rendering plump:* (M, L, K:) or *a medicine by which women are fattened, or rendered plump.* (T, S, L.) — See also **سَمِينَةٌ**.

السَّمِينِيَّةُ *A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations;* (S, Mṣb;) *a certain people, of the Indians, who hold that the duration of the present world is from eternity, or that it is everlasting, (M, L, K,) and assert the doctrine of metempsychosis:* (K:) the word is said to be an irregular rel. n. from **سَمُونَاتٌ**, a town of India. (Mṣb.)

سَمِينٌ *Fat, or plump;* (S, M, L, K;*) *contr. of مَهْزُولٌ;* (S, L;) or *having much flesh and fat;* (Mṣb;) and † **سَامِينٌ** signifies the same: (M, L, K:) fem. with ʔ: (M, L, Mṣb:) [see **سَامِحٌ**:] pl. (of the first, and of its fem., Mṣb) **سَمِينَانٌ**, (Sb, M, L, Mṣb, K,) used instead of **سَمِينَةٌ**, which they did not say: (Sb, M, L:) accord. to Lh, (M, L,) † **سَمِينٌ** signifies *fat, or plump, by nature;* (M, L, K;) applied to a man: and some say **امْرَأَةٌ مَسْمِينَةٌ** meaning *a woman fat, or plump, syn. مَكْرُمَةٌ, (M, L,) or † **امْرَأَةٌ مَسْمِينَةٌ** [in measure], meaning [a woman rendered fat, or plump,] *by nature;* (K;) and **مَسْمِينَةٌ بِالْأَدْوِيَةِ** [rendered fat, or plump, by medicines]; (M, L, K;) and woe, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.) — [Hence,] **أَرْضٌ سَمِينَةٌ** † [Fat land; i. e.] *land of good soil, with few stones, strong to foster plants or herbage:* (M, L:) or *land consisting of soil in which is no stone.* (K.) — And **كَلَامٌ سَمِينٌ** † *Chaste, eloquent, or excellent, language.* (L in art. قَصْدٌ.) — See also **سَمُونٌ**.*

سَمَانِيٌّ [accord. to those who make the alif to be a sign of the fem. gender] or **سَمَانِيٌّ** [accord. to those who make that letter to be one of quasi-coordination] *A certain bird,* (S, M, L, Mṣb, K,)

well known; (Msb;) [the quail; tetrao coturnix : so called in the present day: and also called سَلْوَى:] used as a pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L:) [or] the n. un. is سَمَانَةٌ: (S, M, L, K:) pl. سَمَانَاتٌ: (S:) one should not say سَمَانِي, with teshdeed. (S, L.)

سَمَانٌ A seller of سَمِين. (S, M, L.) = Also Certain dyes [or pigments] with which one decorates, or embellishes. (M, L, K.) [See also سَمَان, in art. سمر.] = سَمَانٌ, the name of A certain plant, see in art. سمر.

سَمِينٌ: see سَمِينٌ. — Also A possessor of سَمِين: (M, L, K:) like لَابِنٌ and تَامِرٌ as meaning “a possessor of milk” and “of dates.” (L.)

أَسْمَانٌ Waist-wrappers; syn. أَزْرٌ [pl. of إِزَارٌ]: and old and worn-out garments or pieces of cloth: (L:) or old and worn-out أَزْر. (K.)

سَمِينٌ: see its fem., with ة, voce سَمِينٌ.

سَمِينٌ; and its fem., with ة: see سَمِينٌ. — قَوْمٌ مَسْمُونُونَ A people, or party, whose cattle have become fat, or plump. (L.)

طَعَامٌ مَسْمُونَةٌ لِلْجَسَدِ [Food that is a cause of fattening to the body]. (M, L, K:*) in the CK [erroneously] مَسْمُونَةٌ. [See also an ex. voce كَفَلَةٌ.]

سَمِينٌ: see its fem., with ة, voce سَمِينٌ.

سَمِينٌ Food made [or prepared] with سَمِين: (L:) or moistened, and stirred about, therewith: (S:) [and سَمِينٌ signifies the same; for] a rájiz says,

فَبَاكَرْتَنَا جَفْنَةً بَطِينَةً * نَحْرُ جَزْوَرٍ عَثَّةٌ سَمِينَةٌ *
[And a capacious bowl came to us early in the morning, flesh of a slaughtered camel, lean, prepared with clarified butter]: i. e. مَسْمُونَةٌ, from السَمِين, not from السَمِين. (S, L.)

سَمْدَلٌ

سَمْدَلٌ [The phoenix;] a certain bird that is in India; that enters into the fire without having its plumage burned: (Kr, M, K:*) [mentioned in the M as a quadrilateral-radical word; the ن being regarded by ISd as augmentative:] also called سَمْدَلٌ, with ب [in the place of م]: it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state. (TA.) [See also سَمْدَل, in art. سدل.]

سَمْدَرٌ

سَمْدَرٌ Fat, as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy fat and fleshy. (TA.) — † The penis, (K,) as likened to a fat, or fat and fleshy, boy. (TA.) — Applied to a country, or region, (بَلَدٌ,) Ample, (S, K,) wide, or far-extending, in its limits: or in which the sight is perplexed by its levelness.

(TA.) — A land far-extending; that causes one to lose his way in it. (K, TA.)

سَمِيرٌ

Q. 1. سَمِيرٌ, said of seed-produce, It did not multiply; as though every grain [of the seed] had its [single] head. (T, K.)

Q. 4. اسْمِيرٌ It (a spear, TA) was, or became, hard. (S, K.) — It (a thorn) was, or became, dry, or tough, and hard. (S.) — It was, or became, strong; (said of a rope; TA;) or pressing, or severe, or difficult; (said of an affair; TA;) or intense; (S, K;) said of darkness: (S, TA:) and, said of darkness, it became disagreeable, and intense. (K.) — He (a man) became vehement in fight. (S.) — It (a penis) became straight and erect. (K, TA.)

رَفْحٌ سَمِيرِيٌّ (S, K,) and قَنَاةٌ سَمِيرِيَّةٌ (S,) A hard spear, (S, K,) and a hard spear-shaft: (S:) or so called in relation to a man named سَمِيرٌ, (S, K,) husband of رَدِيَّةٌ, (K,) who (as well as his wife, K) used to straighten spears: (S, K:) or in relation to a town or village of Abyssinia, (K,) called سَمِيرٌ: so says Ez-Zubeyr Ibn-Bekkar, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also رِمَاحٌ سَمِيرِيَّةٌ [Hard spears; &c.]. (S.) — وَتَرٌ سَمِيرِيٌّ A strong bow-string. (TA.) — قُدٌّ سَمِيرِيٌّ A straight stature. (TA.)

مُسْمِيرٌ A tough thorn. (TA.) — A penis hard and strong; or distended and erect and hard: (L, TA: [but in both, عود, as an epithet applied to ذَكَر, is put by mistake for عُرْدُ:] or the penis [itself]. (K.) — Straight. (AZ.)

سَوٌ

1. سَوًا (S, M, Msb, K,) first pers. سَوْتُ, like عَلَوْتُ, (S,) aor. يَسُو, (Msb, TA,) inf. n. سَوٌ; (S, M, K;) and سَمِيْتُ, (Th, S, TA,) like عَلِمْتُ; (S;) He, (a man, Th, S,) or it, (a thing, M,) was, or became, high, lofty, raised, upraised, uplifted, upreared, exalted, or elevated; it rose, or rose high: (S, M, Msb, K:) and سَمِيْتُ signifies the same. (MA. [See also 5.]) — سَمِيْتُ الشَّيْءُ The thing became raised from afar so that I plainly distinguished it: (K:) or, as in the S, سَمِيْتُ لِي الشَّخْصُ the form, or figure, seen from a distance, rose, or became raised, to me [i. e. to my view] so that I plainly distinguished it. (TA.) — سَمِيْتُ الْهَيْلَالُ The moon near the change rose مُرْتَفِعًا [app. meaning upreared, not decumbent: see أَدَقُّ]. (TA.) — نَحُوهُ سَمِيْتُ or نَحُوهُ He rose, and betook himself, to, or towards, him, or it. Hence, مَا سَمِيْتُ لَكَ I will not [or (unless the phrase be an apodosis) I did not] rise and hasten to fight you. (TA.) — سَمِيْتُ بَصْرَهُ His sight, or eye, rose, or became raised. (S, TA.) [And سَمِيْتُ طَرَفَهُ lit. signifies the same; but means † His look was lofty; or he was proud: see سَامِرٌ below.] — سَمِيْتُ is also said of him who is termed

شَرِيفٌ and شَرِيفٌ [i. e. it signifies He was, or became, noble; or high, or exalted, in rank].

(TA.) — سَمِيْتُ هَيْمَتَهُ إِلَى مَعَالِي الْأُمُور [His ambition soared, or aspired, to high things, or the means of attaining eminence;] he sought glory, or might, and eminence. (Msb, TA.) — سَمِيْتُ سَمِيْتُ [A yearning, or longing, of the soul arose in me after it had ceased]. (TA.) — هَمَزٌ يَسْمُونُ عَلَى الْهَائَةِ [They exceed [or are above] the number of a hundred. (TA.) — سَمِيْتُ (S, K, TA,) and اسْتَمُوا (S,) They went forth to pursue the animals of the chase (S, K, TA) in their deserts: (TA:) [or] one says of the hunter, or sportsman, يَسْمُو الْوَحْشَ, and يَسْمِيهَا, meaning he sees, or looks to see, (يَسْمِيهَا) the coming forth of the wild animals, and pursues them. (N. [See also 8 below.]) — سَمِيْتُ الْفَحْلُ, inf. n. سَمَاوَةٌ, The stallion sprang, or rushed, upon, (S,) or he overbore, (S, M, K,) his she-camels that had passed seven or eight months since the period of their bringing forth. (S, M, K.) — سَمِيْتُ سَمِيْتُ: see 4. — See also 2.

2. بَقْلَانٌ and سَمَاهُ فَلَانًا (S, M, Msb, K,) accord. to Sb originally with ب, but Lh says that the former is that which is usual, (M,) [inf. n. تَسْمِيَةٌ,] and in like manner اسْمَاهُ (S,) i. e. اسْمَاهُ بَقْلَانًا and بَقْلَانٌ (M, K,) and accord. to Th, بَقْلَانٌ and بَقْلَانٌ (K, [in the correct copies of which the form of the verb first mentioned is without teshdeed, while in the CK the first and last are both alike with teshdeed, or, as is said in the M, Th has mentioned سَمَوْتُهُ, but none other has mentioned it,]) He named him, or called him, Such a one; (S, M, Msb, K;) as Zeyd; i. e., he made Zeyd to be his name, his proper name. (Msb.) — [One says also, سَمِيْتُ عَلَى شَيْءٍ, or simply عَلَيْهِ سَمِيْتُ, which is the more common, meaning He pronounced the name of God, saying بِسْمِ اللَّهِ (In the name of God), upon, or over, a thing; such as food, and an animal about to be slaughtered.] The Prophet said, وَسَمُوا وَدَنُوا وَدَنُوا, [cited, with some variations, and expl., in arts. سَمُوا and سَمِيْتُ,] meaning سَمُوا اللَّهَ [Pronounce ye the name of God, &c.]; i. e. whenever ye eat, [before ye begin to do so, accord. to the general custom, or] between two mouthfuls. (M.)

3. سَامَاهُ (S, M, K, TA,) inf. n. مَسَامَاةٌ (TA,) He vied, competed, or contended for superiority, in highness, loftiness, or eminence, or in glory, or excellence, [or in an absolute sense,] with him; syn. عَالَاهُ (M,) or فَاحِرَهُ, and بَارَاهُ. (K.) It is said in the trad. respecting the lie [against 'Aisheh], لَمْ تَكُنْ أَمْرًا تَسَامِيهَا غَيْرَ زَيْنَبَ, meaning There was not any woman that vied with her in eminence (تَعَالِيهَا وَتَفَاخَرُهَا) except Zeyneb; (TA.) And فَلَانٌ لَا يَسَامِي وَقَدْ عَلَا مِنْ سَامَاهُ [Such a one will not be vied with in highness, &c.: and he has overcome him who vied with him, &c.]. (S.) And إِنَّ أَمَامِي مَا لَا أَسَامِي, said when one fears an affair, or event, before him; on the authority

of IAqr; meaning [Verily before me is an affair, or event,] with which I cannot vie. (M.) A poet cited by Th says,

• بَاتَ ابْنُ أَدْمَةَ يُسَامِي الْأَنْدَرَا
• سَامَى طَعَامَ الْحَيِّ حَتَّى تَوْرَا

and he says that سَامَى means اَرْتَفَعَ, and صَعِدَ; but [it seems that the verse should be rendered, Ibn-Admā passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity: for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,

• فَارْفَعْ يَدَيْكَ ثَرَسَامِ الْحَنْجَرَا

[And raise thy hands, then endeavour to reach the windpipe]; explaining ثَرَسَامِ الْحَنْجَرَا as meaning raise thy hands to his حَلْقُ [or throat, properly, fauces]. (M.)

4. اَسْمَاهُ He raised, upraised, uplifted, up-reared, exalted, or elevated, him, or it; as also سَمَا بِهِ [lit. he rose, &c., with him, or it]. (M, K.) — اَسْمَاهُ مِنْ بَلَدٍ I made him to go up, or away, from a town, or country. (TA.) — اَسْمَانَا (TA,) or اَسْمَانَا (M,) He, or it, incited us to hunt, or chase: so says Th. (M, TA.) — Also He looked at, or towards, his, or its سَمَاوَةٌ [expl. immediately before the mention of this phrase in the M as meaning the form, or figure, seen from a distance, and the aspect, of anything]. (M, TA.) — And اَسْمَى اِسْمَى (a man) took the direction of, (S,) or came to, (M,) Es-Semāweh (السَّوَاة, S, M) a certain water in the desert (البَادِيَة, M) or a place between El-Koofah and Syria, (K,) a well-known desert. (TA.) — See also 2.

5. تَسَمَّى [expl. by Golius, first, as meaning Altus fuit, eminent; like سَمَا; but for this he names no authority, and I find none for it. —] He named himself. (KL.) — تَسَمَّى بِزَيْدٍ He was named Zeyd: (S, M, Mṣb, K:*) تَسَمَّى بِكَذَا means Such a thing became his name: it is quasi-pass. of سَمَاهُ and اَسْمَاهُ. (TA.) — And اَسْمَى بِنِي فُلَانٍ (M,) or بِالْقَوْمِ (K,) and اَسْمَى بِنِي فُلَانٍ (M, K,) He asserted his relationship to the sons of such a one [by the assumption of a name of relationship to them], or to the people. (M, K.)

6: see 1, first sentence. — تَسَامَوْا عَلَى الْخَيْلِ They mounted upon the horses. (TA.) — And تَسَامَوْا They vied, competed, or contended for superiority, [in highness, loftiness, or eminence, or in glory, or excellence, or in an absolute sense, (see 3,)] one with another. (S, K.) — And تَسَامَوْا signifies also They called one another by their names. (TA.)

8. اَسْتَمَى He (a hunter, or sportsman, [الصَّاعِدُ]) in the CK being a mistranscription for الصَّائِدُ,) attired himself with the socks, or stockings, called مَسَامِيَة (M, K, TA,) to protect himself from the heat of the burning ground, (TA,) for the hunt-

ing of gazelles, in the time of heat. (M.) And (M, in the K “or”) اَسْتَمَاهُ He asked of him the loan of the socks, or stockings, above named, for that purpose, (M, K,*) i. e. for the hunting of gazelles at midday. (TA.) And اَسْتَمَى (M, CK,) or اَسْتَمَى الطَّبِيَّةَ, (so in some copies of the K and in the TA,) He sought, or pursued, the gazelles in their caves, or hiding-places, (فِي غَيْرَانِهَا, M, and so in copies of the K, by the غَيْرَانِ being meant the كُنُس, M,) or in what was not their time, or season, (فِي غَيْرِ اَثْنَاهَا,) thus in some copies of the K,) at the auroral rising of Canopus (سَهْبَلٌ [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]: (M, K:*) so says IAqr. (M.) [Freitag says, on the authority of scholia to the Deewán of Jereer, as follows: In the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.] — And He hunted, or chased, wild animals. (M.) — See also 1, latter part, in two places. — And see 4. — اَسْتَمَيْتُهُ also signifies I made him the object of a visit: or I perceived in him good, or goodness, by a right opinion formed from its outward signs. (K.) — And اَسْتَمَاهُ He chose it, took it in preference, or selected it. (IAqr, L voce اِقْتَرَحَ.) — And IAqr mentions the saying, الْبَكْرَةُ مِنَ الْاِبِلِ تُسْتَمَى بَعْدَ اَرْبَعِ عَشْرَةَ لَيْلَةً اَوْ بَعْدَ اِحْدَى وَعِشْرِينَ, as meaning [The youthful she-camel] is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]: but Th disallows this, and says that the word is تُسْتَمَى, from الْمَهْنَةُ, which means “the period by the end of which one knows whether or not the she-camel is pregnant.” (M.)

10. فَلَانَا اَسْتَمَى [or فَلَانَا اَسْتَمَى, the word فَلَانَا having app. been inadvertently omitted by a copyist.] He asked, or demanded, his [or such a one's] name. (TA.)

سَمَرٌ and سَمْرٌ and سَمْرٌ: see اَسْمَرٌ, in three places, near the beginning of the paragraph; and in four places near the end of the same.

سَمَا: see سَمَاوَةٌ: and see also اَسْمَرٌ, near the beginning of the paragraph.

سَمَا and سَمَا: see اَسْمَرٌ, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

سَمَاوَةٌ The higher, or upper, or highest, or uppermost, part of anything: [in this sense] masc. (M.) — [In its predominant acception,] a word of well-known meaning; (K, TA;) i. e. (TA) [The sky, or heaven;] the canopy of the earth: (M, Mṣb, TA:) in this sense (M, Mṣb) masc. and fem.; (IAmb, S, M, Mṣb, K:*) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Mṣb:) Az says that it is fem. because it is pl. [or coll. gen. n.] of سَمَاوَةٌ: (TA:) or it is as

though it were pl. of سَمَاوَةٌ, [or rather its coll. gen. n.,] like as سَحَابٌ is of سَحَابَةٌ: (Mṣb, TA:) Er-Rághib says that the سَمَاءُ as opposed to the اَرْضُ is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Kur ii. 27 [where it is shown to apply to seven heavens]; and that it is like شَجَرٌ and نَخْلٌ and other [coll.] gen. na.: (TA:) in this sense (M) the pl. is اَسْمَاءَةٌ [a pl. of pauc.] (S, M, K) and سُمَى (M, K,) the latter [originally سُمُوِي] of the measure فُعُولٌ, and both [also] pls. of سَمَاءٌ in another sense, mentioned in what follows, (TA,) and سَمَاوَاتٌ or سَمَوَاتٌ, (S, M, Mṣb, K,) and accord. to the K, [in which all of these are mentioned as though pls. of سَمَاءٌ in all its senses,] سَمَا, [in the CK سَمَا,] but in the M سَمَا [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of سَمَاءَةٌ or سَمَاوَةٌ: (TA;) and a poet assigns to سَمَاءٌ the anomalous pl. سَمَا, by his saying,

• سَمَاءُ الْاِلٰهَةِ فَوْقَ سَبْعِ سَمَاوَاتِهَا

[The heaven of God, above seven heavens]: (S, M:) the dim. is سَمَائَةٌ. (Ham p. 452.) — And Any canopy, or covering over-head, of a person. (S, Mṣb, TA.) — And hence, (S, TA,) The ceiling, or roof, (S, Mṣb, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA;) in this sense masc.; (Mṣb, TA;) and سَمَاوَةٌ also has this meaning. (S.) — And The شَقَّةُ (M, K,) i. e. the شَقَّةُ [or oblong piece of cloth] that is beneath the upper, or uppermost, شَقَّةُ (M,) of a بَيْتٌ [or tent]; (M, K;) in which sense it is fem., and sometimes masc.; (M;) as also سَمَاوَةٌ; (M, K;) [and so, app., سَمَاوَةٌ; for] one says, اَصْلَحَ سَمَاوَتَهُ, with kear, [He repaired his سَمَاوَةٌ,] meaning, his سَمَاوَةٌ. (TA.) — And The clouds; (Zj, K;) because of their height: (Zj, TA:) or a cloud. (Mṣb.) — And Rain; (S, M, Mṣb, K;) because it comes forth from the سَمَاءُ [i. e. sky or clouds]: (TA:) or a good rain (مَطْرَةٌ جَيِّدَةٌ): (K, TA:) or a new rain (مَطْرَةٌ جَدِيْدَةٌ): (T, TA:) or, as some say, rain that has not fallen upon the earth; so called in consideration of what has been said above [of its meaning the “clouds” &c.]: (Er-Rághib, TA:) [but] one says, مَا زَبْنَا نَطًا السَّمَاءَ حَتَّى اَتَيْنَاكُمْ [We ceased not to tread upon the rain until we came to you]: (S, TA:) applied to rain, it is masc., and fem. also, because of its connexion with the سَمَاءُ that canopies the earth; (M;) or it is fem., as meaning سَحَابَةٌ: (Mṣb:) the pl. [of mult.] is سُمَى (S, M, Mṣb, TA) and [of pauc.] اَسْمَاءَةٌ. (S, TA.) اَسْمَاءُ السَّمَاءِ is an appellation of The Arabs; [signifying the sons of the water of the heaven;] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by the سَمَاءُ is meant Zemzem, which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) — [Hence, app., as

being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Şakhr the brother of El-Khanah, (M,) was named السَّيَّةُ. (M, K.)—[Hence, likewise, as being likened to rain, †Bounty.] One says, *أَصَابَنِي بِرِشْحَةٍ مِنْ سَمَائِهِ* †[He gave me a gift from his store of bounty]. (A in art. رشح.)—Also †Herbage; because produced by the rain, which is thus called. (TA.)—And The back of a horse; (S, M, K,) because of its height: coupled with [its opposite] أَرْضٌ [q. v.]. (S, TA.)—And of a sandal, [in like manner opposed to أَرْضٌ,] The upper part [of the sole, i. e. the upper surface thereof], upon which the foot is placed. (M.)—See also سَمَاوَةٌ.

سَمَاوَةٌ: see سَمَاوَةٌ.

سَمِي: see سَامِر, in two places.—[Also] A competitor, or contender for superiority, in highness, loftiness, or eminence, or in glory, or excellence; i. q. سَامِرٌ, (S, TA,) and مَطَاوِلٌ: (TA:) thus the word, in the accus. case, is said to signify in the Kur xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.)—A like, or an equal: (S, M, K, TA:) and this meaning the word, in the accus. case, is said by some to have in the Kur xix. 8: or in this instance it has the meaning here following. (M, TA.)—A namesake of another. (S, M, K, TA.)—The fem. is سَمِيَّةٌ. (M, TA.)

سَمِي dim. of سَمِي, q. v.

سَمِيَّةٌ dim. of سَمِيَّةٌ, q. v.

سَمِي and سَمِيَّةٌ: see سَمِي.

سَمَاوَةٌ: see سَمَاوَةٌ, in three places.—Also The form, or figure, seen from a distance, (S, M, K, TA,) [or] such as is high, or elevated, (TA,) of anything; (S, M, K, TA;) and the aspect thereof: pl. [or rather coll. gen. n.] سَمَاوَاتٌ and سَمَاوَاتٌ; the latter mentioned by Ks. (M, TA.) El-'Ajjaj says,

سَمَاوَةُ الْهَيْلَالِ حَتَّى أَحْقُوقَهَا

[The form, &c., of the moon when near the change, until it became curved]. (S.)

سَمَائِيَّةٌ: see سَمَائِيَّةٌ, in the middle of the paragraph.

سَمَائِي and سَمَائِيَّةٌ [Of, or relating to, the sky or heaven; heavenly; celestial;] rel. na. from سَمَاءٌ. (M, K, TA.)

سَامِرٌ [High, or lofty; as also سَمِي: pl. of the former سَمَامِرٌ; applied to women as pl. of سَامِيَّةٌ, whence the phrase سَمَامِي الطَّرْفِ in a verse cited voce بَضْعٌ; and to irrational animals, as in an instance here following]. One says *الْقُرُومُ السَّمَامِيَّةُ* meaning the stallion-camels high in their heads, or raising their heads high. (S, TA.) And سَامِيَّاتٌ, [pl. of سَامِيَّةٌ,] applied to camels, That raise, or raise high, their eyes and their heads. (Ham p. 791.) And رَدَدَتْ مِنْ سَامِيٍّ رَدَدَتْ

طَرَفَهُ [app. an elliptical phrase, نَسُوْتَهُ (which is expressed in the explanation) or a similar word being understood; i. e. †I repelled the pride, or haughtiness, of him who was lofty in look;] meaning I contracted to him [or to the lofty in look] his soul, and annulled his pride, or haughtiness. (S, TA.) And الأَنَفُ سَمِيٌّ [lit. Highness] means †disdainful, or scornful. (T and K in art. أنف.)—[Also act. part. n. of ل in all its senses.—And hence,] سَمِيَّةٌ, (S, M, K,) of which it is the sing., (M,) signifies Hunters (S, M, K) going forth to the chase: (K:) an epithet in which the quality of a subst. predominates: or, as some say, hunters in the day-time, peculiarly: or hunters wearing the socks, or stockings, called سَمِيَّةٌ. (M.)

سَمِيَّةٌ, (S, M, M, K,) with the conjunctive ل, [i. e. written سَمِيَّةٌ,] but this is made disjunctive by poetic license [as well as when the word commences a sentence], (S,) usually with kear [when the ل is disjunctive], (L, M, TA,) and سَمِيَّةٌ, (S, M, K,) of the dial. of Benoo-Amr-Ibn-Temeem and of Kud'ah, (M, TA,) mentioned by IAar, (TA,) and سَمِيَّةٌ and سَمِيَّةٌ (S, M, K) and سَمِيَّةٌ, (K,) and سَمِيَّةٌ (M, K) and سَمِيَّةٌ and سَمِيَّةٌ, (K,) [The name of a thing; i. e.] a sign [such as may be uttered or written] conveying knowledge of a thing; syn. عَلَامَةٌ: and a word applied to denote a substance or an accident or attribute, for the purpose of distinction: (M, K:) [or a substantive in the proper sense of this term, i. e. a real substantive; and a substance in a tropical sense of this term, i. e. an ideal substantive:] as expl. by El-Munáwee, in the "Towkeef," the اسم is that which denotes a meaning in itself unconnected with any of the three times [past and present and future]: if denoting what subsists by itself, it is termed اسمٌ عَيْنٌ; and if denoting what does not subsist by itself, [i. e. an accident or attribute,] whether existent, as العلمُ [i. e. knowledge], or non-existent, as الجهلُ [i. e. ignorance], it is termed اسمٌ مَعْنَى: (TA:) the pl. is أَسْمَاءٌ [a pl. of pauc.] and أَسْمَاوَاتٌ, (S, M, K,) the latter said by Lh to be a pl. of اسمٌ, but it is rather a pl. of أَسْمَاءٌ, for otherwise there is no way of accounting for it, (M,) and أَسْمَارٌ (S, M, K) and أَسَامِي (M, K) are [likewise] pls. of أَسْمَاءٌ: (K, TA:) the word أَسْمَارٌ [i. e. أَسْمَارٌ or أَسْمَارٌ] is derived from سَمَوْتُ, (S, TA,) or from السَمُو, (M, K, Er-Rághib, TA,) because the اسم is a means of raising into notice the thing denoted thereby, and making it known: (S, Er-Rághib, TA:) it is of the measure أَفْعُ [or أَفْعُ, accord. to different dialects], the last radical, و, being wanting in it, (S, M, K, TA,) and the hemzeh [or rather ا] being prefixed by way of compensation for it, accord. to a general rule; (M, K, TA;) for it is originally سَمُو (S, M, K, Er-Rághib, TA) or سَمُو, (S, M, K, TA,) its pl. being أَسْمَاءٌ, and its dim. being سَمِيَّةٌ [originally سَمِيَّةٌ]: (S, M, K, Er-Rághib, TA:) some of the Koofoes hold that it is from الوَسْرُ, meaning العَلَامَةُ, the و, which is the primal radical, being

rejected, and the hemzeh [or ا] being substituted for it, so that its measure is أَفْعُلُ [or أَفْعُلُ]; but this is a weak opinion, for, were it so, the dim. would be سَمِيَّةٌ and the pl. would be أَسْمَارٌ. (M, K, TA.) One says, *أَسْمَرُ هَذَا كَذَا* [The name of this is thus, or such a word]; and if you will you may say, *أَسْمَرُ هَذَا كَذَا*; and in like manner, سَمِيَّةٌ and سَمِيَّةٌ: Lh says that *أَسْمَةٌ فَلَانٌ* [His name is Such a one] is the [common] phrase of the Arabs; and he mentions فَلَانٌ أَسْمَةٌ as heard from [the tribe of] Benoo-Amr-Ibn-Temeem: and Ks cites, as heard from some of [the tribe of] Benoo-Kud'ah, the saying,

بِأَسْمِ الَّذِي فِي كُلِّ سُورَةٍ سَمَةٌ

[In the name of Him whose name is in every chapter of the Kur-an], and سَمَةٌ as heard from others, not of Kud'ah. (M.) *سَمْرٌ عَلَى أَسْمِ اللَّهِ* is an elliptical phrase [for سَمْرٌ عَلَى ذِكْرِ أَسْمِ اللَّهِ Journey thou relying upon the mention of the name of God]. (IJ, M in art. دل: see دليل.)—[Hence,] سَمْرٌ signifies also †Fame, renown, report, or reputation, of a person: (TA:) and so سَمْرٌ, in relation to good, (K, TA,) not to evil; mentioned by Az. (TA.) One says, *ذَهَبَ أَسْمُهُ فِي النَّاسِ*, i. e. His fame &c. [went, or spread, among mankind, or the people]. (TA.)

أَسْمِي [Of, or relating to, a name or noun or substantive;] rel. n. from اسمٌ; as also سَمِيَّةٌ and سَمِيَّةٌ. (S, TA.) [Hence,] جَمَلَةٌ أَسْمِيَّةٌ A nominal proposition or phrase; as distinguished from فِعْلِيَّةٌ, or verbal.]

أَسْمِيَّةٌ The quality of a name or noun or substantive.]

سَمِيَّةٌ The socks, or stockings, worn by a hunter, (M, K, TA,) to protect him from the heat of the burning ground. (TA.)

هُوَ مِنْ مَسْمِي [Named].—[Hence,] one says, *هُوَ مِنْ مَسْمِي قَوْمِهِ* and مَسْمِيَّيْتِهِمْ, meaning †He is of the best of his people or party. (TA.)

سَمِي: see سَمِي.

سن

سَنٌ, (M, L, K,) [aor. 2,] inf. n. سَنٌ, (M,) He (a man, M, L) bit him (another man, M, L) with his أَسْنَانٌ [or teeth]. (M, L, K: but in the K, with the أَسْنَان.) [Hence, app.,] سَنَّتِ الْأَرْضُ The herbage of the land was eaten. (L, K.)—And, (M, L, in the K "or,") aor. and inf. n. as above, (M, L,) He broke his (a man's, M, L) سَنَّتِ الْبِدْنَةُ [or teeth]. (M, L, K.)—سَنَّتِ الْبِدْنَةُ: and سَنَّتِ اللَّهُ: see 4.—Also, (accord. to the M and L, but accord. to the K "or,") aor. and inf. n. as above, (M, L,) He pierced him, or thrust him, with the سَنَانٌ [or spear-head]. (M, L, K.) And سَنَّهُ بِالرُّوْحِ He pierced him, or thrust him, with the spear. (L.)—And He fixed, or mounted, upon it (i. e. the spear) the سَنَانٌ [or iron head];

(M, L, K;) and **سَنَّه** he put to it a **سَنَّان**. (L.) — Also, (S, M, L, Mgh, K,) aor. and inf. n. as above, (M, L, Mgh,) *He sharpened it, whetted it, or made it sharp-pointed, (S, M, L, Mgh, K,) and polished it, (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, Mgh, K;) and so سَنَّهُ: (M, L, K;) and سَنَّ he sharpened, whetted, or made sharp-pointed, a spear-head upon the مَسَنَّ: (L:) and he rubbed, or grated, a stone upon a stone. (Fr, L.) — [Hence,] سَنَّتِي هَذَا الشَّيْءُ † *This thing [sharpened my appetite;] made me desirous of food.* (K.) The Arabs say [also] **الْحَمَضُ تَسَنَّ** الحَمْضُ عَلَى الْخَلَّةِ † *The [plants, or trees, called] حَمْضُ strengthen the camels [or sharpen their appetites] for the [plants, or trees, called] خَلَّةٌ like as the whetstone strengthens [or sharpens] the edge of the knife.* (L.) — [Hence also,] سَنَّ أَضْرَاسَهُ (M, L, K,*) [aor. and] inf. n. as above, (M, L,) *He rubbed and cleaned his teeth with the stick used for that purpose; (M, L, K;) as though he polished them. (M, L.) — And سَنَّ الْإِبِلَ, (ISk, S, M, L,) or الْمَالِ, (K,) aor. and inf. n. as above, (M, L,) He tended well, (K,) or pastured and tended well, (ISk, S, L,) or pastured, and rendered fat, or plump, (M, L,) the camels, (ISk, S, M, L,) or the cattle; (K;) [so that they became in good condition, free from mange or the like;] as though he polished them. (ISk, S, M, L, K.) — And سَنُوا الْمَالَ They sent the cattle into the pasturage. (El-Muärrij, S, L, K,*) — And سَنَّ الْإِبِلَ (M, L, K,) [aor. and] inf. n. as above, (M, L,) He drove the camels quickly: (M, L, K;) or, as some say, السَّيْرُ signifies **السَّيْرُ الشَّدِيدُ** [i. e. the making to go vehemently; **السَّيْرُ** being here syn. with **التَّسْيِيرُ**]: (M, L:) you say, سَنَنْتُ النَّاقَةَ I made the she-camel to go **سَيْرَتْهَا, S,** or **سَيَّرَتْهَا, L** vehemently. (S, L.) — **أَنَا أُسْنِي لِأَسْنٍ**, occurring in a trad., meaning *I am made to forget only that I may drive men by directing to the right way, and show them what is needful for them to do when forgetfulness occurs* to them, may be from سَنَّ [expl. above as] meaning “he pastured and tended well” the camels. (L.) — سَنَّ عَلَيْهِ الْمَاءَ [aor. and inf. n. as above,] *He poured forth the water upon him, or it; (M, L, K;) as also اسَنَّه: (Ham p. 611:) or he discharged the water gently upon him, or it. (M, L.)* You say, سَنَنْتُ الْمَاءَ عَلَى وَجْهِهِ (S, L,) or سَنَّ الْمَاءَ عَلَى وَجْهِهِ, (Mgh,) or على الوجهِ (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) *I [or he] discharged the water without scattering upon his face: if scattering it in pouring, you say, سَنَنْتُ: (S, L:) or I, or he, poured the water gently (Mgh, L, Mgh) upon the face, (Mgh,) or upon his face. (Mgh, L.)* And سَنَّ التُّرَابَ *He poured the dust, or earth, gently upon the ground: (S, L:) and he put it gently upon a corpse. (L.)* And سَنَّتِ الْعَيْنُ الدَّمْعَ, aor. and inf. n. as above, *The eye poured forth tears. (M, L.)* And سَنَّتِ قُرُونُ فَرْسِكَ *Makes the [issues of] sweat to flow from thy***

horse by plying him hard, in order that he may become lean, or light of flesh: and سَنَّ لَه قُرُونٌ, and قُرُونٌ, *An issue, and issues, of his sweat, was, and were, made to flow. (L.)* سَنَّ عَلَيْهِ الدَّرْعَ (S, M, L, K,) aor. and inf. n. as above, (S, M, L,) *He put (lit. poured) upon him the coat of mail. (S, M, L, K.) — سَنَّ الْفَحْلُ النَّاقَةَ The stallion threw down the she-camel (كَبَّهَا, in copies of the K [erroneously] وَكَبَّهَا) upon her face. (L, K,*) [See also 3.] — سَنَّ الْعَيْنُ He plastered pottery with the clay: (M, L:) or he made the clay into pottery. (M, L, K,) — سَنَّهُ (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies *He formed it, fashioned it, or shaped it; (S, L, K;) namely, a thing: (K:) and some say, he made it long. (L.) — And [from the former of these two meanings, app.,] He instituted, established, or prescribed, it, i. e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as a custom &c. to be followed by others after him. (L.)* You say, سَنَنْتُ لَكُمُ سُنَّةً فَاتَّبِعُوهَا *[I have instituted &c., for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it]. (L.)* And سَنَّ فُلَانٌ طَرِيقًا مِنَ الْخَيْرِ, aor. and inf. n. as above, *Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people knew not, and which they afterwards followed, or pursued. (L.)* And سَنَّ اللَّهُ سُنَّتَهُ لِلنَّاسِ (God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i. e. his laws,] to men: (M, L:) and سَنَّ اللَّهُ سُنَّتَهُ God manifested, or made known, a right way [of acting &c.]: (L:) [and in like manner one says of any one,] سَنَّ الْأَمْرَ *He manifested, or made known, the thing, affair, or case. (K.) — And سَنَّ سُنَّةً, (M, L,) or طَرِيقَةً, (K,) [aor. and] inf. n. as above, (M, L,) He pursued [a way, course, rule, mode, or manner, of acting or conduct or life or the like]; as also اسَنَّه; (M, L;) or اسَنَّه; (so in the K;) and اسَنَّ بِهَا (K in art. سَيْرُ) and اسَنَّوا بِطَرِيقِ مِنَ الْخَيْرِ and اسَنَّوا *[They followed, or pursued, a good, or pious, way of acting]. (L.)* It is said in a trad. respecting the Magians, سَنُوا بِهَمَّتِهِ أَهْلَ الْكِتَابِ, i. e. *Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called] جِزْيَةٌ. (Mgh, L,*) — سَنَّ is also expl. as meaning He, or it, became altered for the worse, or stinking: so in a trad. of Barwaq the daughter of Wáshik, where it is said, كَانَ زَوْجَهَا سَنَّ فِي بَطْنٍ, or stinking, having died, in a well which he had descended]: from the saying in the **Kur حَمِئاً مِنْ مَنْوِبٍ** [see مَنْوِبٌ:] but some say that he [who used this phrase] meant [to say, or meant thereby,] **أَسَنَّ**, i. e. *his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned. (L.)****

2. سَنَّهُ: see 1, near the beginning. — [Hence,]

سَنَّ الْمَظَلِقَ † *He made the speech good, or beautiful; (M, L, K;) as though he polished it. (M, L.) — And سَنَّ إِلَيْهِ الرُّوحَ, (M, L, K,) inf. n. تَسَنَّيْنِ, (M, L,) He directed, or pointed, the spear towards him, or it. (M, L, K.)*

3. سَنَّ النَّاقَةَ, inf. n. مَسَنَّه and سَنَّانُ (S, M, L, K,) *He (the stallion-camel) bit the she-camel with the fore part of the mouth: (L:) or he opposed himself to her, (M, L,) or drove her, (S, L,) or bit her with the fore part of the mouth, and drove her, (K,) to make her lie down, (S, M, L, K,) in order that he might cover her: (S, M, L, K,) or he covered her without her desiring it, or before she desired it, by force. (IB, L.)*

4. اسَنَّ (S, M, L, Mgh, K,) inf. n. اسَنَّانُ (Mgh, L, Mgh,) said of a man, (S, M, L, Mgh, K,) and of other than man, (Mgh,) i. q. كَبَّرَ [meaning *He became advanced in age, or full-grown, (S, L, Mgh,) or كَبَّرَتْ سِنُهُ* [which means the same]; (M, L, K;) as also استسَنَّ (K:) but Az says that **الْإِسْنَانُ** in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [the attaining to the age of] the coming forth of the [permanent] ثَنِيَّةُ [or central incisor]: (Mgh:) or in such animals it means at least [the attaining to the age of] the shedding of the [tooth called] ثَنِيَّةُ [which is generally said to be in the third year]; and at the utmost in such animals, [the attaining to the age of] what is termed **السُّلُوعُ** or **الضُّلُوعُ** [which is in the sixth year]; and at the utmost in camels, [the attaining to the age of] what is termed **الْبُرُودُ** [which is generally in the ninth year]. (Mgh, L.) [It is also expl. in the K as meaning *His tooth grew forth: but the right explanation is one given in the Mgh and L; i. e. his tooth whereby he became مَسَنَّ* grew forth.], **لَمْ يُسَنَّ**, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for **لَمْ يُسَنَّ**. (Mgh, L.) And **الْبَدَنَةُ** † **سَنَّتِ**, a phrase mentioned by Kt, as meaning *The teeth of the بدنة grew forth, is also a mistake [for اسَنَّتُ]. (L.) — You say also, اسَنَّ سُدَيْسُ النَّاقَةَ The [tooth called] سُدَيْسُ of the she-camel grew forth, i. e. in the eighth year. (S, L.) — Also, said of God, He made a tooth to grow forth. (S, L, K.) [referring to the teeth of a بدنة.] a phrase mentioned by Kt, is a mistake [for اسَنَّتُ]. (L.) — See also 1, in the former half of the paragraph, in two places.*

5. تَسَنَّ بِهِ [He took him, or it, as an exemplar, example, or object to be imitated]. (K voce فُدُوءٌ) — تَسَنَّ فِي عَدْوِهِ He (a man) went at random, heedlessly, or in a headlong manner, in his running; as also اسَنَّ. (M, L.) — See also 5 in art. سَنه, last signification.

6. تَكَادَمَتْ نَسَانَتُ الْفُحُولِ [meaning *The stallion-camels bit one another with the fore part of the mouth.*] (L, K.)

8. اسَنَّ He rubbed and cleaned his teeth with **السَّوَالِكُ** [or piece of stick used for that purpose];

(S, M, L, K;) he made use of the *سواك*, passing it over his teeth. (L.)—And He took, or seized, with the teeth. (KL.)—استنتت العين The eye poured forth its tears. (M, L.)—استنت said of the blood of a wound made with a spear or the like, It issued in a gush. (AZ, L.)—Said of the *سراب* [or mirage], It was, or became, in a state of commotion, went to and fro, or quivered. (M, L, K.)—Said of a horse, i. q. *قمص* [app. as meaning He pranced, leaped, sprang, or bounded]: (S, K;) he frisked; or was brisk, lively, or sprightly: he ran, in his friskiness, briskness, liveliness, or sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him: (L:) he ran to and fro, by reason of briskness, liveliness, or sprightliness: from *سن* as signifying “he poured forth” water, and as signifying “he sharpened” iron upon a whetstone. (Har p. 47.) It is said in a prov., استنتت الفصال حتى القرعى (S, Meyd, L,) or الفصان (Meyd,) i. e. The young weaned camels leaped, sprang, or bounded; (S, L;) even those affected with the small pustules called *قرع*; (Meyd, L;) which are small white pustules, the remedy for which is salt, and the butter (*جباب*) of camels’ milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, القرعى [which is the dim. of القرعى]; (Meyd;) and القرع [which is pl. of الاقرع, q. v.]: and some say that استنتت الفصال signifies the young weaned camels became fat, or plump, and their skins became sleek like *مسان* [or whetstones]. (L.) And it is said in a trad. of ‘Omar, رأيت أباه يستن بسيفه كما يستن الجمال [I saw his father] exulting with briskness, liveliness, or sprightliness, and brandishing his sword, [like as the camel exults with briskness, and lashes with his tail.] (L.) See also 5.—[Also He took, held, or followed, the سن, i. e., road, or way, or main and middle part thereof: and he, or it, was, or lay, in the way. Hence,] one says, خذ ما استن, meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce انتدب.)—See also 1, near the end of the paragraph, in two places.

10: see 4: — and see also 1, near the end of the paragraph, in two places. — استنتت الطريق The road was travelled. (K.)

R. Q. 1. سننت الريح The wind blew coldly, or coolly; as also سننت: so in the Nawádir. (L.)

سن i. q. *ضرس* [as meaning A tooth; in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K;) [or, accord. to some, a single tooth; i. e.

one that is not of the double, or molar, kind; as shown by a description in what follows:] of the fem. gender: (S, M, L, Mṣb:) pl. أسنان (S, M, L, Mṣb, K) and أسنة and أسن, (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the *سنان* of the spear; but may also be pl. of *أسنان* as pl. of *سن* applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A’Obeyd, T, L:) the vulgar say *إسنان* and *أسنان*, which are wrong: (Mṣb:) the *أسنان* of a human being consist of four *ثنايا*, and four *رباعيات*, and four *انياب*, and four *نواجذ*, and sixteen *أضراس*: or, as some say, four *ثنايا*, and four *رباعيات*, and four *انياب*, and four *نواجذ*, and four *أضراس*, and twelve *أرحام*: (Mṣb:) or the *أسنان* and *أضراس* together make up the number of thirty-two; the *ثنايا* are four, two above and two below [in the middle]; next are the *رباعيات*, which are four, two above and two below; next are the *انياب*, which are four [likewise, two above and two below]; and next are the *أضراس*, which are twenty, on each side five above and five below; and of these [last] the four that are next to the *انياب* are the *ضواحك*; next to each *ناب*, above and below, is a *ضاحك*; next to the *ضواحك* are the *طواحين*, also called the *أرحام*, which are twelve, on each side [above and below] three; and next to these are the *نواجذ*, which are the last of the teeth in growth, and the last of the *أضراس*, on each side of the mouth one above and one below: (Zj in his “Khalk el-Insán:”) the dim. of *سن* is *سنينة*, because it is fem. (S.) One says, لا آتيك سن الحسل, (S, M, L,) i. e. I will not come to thee as long as remains the tooth of the young one of the [kind of lizard called] *حسل*; (M, L;) meaning, ever; (S, M, L;) because the *حسل* never sheds a tooth: (S, L:) or, as Lh relates it, on the authority of El-Mufaddal, *سنى حسل*, [using the dual form of *سن*]; and [it may be rendered, accord. to the former reading, † during the life of the young one of the *حسل*, for] he says, they assert that the *حسل* lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L.) A poet (Abou-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit,

فجأت كسن الطي نرأر مثلها
بواء قتمل أو حلوبة جائع

[And they came; † like the age of the gazelle was the age of every one of them: I have not seen the like of them for an equivalent of a slain person, or a milk camel of one hungry: (I have given a reading of this verse that I have found in the M and TA in art. *طبي*, instead of that in the present art. in the S and L, in which سنه and سنه are put in the place of بواء, app. for سنه, an inf. n. of سانه, and as such here meaning a soothing, or the like:)] he means that they were *ثمان*,

[pl. of *ثمنى*], because the *ثمنى* is one shedding [or that has shed] his *ثنية*, and the gazelle has no *ثنية* [in the upper jaw], so that he is always [one that may be termed] *ثمنى*. (S, L.) It is said in a trad., إذا سافرت في الحصب فأعطوا الركب أسنتها [expl. as] meaning When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage: (S, L:) but Az states that A’Obeyd says, I know not *أسنة* except as pl. of the *سنان* of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of *أسنان*; for *سن* [sometimes] signifies the [portion of] herbage upon which camels pasture; and its pl. is *أسنان*; one says, *أسنان من المرعى*; and the pl. of *أسنان* is *أسنة*: Abou-Sa’eed says that this last is pl. of *سنان*, not of *أسنان*, and *سنان* is applied to the [plants, or trees, called] *حصى*, as meaning † a strengthener [i. e. a sharpener of the appetite] of the camels for the [plants, or trees, called] *حلة*: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed *سن من المرعى* [a portion of pasturage], this is termed *سنان على السير* [a strengthener, or sharpener, for journeying]: this explanation is approved by Az, and likewise that of A’Obeyd: it is also related, on the authority of Fr, that *السن* signifies the eating vehemently: [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, أصابت الإبل اليوم سنا من المرعى [The camels have obtained to-day a good portion of pasturage] when they have eaten well of the best of the pasturage: Z says that أعطوا الركب أسنتها means † Give ye to the ridden beasts what will prevent their being slaughtered; for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to *سنان*: [as meaning “spear-heads”] pl. of *أسنة*: [see also أخذت رماحها, said of camels, voce رمنع:] or if the pl. of *سن* be intended by it, the meaning is, enable ye them [i. e. the ridden beasts] to take of the pasturage; and hence the trad., أعطوا السن أعطوا السن, i. e. Give ye the possessors of the سن [meaning tooth] their share of the سن which is the pasture. (L.) *السن* is also used for ذوات السن [The possessors of the tooth] as meaning the slave and horses and the like and other animals, [collectively, in like manner as *حفر* and *حفر* are used,] in a trad. of ‘Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, ذوى أسنان العرب كعبه, for ذوى أسنان العرب, meaning [I will assuredly make] the great men and the nobles [of the Arabs to tread upon his ankle]. (L.) [But *ذوى أسنان* in this instance may be pl. of *سن* in the sense here next following; so that *أسنان* ذوى

may be rendered *the advanced in age.*)—Hence, (L.) † *Life*; (S, M, L, Mgh;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life;] the measure, (K,) or extent, of life; (Mgh, K;) [the age attained;] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Mgh,) because meaning *مُدَّة*: (Mgh:) pl. *أَسْنَان*, (M, L, K,) only. (M, L.) You say *رَجُلٌ حَدِيثٌ وَجْهُ السِّنِّ*, meaning † *A young man.* (S, Mgh, K, all in art. *حدث*) And *جَاوَزْتُ أَسْنَانَ أَهْلِ بَيْتِي* [I have exceeded] *the lives of the people of my house.* (L.) And *سِنُّ بَكْرِهِ* [and *سِنُّ بَكْرِهِ*, expl. in art. *بكر*]. (L.)—And † *A like, an equal, or a match, in age, of another*; (M, L, K;) like *تَن*; (M, L;) as also *سِنِين*, (M, L, K,) and *سِنِين*, (L,) or *سِنِينَة*: (M, K:) in this sense also fem.; and [therefore] the dim. is *سِنِينَة*; (L;) one says, *إِبْنِي سِنِينَة أَبَاكَ* [*My son is the equal in age of thy son*]: (El-Kānānee, L:) and the pl. is *أَسْنَان* and *أَسْنَان*. (L.)—Also † *A tooth of a منجل [or rasping-hook]*: (M, L, K:) pl. *أَسْنَان*, signifying its *أَشْر*. (L and K in art. *أش*)— [And † *A tooth of a comb.*] The Arabs say *كَلَأَنانِ السِّنِّ* meaning † [*Like the teeth of the comb*] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

سَوَابِيَة كَلَأَنانِ السِّنِّ

[*Equals like the teeth of the ass*]; *سَوَابِيَة* being an anomalous pl. of *سَوَاتِيَة*. (Har p. 30.)—And † The nib, i. e. the place of paring, of a writing-reed: (S, L, K:) [and each lateral half of that part; for] the writing-reed has a right *سِن* and a left *سِن*: (TA in art. *حرف*) [and *سِنَة* occurs in the K voce *جَلْفَة* as meaning the point of a writing-reed.] One says, *أَطْلُ سِنِّ قَلْبِكَ وَسِنِّهَا*, and *وَحَرِّقْ قَطْعَكَ وَأَيِّتْهَا* [*Make long the nib, or pared portion, of thy writing-reed, and make it thick (lit. fat), and make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right.*] (S, L.)—A tooth [or pin] of a key [app. of the kind of wooden lock called *قُهْبَة*, q. v.]. (MA.)—See also *سِنْسِن*.—Also, (M, K, and A and K in art. *فص*) or *سِنَة*, (S, JM,) *A clove*, (فص, S and A as syn. with *سِن* in art. *فص*, and JM in explanation of *سِنَة* in the present art., or *فَصَة*, S and L in explanation of *سِنَة*.) or a *حَبَة* [app. here meaning *small distinct portion*] of the head [app. here meaning bulb], (M and L and K in explanation of *سِن*.) of garlic. (S, M, A, L, K, JM.)—[Accord. to some,] one says, *وَقَعَ فُلَانٌ فِي سِنِّ رَأْسِهِ*, meaning *Such a one fell into [what equalled] the number of his hairs, of good*, (M, L, K,) and of evil: (L:) or, as some say, into what he willed, or wished, and had authority to decide: (L, K:) but this is a mistranscription: (Meyd:) the correct saying is *فِي سِنِّي رَأْسِي*, (Ar, Meyd, L,) and

سَوَاءٌ رَأْسِي, meaning *he fell into a state of enjoyment, or welfare*; (Meyd;) the former sometimes expl. as meaning, [*he lighted upon, or came upon, what equalled*] *the number of the hairs of his head, of wealth, or good*: (A'Obeyd, Meyd:) or what equalled [*the hairs of*] *his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life*: (Ar, L, and Meyd) on the authority of IApr:) the saying is a prov. (Meyd.)—*السِّنُّ* also signifies *The wild bull*. (L, K.)

سِنَة, (K,) or *سِنَة*, (so in the L,) *A she-bear*; syn. *دَبَة*. (K: in the L *دَبَة*.) And *A she-hyena*: syn. *فُهْدَة*. (L, K.)

سِنَة *A way, course, rule, mode, or manner, of acting or conduct or life or the like*; syn. *طَرِيقَة*, (Mgh, L, Mgh,) as also *سِنٌّ*, (S, L,) and *سِيْرَة*; (S, M, L, Mgh, K;) whence the saying, *سَوَاءٌ يَوْمِ*, expl. in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khālid Ibn-Zuheyr] cited in the first paragraph of art. *سمر*; (S;) and this is [said to be] the primary signification; (L;) whether good, or bad; (M, L;) *approved or disapproved*: (Mgh:) or, accord. to Sh, a way [of acting &c.] that has been instituted, or pursued, by former people, and has become one pursued by those after them; and this, he says, is the primary signification: (L:) it signifies also [particularly] *a way of acting &c. that is commended, or approved, and right*; wherefore one says, *فُلَانٌ مِنْ أَهْلِ السَّنَةِ* [*Such a one is of the people of the commended and right way of acting &c.*; generally meaning, *of those who follow the institutes, or ways, of the Prophet*]; and is from *سِنٌّ* signifying "a way," or "road;" (T, L;) and is also syn. with *سِنٌّ*: (L:) and [the laws, i. e.] the statutes, or ordinances, and commands and prohibitions, of God: (Lh, M, L, K:) [also a *practice or saying, or the practices and sayings collectively, of Mohammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad*, (see Kull p. 203,) as handed down by tradition:] when used unrestrictedly in matters of the law, *السَّنَة* means only what the Prophet [Mohammad] has commanded, and what has been handed down from him by tradition, [or, as in the JM, and what he forbade,] and what he has invited to do, by word or deed, of such things as are not mentioned in the *Kur-an*; wherefore one says, in speaking of the directions, or evidences, of the law, *الْكِتَابُ وَالسَّنَةُ* meaning *the Kur-an and the Traditions*: (L:) [thus used, it may be rendered *the institutes of the Prophet*; or *his rule or usage*:] or in the law it signifies *the way of acting &c. that is pursued in religion without being made obligatory, or necessary*; it is *what the Prophet persevered in doing, or observing, with omitting, or neglecting, [it] sometimes*; and if the said persevering is in the way of religious service, it constitutes [*what are termed*] *السَّنَنُ الْهُدَى*; if in the way of custom, *السَّنَنُ الْزَّوَادِرُ*: so that *السَّنَة* [the

of right direction] is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and misdemeanour; and *السَّنَةُ الْزَّوَادِرُ* [the *سُنَّة* of supererogatory acts] is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating: (KT:) *سُنَّن* is the pl. (Mgh.) *سُنَّةُ الْأَوَّلِينَ*, in the *Kur* xviii. 53, i. e. *سُنَّةُ فِي الْأَوَّلِينَ* [The way pursued by us in respect of the former, or preceding peoples], means the destruction decreed to befall them; (Jel;) or extirpation; (Bd;) or, as Zj says, their beholding punishment; [*أَنْتُمْ عَائِنُوا الْعَذَابَ*]; [or, as expl. in the K, *مُعَابَةِ الْعَذَابِ*]; for the believers in a plurality of gods said, [as is related in the *Kur* viii. 32.] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.)—Also *Nature*; *natural, or native, disposition, temper, or other quality or property*: (M, L, K:) pl. *سُنُن*. (M, L.)—And *The face*; (M, L, K;) because of its polish and smoothness: (M, L;) or the ball of the cheek (*حَرُّ الْوَجْهِ*): or the circuit (*دَائِرَة*) of the face: or the form: (M, L, K;) or the form of the face: (S;) or the forehead and two sides thereof: (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L;) or the principal part of the face; the part thereof in which beauty is generally known to lie: (M in art. *امر*) or the side of the cheek: pl. *سُنُن*. (L.) You say, *رَجُلٌ قَبِيحُ السَّنَةِ*, *A man foul, or ugly, in respect of the form, and of what confronts one, of the face.* (L.) And *هُوَ أَشْبَهُ شَيْءٍ سَنَةً وَأَمَةً*, *He is the most like thing in form, and face, and in stature.* (L.)—And *The black line, or streak, on the back of the ass.* (L.)—Also, (S, K,) or *سِنَة*, (so in the L,) *A sort of dates, of El-Modeeneh*, (S, L, K,) well known. (L.)

سِنَة: see *سِن*, in the last quarter of the paragraph, in two places.—Also i. q. *سِنَة*, meaning *A ploughshare*; i. e. the iron thing with which the ground is ploughed up: (AA, IApr, S, L: [see also *لُؤْمَة*]:) pl. *سِنِين*. (L.)—[And] *A two-headed* [*i. e. hoe or adz or axe*]: (K:) or [its pl.] *سِنِين* signifies [simply] i. q. *فُرُوس* [pl. of *فَرَس*]. (L.)—See also *سِنَة*: and see *سِنَة*, last sentence.

سِنٌّ *A way, or road*: (T, L:) the main and middle part thereof; (A'Obeyd, Mgh, L;) the beaten track, or part along which one travels, thereof; as also *سِنِّيْن*: (A'Obeyd, L:) the *نَهْج* [i. e. plain, or open, track] of the road; and so *سِنٌّ* and *سِنُن* (M, L, K,) and *سِنُن*: (K:) and, all of these, the course, or direction, of the road: (M, L, K:) but ISd says, [in the M.] I know not *سِنُّن* on any other authority than that of Lh. (L.) One says, *تَسَّعَ عَنْ حَنْزِ الْطَرِيقِ*, (S, L, Mgh) and *سِنَّه* and *سِنَّه* [Go thou away, or aside, from the main and middle part of the road, or from the beaten track thereof; &c.]:

(S, L:) and *عَنْ سَنَنِ الْخَيْلِ* (S, Mḡb) *from the way of the horses*, (Mḡb,) or *from the course, or direction, thereof.* (S.) And *تَرَكَ فَلَانٌ لَكَ سَنَانَ* (S.) and *الطَّرِيقِ* and *سَنَانَهُ* (Lḡ, M, L) and *سَنَانَهُ* (L) and *سَنَانَهُ* (Lḡ, M, L) [respecting which last see what precedes] *Such a one left, or has left, to thee the course, or direction, of the road.* (Lḡ, M, L.) And *امضِ عَلَى سَنَانِكَ* and *سَنَانِكَ* (L) or *سَنَانِكَ* (M) *Go along on thy course.* (M, L.)

سَنَانٌ also signifies *A way of acting or the like*; syn. *طَرِيقَةٌ*; (S, L;) as also *سَنَانَةٌ*: (Mḡb, L, Mḡb: see the latter word, in the former half of the paragraph, in two places:) you say, *اسْتَقَامَ فَلَانٌ عَلَى سَنَانٍ وَاحِدٍ* [Such a one went on undeviatingly in one way]: (S, L, Mḡb:*) and [in like manner] *جَاءَتِ الرِّيحُ سَنَانًا* *The wind came in one way*, (S, K,) in one course, or direction, and one way, (M, L,) not varying: (S, L:) and [similar to the former of these two phrases is the saying] *بَنَى الْقَوْمُ بُيُوتَهُمْ عَلَى سَنَانٍ وَاحِدٍ* i. e. [The people, or party, built their houses, or constructed their tents,] in one mode, or manner. (M, L.) Also The aim, or intention, of a man. (Ish, M,* L.) [accord. to Fei,] *السَّنَانُ* also signifies *The place, or tract, or quarter, of the land, towards which one goes*; or it may mean *the face, or surface, of the ground*: and so *سَنَانٌ* and *سَنَانٌ*. (Mḡb.) = *السَّنَانُ* also signifies *الإِبِلُ* [app. meaning *The camels that leap, spring, or bound, in their running*; (see 8;) or rather *السَّنَانُ مِنَ الإِبِلِ* has this meaning, as appears from what here follows]: (K:) or [a horse, or camel,] *that perseveres in his running and advancing and retiring*: and one says, *جَاءَ مِنَ الْخَيْلِ سَنَانٌ*, i. e. *شَوُّطٌ* [app. meaning *There came a number of horses running a heat*; for *شَوُّطٌ* in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and *جَاءَ مِنْ جِهَةِ الْخَيْلِ سَنَانٌ لَا يَرُدُّ وَجْهَهُ* [app. meaning, in like manner, *There came, of the horses, a number running a heat, the course of which was not to be turned away*]; (S, L; not expl. in either;) and so, *مِنَ الإِبِلِ* [of the camels]. (L.) — And Sh explains *سَنَانٌ* as applied in a verse of El-Aḡshā to People, or a party, *hastening to fight, or slay.* (L.) = Also, [as a quasi-inf. n.,] *The leaping, springing, or bounding*, [so I here render *اسْتَبَانَ* inf. n. of 8, which see for other, similar, meanings,] of camels and of horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf. n., from *اسْتَبَانَ*].)

سَنَانٌ: see the next preceding paragraph, in six places. — It is also pl. of *سَنَانَةٌ* [q. v.]. (Mḡb, & c.)

سَنَانٌ: see *سَنَانٌ*, in five places.

سَنَانٌ: see *سَنَانٌ*, in three places.

سَنَانٌ, also pronounced *سَنَانٌ*: see *سَنَانٌ*, in art. *سنو* and *سنى*, last sentence.

سِنَانٌ, (K,) or *سِنَانٌ رُمْحٌ*, (S, M, Mḡh, Mḡb,) *A spear-head*; (K;) the iron [head] of a spear: so called because of its polish: (M, L:) pl. *أَسْنَةٌ*. (T, S, Mḡb, K.) One says, *هُوَ أَوْطَعُ السِّنَانِ* *He is one to whom the spear-head is subservient, howsoever he will.* (K.) — See also an ex. of its pl. voce *سِنَانٌ*, in the middle of the paragraph. — And *سِنَانٌ* is syn. with *مِسْنَانٌ*, q. v. (S, M, L.) — See also *سِنَانٌ*, near the middle of the paragraph, in two places. — Also *فَلْيَسْ*; syn. *ذِبَابٌ* [pl. of *ذِبَابٌ*]. (El-Muārrij, L.)

سُنُونٌ *A dentifrice*; (S, M, L, K;) *a medication with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them*: (L:) pl. *سُنُونَاتٌ*. (K in art. *سوط* [where, in the CK, *سُفُوفَاتٌ* is erroneously put in its place].) — See also *سَنِينَةٌ*.

سُنُونٌ and *سُنُونٌ* pls. of *سَنَانَةٌ*: see this last in art. *سنه*.

سَنِينٌ: see *مَسْنُونٌ*, in two places. — Also *What flows [upon, or from, the whetstone] on the occasion of sharpening iron [or a knife or the like], and which is always stinking.* (Fr, L.) And *What falls from a stone when one rubs, or grates, it* (Fr, S, L, K) upon another stone. (Fr, L.) — See also *سِنَانٌ*, in the latter half of the paragraph.

سَنِينٌ: see *سِنَانٌ*, in the latter half of the paragraph. — See also *سَنَانَةٌ* (of which it is a pl.) in art. *سنه*.

سَنِينَةٌ *Elevated sands extending lengthwise upon the ground: or sands having the form of* *حَبَالٌ* [pl. of *حَبَلٌ*, q. v.]: and *سُنُونٌ* is syn. therewith in the former or latter of these senses: (M, L:) or *سَنَانٌ* has the former of these meanings, and *سَنِينَةٌ* is its sing. (S, K.) = Also *Wind*: (M, L, K:) [or *a gentle wind*: (Freitag, from the Deewán of the Hudhalees:)] pl. *سَنَانٌ*. (L.) — See also the pl., in relation to wind, voce *سِنَانٌ*, near the middle of the paragraph. — See also *سِنَانٌ*, in the latter half of the paragraph.

سَنِينَةٌ: see *سِنَانٌ*, of which it is the dim., in the former half of the paragraph: — and again, in the latter half of the same. — See also *سَنَانَةٌ* (of which it is an irreg. dim.) in art. *سنه*.

سِنَسِنٌ The edge (S, M, L, K) of a vertebra (S, M, L) or of the vertebrae (K) of the back; (S, M, L, K;) as also *سِنَسِنَةٌ* and *سِنَسِنٌ*: (M, L, K:) pl. *سِنَسِينٌ*: (S, L:) and the head [of any] of the bones of the breast: and the extremity of the rib in the breast: (K:) or, as some say, *سِنَسِينٌ* signifies the heads of the extremities of the bones of the breast, which are the soft heads of the bones of the *زُورٌ*: or the extremities of the ribs in the breast: or, of a horse, the prominent [ribs, or anterior parts of the ribs, called] *جَوَانِحٌ*

resembling the ضُلُوعٌ, but stopping short of the ضُلُوعٌ: (M, L:) or the upper part of the hump of a camel: (Ham p. 689:) [or the middle of the lower part of the hump; for,] accord. to Az, *لَحْمٌ سَنَسِينٌ* signifies *the flesh that is between the two sides, or halves, of the hump of the camel; which is the best of the sorts of flesh, and is marbled with fat*: (L:) or *سِنَسِينٌ* signifies *bones* [in general]; as also *سِنَسِينٌ*: (IAḡr, L:) and (S) accord. to Ibn-'Amr [or Abou-'Amr?] and others, (L,) it signifies the heads of the *مَحَالَّةٌ* [app. here meaning *vertebrae*]; (S, L;) and [it is also said that the sing.] *سِنَسِينٌ* signifies the head of the *مَحَالَّةٌ* [which signifies a vertebra as well as vertebrae, or is more correctly without *ة* when applied to the latter]. (K.) = Also *Thirst*. (K.)

سَنِينَةٌ: see the next preceding paragraph.

سِنَانٌ [app. *A blast of smoke*]. One says *سِنَانٌ* and *نَسَانٌ* and *نَسَانٌ مِنْ دُخَانٍ* meaning [of] the smoke of fire. (L in the present art. and TA in art. *نس*.)

سِنَانَةٌ *A cold, or cool, wind*; as also *نَسَانَةٌ*. (L.)

أَسْنٌ *More [and most] advanced in age*: (M, L, K:) a correct Arabic word. (M, L.) You say, *هَذَا أَسْنٌ مِنْ هَذَا* *This is more advanced in age than this*: (M, L, K:*) and Th says, speaking of Moosà Ibn-'Ecsà El-Leythee, *أَدْرَكْتُهُ أَسْنٌ* [meaning *I lived in his time, he being the most advanced in age of the people of the town, or country*]. (M, L.)

أَسْنٌ *Advanced in age, or full-grown*; (L, Mḡb;) applied to a beast, contr. of *تَبِيٌّ*: (S and Mḡh and Mḡb in art. *تتو*;) or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] *in the third year*: (L: [see the verb, 4:]; fem. with *ة*: (Mḡb:) pl. *مَسَانٌ*, (L, Mḡb,) which, applied to camels, is [said to be] syn. with *كِبَارٌ* [as meaning *advanced in age, or full-grown*], (K,) contr. of *أَقْتَاٌ* [pl. of *تَبِيٌّ*] so applied. (S, L.)

مِسْنَانٌ *A whetstone*; i. e. *a stone*, (S, M, L, Mḡb,) or *anything*, (K,) with which, (S, K,) or upon which, (M, L, Mḡb, K,) one sharpens, or whets, or makes sharp-pointed, (S, M, L, Mḡb, K,) and polishes, (M, L, K,) a knife and the like; (Mḡb;) and *سِنَانٌ* signifies the same. (S, M, L.)

مَسْنُونٌ [Bitten with the teeth: whence, app., what next follows]. You say *أَرْضٌ مَسْنُونَةٌ* and *سَنِينٌ* meaning *Land of which the herbage has been eaten.* (L, K.) — *Sharpened, or whetted, or made sharp-pointed, and polished*; as also *سَنِينٌ*; (M, L, K;) applied to a knife (K) or thing [of any kind]. (M, L.) *Made smooth.* (S, L.) *Formed, fashioned, or shaped.* (S, M, L.) *Made long.* (L.) You say *وَجْهٌ مَسْنُونٌ* + *A face in which is length, without breadth*; (مَخْرُوطٌ;) *smooth and even*; or *smooth and long*; or *long, and not high in the ball*; or *soft, tender, thin, and even*; as though the flesh were ground (سَنٌ

[like as a thing is ground in sharpening and polishing] from it. (M, L.) And رَجُلٌ مَسْنُونٌ وَجْهٌ + A man beautiful and smooth in the face : (Lh, M, L, K:) or a man in whose nose and face is length : (S, L, K:) or beautiful and long in the face. (L.) مِنْ حَبِّ مَسْنُونٍ, in the K̅ur [xv. 26 and 28 and 33], (L,) means + [Of black mud] altered [for the worse in odour]; (AA, S, L;) in which sense مَسْنُونٌ is also applied to water; (AHeyth, L;) [or] stinking : (AA, S, M, L, K:) from سَنَنْتُ الْحَجْرَ عَلَى الْحَجْرِ "I rubbed, or grated, the stone upon the stone;" what flows between them, termed سَنِينٌ, being always stinking : (Ksh and Bd̅ in xv. 26: [and the like is said in the L, on the authority of Fr:] or, accord. to I'Ab, it means moist : accord to AO, poured forth : or, as some say, poured forth in a form, or shape : (L:) or formed, fashioned, or shaped : (Ksh, Bd̅) or poured forth in order to its drying [or hardening], and becoming formed, fashioned, or shaped, like as molten, or liquified, substances are poured forth into moulds. (Ksh,* Bd̅.)

مُسْتَنْنٌ الْحَرُورِ is said to mean The place of the running of the سَرَاب [or mirage, app. in consequence of the hot wind]: or the place of the vehement heat of the hot wind; as though it were running to and fro therein (كَأَنَّهَا تَسْتَنُّ فِيهِ عَدْوًا): or it may mean the place whence issues the [hot] wind : but the first is the explanation given by the preceding authorities. (M, L.) — المَسْتَنَّ [an epithet used as meaning] The lion. (K̅. [Thus applied, act. part. n. of اسْتَنَّ.]])

مُسْتَنَّ and مُسْتَنَّ: see what follows.

مُسْتَنَّ A travelled road; (T, M, L, and so in the CK; in some copies of the K̅; مُسْتَنَّ; as also مُسْتَنَّ. (K̅.)

سَنِيق

سَنِيقٌ A small زورِق [or skiff], (Sgh, K̅, TA,) made on the coasts of the sea : a word of the dial. of the people of all the coasts of the Sea of El-Yemen : (Sgh, TA:) whether the ن be radical requires consideration : Sgh says, in the Tekmileh, that the word is of the measure فَعُولٌ, from السَّيْق. (TA.)

سَنِيك

سَنِيك [mentioned in the S̅ and M̅ab̅ in art. سَنِيك, and said in the latter to be of the measure فَعُلٌ, The toe of a horse or mule or ass ; i. e.] the extremity of the fore part of the solid hoof; (S̅, M̅ab̅;) or the extremity of the solid hoof (Lth, O, K̅) and its two sides anteriorly : (Lth, O:) pl. سَنِابِك. (S̅, O, M̅ab̅.) — + The extremity (T, O, K̅, TA) of the نَعْل [or iron shoe at the lower end of the scabbard], (T, TA,) or of the حَلِيَّة [or gold or silver ornament], (O, K̅,) of a sword. (T, O, K̅, TA.) — + The قُونِس [or tapering top] of an iron helmet. (O, K̅.) — Of a بَرْقَع, + The شَامِر [meaning each, or either, of the two threads, or strings, of the face-veil called بَرْقَع, by which the woman draws and binds the two upper corners

to the back of her head]: (K̅, TA: [in the CK, شَامِر is erroneously put for شَامِر:] the سَنِابِك of the بَرْقَع are its شَمِير. (O.) — + A rugged region or tract of the earth or land, in which is little, or no, good : (S̅, O, M̅ab̅, K̅:) likened to the سَنِيك of the solid hoof. (S̅, O.) And سَنِابِكِ الْأَرْضِ + The extremities of the earth or land. (TA.) — + The first of rain : (O, K̅:) and, (TA,) as some say, (M̅ab̅,) of anything. (M̅ab̅, TA.) One says, أَصَابَتْنَا سَنِيكُ السَّمَاءِ + [The first of the rain fell upon us]. (TA.) And one says also, سَنِيكُ + Preceding such a thing. (O, K̅.) And كَانَ ذَلِكَ عَلَى سَنِيكِ thereof, (O, K̅, TA,) and in the first thereof. (TA.) — It is also said to signify The [tax called] حَرَاج : (O:) so says IA̅ar. (TA.) — And A sort of run. (K̅.)

سَنِيل

Q. 1. سَنِيلُ الزَّرْعِ The seed-produce put forth its سَنِيل [or ears]; (M, K̅;) as also أُسَيْلٌ [q. v.] : the former of the dial. of Temeem, and the latter of that of El-Hijáz. (TA.) — سَنِيلٌ ثَوْبِهِ, (K̅,) inf. n. سَنِيلَةٌ, (TA,) He (a man) dragged a skirt of his garment behind him; so says Khálid Ibn-Jembéh: (TA:) or he dragged his garment behind him or before him. (K̅.)

سَنِابِلٌ [Ears of corn : n. un. with ة : pl. سَنِابِلٌ and سَنِابِلَات, the latter pl. occurring in the K̅ur xii. 43 and 46: it is said in the M, in art. سَنِيل, that سَنِابِلَةٌ signifies one of the سَنِيل of زَرْع; in the K̅, in this art., that it signifies one of the سَنِابِل of زَرْع: see سَنِيل. سَنِابِلَةٌ is also the name of A certain sign of the Zodiac [i. e. Virgo]; (K̅, TA,) the sixth sign; the third of the summer signs : (TA:) [or Spica Virginis;] a certain star in Virgo. (K̅zw.) [See, again, سَنِيل.] — Also A certain perfume; (M;) a certain plant of sweet odour, also called سَنِيلُ الْعَصَاغِيرِ, (K̅,) and الرَّيْحَانُ البَنْدِيُّ; (TA;) [spikenard, called in the present day السَنِيلُ البَنْدِيُّ;] the best whereof is the سَوْرِي, (K̅,) what is brought from سَوْر [سَوْرِي, a town, or district, of El-'Irák; (TA;) and the nearest is the هَنْدِي: it is an aperient; a discutient of flatulences; (K̅,* TA;) strengthening to the brain and the spleen and the kidneys and the bowels; and diuretic; and has the property of arresting the excessive flow of blood from the womb. (K̅, TA.) [Mentioned also voce سَنِيل, as called السَنِيلُ الطَّيِّبُ.] — سَنِيلُ الرُّومِيِّ [also signifies Spikenard, or perhaps a variety thereof;] i. q. التَّارِدِين. (K̅.)

سَنِيلَةٌ The [kind of trees called] عَضَاهُ [q. v.]. (Fr, K̅.) [It is said in the TA that the ن in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.]

قَمِيصٌ سَنِيلَانِيٌ A shirt ample in length, or reaching to, or towards, the ground : or so called in relation to a town, or district, in the Greek Empire. ('Abd-El-Wahháb El-Ghanawee, K, TA.)

سنت

سُنُوْتُ, inf. n. تَسْنَيْتٌ, He put سُنُوْتُ, (S̅, K̅,) meaning كُمُونٌ [i. e. cumin, or cumin-seed], (S̅,) into the cooking-pot. (S̅, K̅.)

3. سَاتُوا الْأَرْضَ They sought after the herbage of the land, doing so diligently, or with labour or perseverance, or time after time. (M, K̅.)

4. اسْتَوَا They experienced drought, or barrenness : (S̅, M, A, K̅:) derived from سَنَةٌ; the و being changed into ت, [for سَنَةٌ is originally سَنْوَةٌ, or, accord. to one dial. سَنْبَةٌ,] to distinguish between this verb and اَسْنَى as signifying "he remained in a place a year:" or, as Fr says, they imagined the ؤ [meaning ة, in سَنَةٌ,] to be a radical letter, finding it to be the third letter, and therefore changed it into ت : (S̅:) accord. to Sb, the ت [in اَسْنَتْ] is substituted for the ي [in اَسْنَى]; and there is no instance of the like except ثُنْتَان [in which the ت is substituted for the final radical, ي,] (M in the present art.) and in words of the measure اِفْعَلٌ [as اِتَّسَّرَ for اِتَّسَّرَ]. (M in art. اِتَّسَّرَ.)

5. تَسْتَبَّأُ [He married her, or took her as his wife, he being an ignoble, or a low-born, but rich, man, and she being a noble, or high-born, but poor, woman; or] he, an ignoble, or a low-born, man, married her, a noble, or high-born woman, because of the paucity of her property and the abundance of his property. (S̅) And تَسْتَبَّأُ كَرِيمَةَ آلِ فُلَانٍ He married the noble or high-born, woman of the family of such a one in the year of drought, dearth, or scarcity. (TA.)

أَصَابَهُمْ سَنَةٌ, for سَنَةٌ, Drought, or barrenness, afflicted them, or befell them. (S̅, TA.)

رَجُلٌ سَنِيتٌ الصَّخْرُ (S̅, A,* K̅,*), or رَجُلٌ سَنِيتٌ (M,) A man possessing little, or no, good; possessing few, or no, good things; or poor : (S̅, M, A,* K̅:*) pl. سَنِيتُونَ : (M, K̅:) it has no broken pl. (M.) And the former, A man afflicted with drought, or barrenness; (TA in art. بَقِع;) as also مُسْنِتٌ : (TA in the present art. :) and رَجُلٌ مُسْنِتٌ a man indigent and desolate, possessing nothing : probably from أَرْضٌ مُسْنِتَةٌ, or عَامٌ مُسْنِتٌ, [both expl. below,] or from اُسْتَوَا meaning as expl. above. (MF.) — And أَرْضٌ سَنِتَةٌ and مُسْنِتَةٌ Land that has not given growth to anything, (AH̅n, M, K̅,) in consequence of its not having been rained upon : but if containing any of the dry herbage of the preceding year, it is not termed مُسْنِتَةٌ : it is not thus termed unless having in it nothing. (AH̅n, M.) [See also سَنِيتٌ.]

رَجُلٌ سَنِتٌ A man evil in disposition. (M, L.) [See also مُسْنِتُونَ.]

عَامٌ سَنِيتٌ and مُسْنِتٌ A year of drought, or barrenness. (AH̅n, M, K̅.) [See also سَنِيتٌ.]

سُنُوْتُ, also pronounced سُنُوْتُ (S̅, M, K̅,) the

فَارَةٌ سَنَحًا [app. as meaning An incursion into the territory of an enemy taking by surprise], accord. to one reading of a trad., is from سَنَحَ الرَّأْيِ [expl. above]: but the reading commonly known is سَنَحَةٌ [q. v.]. (IAth, TA.)

سَنِحٌ: see سَانِحٌ. Also Pearls; or large pearls; syn. دُرٌّ: (O, K:) or (K, but accord. to the O, "also") the string upon which they are to be strung, before they are strung thereon: (O, K:) when they have been strung, it is termed عَقْدٌ: (O:) pl. سُنُحٌ. (TA.) — And [Ornaments such as are termed] حُلِيِّ (O, K.)

سَنَاحَةٌ i. q. سَتْرَةٌ [i. e. Anything by which a person or thing is veiled, concealed, hidden, or covered; &c.]. (O.)

سَنَحْنَحٌ A man who sleeps not during night: (K:) or سَنَحْنَحُ اللَّيْلِ a man who is vigilant; who sleeps not; who journeys during the night. (O.)

سَانِحٌ (S, A, Mḡb, K, &c.) and سَنِحٌ (S, A, K) both signify the same, (S, A, K,) applied to a gazelle, (S, K,*) or to a bird, (S, A, Mḡb, &c., (S, Mḡb,)) Turning its right side towards the spectator; thus expl. by Ru-beh to Yoo, in the presence of AO; i. e. passing from the direction of the left hand of the spectator towards the direction of his right hand: (S:) or coming from the direction of the right side of the spectator (Aboo-'Amr Esh-Sheybānee, IF, A, L, Mḡb) towards the direction of his left hand; turning towards him its left side, which is that termed الإِنْسِي: contr. of بَارِحٌ [q. v.]: (Aboo-'Amr Esh-Sheybānee, L:) the pl. [of the former] is سَوَانِحٌ and سَانِحَاتٌ and [of either] سُنُحٌ: and this last is also employed to signify auspicious and inauspicious gazelles [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply the epithet in the latter of the two senses first explained] regard the سَانِحٌ as a good omen, and the بَارِحٌ as an evil omen; (Aboo-'Amr Esh-Sheybānee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. بَرِحَ:) but some of them hold the reverse of this: (Aboo-'Amr Esh-Sheybānee, L:) the people of Nejd hold the سَانِحٌ to be a good omen; but sometimes a Nejdīe adopts the [contr.] opinion of the Hijāzee. (IB, TA.) It is said in a prov., مَنْ لِي بِالسَّانِحِ بَعْدَ الْبَارِحِ [expl. in art. بَرِحَ]. (S, K.) — [It is said in Har p. 671 that السَّانِحٌ also signifies المتطير بالظهور, as though meaning The person auguring, or who augurs, evil or good, from birds: but I think that the right reading is المتطير به والمتقال به من الظهور, i. e. what is regarded as an evil omen and as a good omen, of birds.]

سنح

1. سَنَحَتْ أُسْنَانُهُ (JK, A, TA,) [aor. ٤,] inf. n. سَنَحٌ, (A,) His teeth became eroded at the roots. (JK, A, TA.) — And سَنِحٌ, said of a man, He

had his teeth eroded at the roots. (A, TA.) — And said of the mouth, It lost the roots (أَسْنَحَ) of its teeth. (Mḡb.) — Also, (JK,) inf. n. as above, (K,) i. q. تَغَيَّرَ [meaning † It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &c., (L,) as a dial. var. of زَنَحٌ, (S, K,*) or from سَنَحَ الْإِنْسَانِ, and therefore tropical; as also † سَنَحٌ; (A;) its odour became bad. (S, TA.) And سَنَعَ مِنَ الطَّعَامِ He ate much food; syn. أَطْعَمَ. (L, K.) — سَنَعَ, aor. ٤, inf. n. سَنُوعٌ, (L, K,) He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established; syn. رَسَخَ. (L, K,*) So in the phrase سَنَعَ فِي الْعِلْمِ (S, L, Mḡb,) aor. ٤, (L,) or ٤, (Mḡb,) inf. n. سَنُوعٌ, (S, L, Mḡb,) [He was, or became, firmly rooted or established, in knowledge, or science;] and this means also he attained to eminence therein. (L.)

2. تَسَنَّعٌ The seeking, desiring, or demanding, a thing. (K.) You say, سَنَعَ مِنْهُ الشَّيْءُ He sought, desired, or demanded, from him the thing. (TK.)

5: see 1.

سَنَعٌ The أصل [i. e. origin, source, root, foundation, &c.,] (JK, S, Mḡb, K) of anything: (JK, Mḡb, TA:) as also سَنِحٌ: (L:) pl. [of pauc.] سُنُوعٌ (L, Mḡb) and [of mult.] أُسْنَانٌ (L, Mḡb) and [of mult.] أُسْنَانٌ [app. meaning Such a one traced back his lineage to an ancestor who was the origin, or source, of generosity or nobility: or such a one returned, or reverted, to the original state, or condition, of generosity: the latter I think the more probable, as it is immediately added], and إِي سَنَعِهِ الْغَيْبِ [which seems to mean, to his bad original state]. (L.) And it is said in a trad., أَصْلُ الْجِهَادِ وَسَنَعُهُ [meaning The very essence of fighting against unbelievers, and the first principle thereof, is constancy, or perseverance, or assiduity, in the way, or cause, of God]. (L.) — Also The place of growth (مَنْبِتٌ) [i. e. the socket] of a tooth: (K:) or the part of a tooth that enters into the flesh [of the gum]; (Zj in his "Khalḡ el-Insān;") [i. e.] the أُسْنَانُ of the teeth, (S,) or of the central incisors, (Mḡb,) are the roots thereof (أَصُولُهَا). (S, Mḡb.) — And [The tongue, or tang, of a blade;] the part of a knife, and of a sword, that enters into, or is inserted in, the handle: and the part of an arrow-head that enters into, or is inserted in, the head of the shaft. (L.) — And The paroxysm of a fever. (K.) — أُسْنَانُ النُّجُومِ, accord. to IAqr, as is related by Th, means The stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الْأَخْدِ: ISd says, I am not sure whether he mean the أُصُولُ [a term applied to the seven, or

five, planets], or others: some say, [and so IAqr is stated in the TA in art. شَبَّحَ to have said,] that they are called only أُشْنَانُ النُّجُومِ [q. v.]. (L, TA.)*

طَعَامٌ سَنِحٌ † [Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.) — And بَلَدٌ سَنِحٌ † A town, or country, in which is fever, or much fever. (K.)

سَنَاعَةٌ and سَنَاخَةٌ A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) One says بَيْتٌ لَهُ سَنَاعَةٌ (S, TA) and سَنَاخَةٌ (TA) or سَنَاخَةٌ (so in three copies of the S) [A tent, or house, or chamber, that has a fetid odour; as is indicated in the S and TA]. And Aboo-Kebeer says,

فَاتَيْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاخَةٍ • (so in three copies of the S,) or

فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاخَةٍ •

(so in the TA,) i. e. [And I came to, or and I entered,] a tent, or house, or chamber, not one of tanning-matter nor of clarified butter. (S.)

سُنُحَتَانِ The measure of two statures of a man. (K.)

سَنَاخَةٌ or سَنَاخَةٌ: see سَنَاعَةٌ, in five places.

بَيْتٌ فَلَانٌ بَيْتٌ سَنِخَةٌ means [The house of such a one is a house of unstableness; or] is not one of stableness. (JK.)

[أَسْنَعَ, as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning Pulled out from the root (سَنَعَ): but no authority for this is named by him.]

سند

1. سَنَّادٌ (S, M, Mḡb, K,) aor. ٤, (S, M, Mḡb,) inf. n. سَنَادٌ; (S, M, Mḡb, K;) and سَنَّادٌ, aor. ٤; (Mḡb;) and اسَنَّادٌ, [which is the most common,] (S, M, Mḡb, K,) and اسَنَّادٌ (S, M, A, K,) and اسَنَّادٌ (M, TA;) signify the same; (S, M, Mḡb, K;) i. e. He (a man, S, Mḡb, [and in like manner it is said of a thing,]) leaned, rested, or stayed himself, against it, or upon it; syn. اعْتَمَدَ عَلَيْهِ; (TK;) [or اعْتَمَدَ عَلَيْهِ;] namely, a thing, (S, M, Mḡb,) or a wall, (A, Mḡb,) &c. (Mḡb.) — سَنَّادٌ فِي الْجِبَلِ (M, K,) aor. ٤, inf. n. سَنَادٌ (M,) He ascended the mountain; as also اسَنَّادٌ (M, K.) And [hence,] إِي فَلَانٌ اسَنَّادٌ † I ascended to such a one. (A.) — And سَنَّادٌ فِي الْخَمْسِينَ (M, and so in some copies of the K,) or سَنَّادٌ فِي الْخَمْسِينَ (so in other copies of the K,) † He approached, drew near to, [the age of] fifty: (K, TA:) [likewise] from الْجِبَلِ فِي السَّنَادِ (M, TA.)* — سَنَّادٌ ذَنْبٌ النَّاقَةِ (K,) or اسَنَّادٌ (so in the O,) The tail of the she-camel tossed about, and lashed her croup, or rump, on the right and left. (O, K.)

2. سَنَّادٌ, inf. n. تَسَنِيدٌ, He set up [pieces of] wood [as stays, or props,] against a wall. (KL.)

[See the pass. part. n., below. And see also 3 and 4.] — Also, inf. n. as above, *He* (a man) wore, or clad himself with, the kind of برد called *سند*. (I Ḥar, K.)

3. *سَوَدَتْهُ إِلَى الشَّيْءِ*: see 4. [Hence,] *سَوَدَتْهُ* [The sick man was stayed, or propped up, against a pillow or the like]: and *قَالَ سَائِدُونِي* [He (the sick man) said, Stay ye me, or prop ye me up]. (A, TA.) And *بَسَانِدٌ بَعْضُهُ* [One part of it stays, or supports, and so renders firm or strong, another part]. (Sh, O, K. [See *مُسَانِدَةٌ*].) — [And hence,] *سَوَدَتْ خَلْقَهَا*, referring to a she-camel, † *Her frame, or make, was symmetrical; or conformable in its several parts.* (Ham p. 783.) — And *سَائِدُهُ*, (S, K,) inf. n. *سَائِدَةٌ*, (S,) *He aided, or assisted, him; namely, another man.* (S, K.) — And † *He requited, compensated, or recompensed, him,* (A, K, TA,) *عَلَى الْعَمَلِ* [for work, or for the work or deed]. (K.)

4. *أَسَدْتَهُ إِلَى الشَّيْءِ* (AZ, S, * M, * Mḡb, K, * TA) *I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing;* (TK;) and *إِلَيْهِ سَائِدَتْهُ* signifies the same. (AZ, TA.) You say, *اسند ظهره إلى الحائط* *He leaned his back against the wall.* (MA.) And *اسنده* *He stayed, propped, or supported, it; namely, a thing leaning; syn. دَعَمَهُ.* (TA in art. *دَعَمَ*.) — [Hence,] *أَسَدْتُ إِلَيْهِ أَمْرِي* [I rested, or stayed, upon him my affair]. (A.) — And *اسند* *اسند* *إلى قائله*, (T, M, * L, Mḡb,) inf. n. *إِسْنَادٌ* [q. v. infra], (S, &c.,) † *He traced up, or ascribed, or attributed, the tradition to the author thereof, [resting it upon his authority,]* (T, S, M, L, Mḡb, TA,) *by mentioning him, (Mḡb,) or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; (T, L, KT;) [or by mentioning the person who had related it to him from the Prophet if only one person intervened;] saying, "Such a one told me, from such a one," [and so on, if more than one intervened between him and the Prophet,] "from the Apostle of God;" (KT;) [or it may be with an interruption in the mention of the person by whom it had been transmitted: see *مُسْنَدٌ*, below.] — *إِسْنَادٌ أَمْرٍ إِلَى* [is a conventional phrase, used in logic, meaning † *The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively.*] (Kull p. 157, in explanation of *الحُكْمُ* as a logical term [meaning "judgment"].) — *إِسْنَادٌ مَجَازِيٌّ* is another conventional term, used in lexicology and rhetoric, meaning † *A tropical attribution of an act or a quality or a meaning; as in عَيْشَةٌ رَاضِيَةٌ* for *مَرْضِيَةٌ*, and in *زَيْدٌ* (q. v.) in one of its senses: see Har p. 432. — *أَسَدْتُ الْفِعْلَ إِلَى زَيْدٍ*, another conventional phrase, is said of the verb in the phrases *قَامَ زَيْدٌ* and *ضَرَبَ زَيْدٌ*, meaning *The verb is made an attributive to Zeyd*; and, in an unusual manner, it is said (in the Mḡb in art. *سَلَبَ*) of the verb in the saying *سَلَبْتُ زَيْدًا ثَوْبَهُ*; so that it means in this instance*

The verb is made to have Zeyd for its object. And *أَسَدْتُ إِلَيْهِ فَاعِلَانِ فَصَاعِدًا* is said (in the TA in art. *سَوَى*) of the verb in the phrase *اسْتَوَى زَيْدٌ* *وَعَمَرُوهُ وَخَالِدٌ فِي هَذَا اسنده فِي* — *Two and more agents are assigned to it.* — *اسنده فِي* *الجبل* *He made him to ascend the mountain.* (K.) — *اسند* as an intrans. verb: see 1, in four places. — You say also, *اسند في العدو*, (M, L,) inf. n. *إِسْنَادٌ*, (L,) *He was vehement in running; he strove, laboured, or exerted himself, therein.* (M, L.) — And *He* (a camel) *went a pace between that called ذَمِيلٌ and that called هَمْلَجَةٌ.* (L.)

6: see 1, first sentence. — *تساند القوم* means *The people went forth, every commander of them with a [separate] corps.* (Ham p. 783.) [See also the act. part. n., below.]

8: see 1, first sentence. *سِنْدٌ*, (S, L,) or *السِّنْدُ*, (M, L, K,) *A certain country, (S, L, K,) well known, (K,) said in the "Marāṣid" to be a country between India (الهند) and Karmān and Sijistān: (TA:) or a people; (K;) [the people of that country;] a well-known nation; (M, L;) a nation bordering upon India, whose colours incline to yellowness, and who are generally slender: (Mgh:) or one of these meanings is the original of the other: (TA:) *سِنْدِيٌّ* signifies a single person thereof: (S, K:) and *سِنْدٌ* is the pl., (K,) or [rather] is applied to the people collectively; (S;) these two words being like *زَنْجِيٌّ* and *زَنْجٌ*: (TA:) the pl. of *سِنْدٌ* is *سِنُودٌ* and *أَسْنَادٌ*. (M, L.) *السِّنْدُ* is also the name of *A great river of الهند [or India; i. e. the Indus]: and of a district in El-Andalus: and of a town in Western Africa (المغرب).* (K.)*

سِنْدٌ *The part that faces one, of a mountain, and rises from (عَنْ) the سَفْحُ [i. e. base, or foot]; (S, K;) the acclivity, or rising part, in the face, or front, [or side,] of a mountain or a valley: (T, M, A:) or a rising, or an elevated, portion of ground: (Mgh:) pl. *أَسْنَادٌ*, (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) — *A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself: (Mgh, Mḡb:) and *مُسْنَدٌ* and *مُسْنَدٌ* [the latter in the TA said to be with fet-ḥ, but this is evidently a mistake, occasioned by a copyist's writing *ويفتح* for *ويضم*], signify [the same,] a thing against, or upon, which one leans, rests, or stays himself; [and the former of these two particularly signifies a cushion, or pillow, and more particularly a large cushion or pillow, against which one leans; as expl. by Golius on the authority of Meyd:] pl. *مُسَانِدٌ*. (L, Mḡb.) — Applied to a man, i. g. *مُعْتَمِدٌ* [meaning † *A person upon whom one leans, rests, stays himself, or relies*]; (S;) a man's *مُعْتَمِدٌ* [i. e. † *stay, support, or object of reliance*]; (K, TA;) as also *مُسْتَنَدٌ*. (TA.) You say *سَيْدٌ سِنْدٌ* [† *A lord, or chief, upon whom people lean, &c.*]. (A, TA.) And *هُوَ سِنْدِيٌّ* and *مُسْتَنَدِيٌّ* [† *He is my stay, support, or object of reliance.*]**

(A.) And *حَدِيثٌ قَوِيٌّ السِّنْدِ* † [A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed]. (A, TA. [See also *إِسْنَادٌ*, below.]) — See also *مُسْنَدٌ*. — Also *A sort of garment of the kind called بُرُودٌ*, (IAḤar, K,) of the fabric of *El-Yemen: (IAḤar:) pl. *أَسْنَادٌ*: (K:) or the pl. is like the sing.: (IAḤar, K:) one says *سِنْدٌ* *أَثْوَابٌ* [meaning garments of the kind called *سِنْدٌ*]: (TA, from a trad.:) Ibn-Buzurj says that *السِّنْدُ* means *الْأَسْنَادُ مِنَ الثِّيَابِ*, i. e. *garments of those called *جِبَّةٌ بُرُودٌ*: and he cites, from a poet, the phrase *جِبَّةٌ بُرُودٌ*, which, he says, means a red jubbek of those [made] of what are called *بُرُودٌ*. (TA.) Accord. to Lth, it signifies *A sort of clothing, [consisting of] a shirt with a shirt over it: and in like manner, short shirts made of pieces of cloth, one whereof is concealed beneath another: whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed *سِنْدٌ* [q. v.]: (O:) [this app. explains the meaning of what here follows:] *السِّنْدُ* is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.)***

سِنْدِيٌّ: see *سِنْدٌ* [of which it is the n. un.].

سِنْدَانٌ, with fet-ḥ, (Mgh, Mḡb, K,) or *سِنْدَانٌ*, (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) *The عَلَاةُ*, (M,) or *زُبْرَةٌ*, (Mḡb,) [both meaning *anvil*,] of the blacksmith. (Mḡb, K.)

سِنْدَانٌ *Great and strong; applied to a man and to a wolf.* (K.) — See also the next preceding paragraph.

سِنْدَانَةٌ *A she-ass [either domestic or wild: probably the latter, because of her strength].* (K.)

سِنْدِيَانٌ [The ilex, or evergreen oak; so called in the present day;] *a kind of tree.* (TA.) [See *إِسْنَادٌ*.]

سِنَادٌ, applied to a she-camel, (S, M, &c.,) *Strong: (K:) or strong in make: (AA, S:) or tall in the hump: (M:) or long in the legs, (A, L,) and elevated [so I render *مُسْنَدَةٌ*, conjecturally, as though meaning propped up,] in the hump: (L:) or lean, and lank in the belly; (AO, M, L;) but Sh disapproves of this last explanation. (L.)*

مُسْنَدٌ: see *سِنْدِيٌّ*.

أَسْنَدٌ [a comparative and superlative epithet from *أَسَدْتُ الْحَدِيثَ*, q. v., though (like *أَسْوَدٌ* and *أَبْيَضٌ* when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteral-radical verb]. You say *أَسْنَدٌ لِلْحَدِيثِ*, meaning *أَسْنَدٌ*, q. v. (TA in art. *نَصَ*.)

إِسْنَادٌ inf. n. of 4 [q. v.]. (S, &c.) — [Used as a simple subst., signifying † *The ascription of a tradition to an authority in the manner expl. voce *أَسْنَدٌ* it has a pl., namely, *أَسْنَانِيدٌ*; as in the saying,] *إِسْنَانِيدٌ قَوَائِمُ الْأَحَادِيثِ* [† *The ascrip-**

tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA. [See also *سند*].) — Also used in the sense of *رواية* [q. v., as a simple subst.]: pl. as above. (Har p. 32.) — Also *A certain kind of tree.* (M.) [In the TA, it is said that the name commonly known is *سنديان*: but I think that this is a mistake: see the latter word.]

سند A place in, or upon, which one leans, rests, or stays himself: [and hence applied to a couch, and a throne:] pl. *سناد*. (KL. [See also *سند*, voce *سند*].])

سند [pass. part. n. of 4, *Made to lean, rest, &c.*, against, or upon, a thing: and stayed, propped, or supported; or set up. — Hence used in the sense of *سند*, as being a thing set up]: see *سند*. — Also † A tradition (*حديث*) traced up, or ascribed, or attributed, to the author thereof, (T, L, K, TA,) [rested on his authority by the mention of him, (see 4,) or] by the mention, uninterruptedly, in ascending order, of the persons by whom it has been transmitted, up to the Prophet; (T, L, KT;) [or by the mention of him who has related it from the Prophet when only one has intervened;] opposed to *منقطع* and *مترسل*; (T, L;) or it may be *منقطع*, i. e. interrupted in the mention of the persons by whom it has been transmitted: (KT:) pl. *سناد*, (K,) agreeably with analogy, (TA,) and *سنايد*, (Esh-Sháfi'ee, K,) which latter has *ي* added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) — And i. q. *دعي* [as meaning † One who claims as his father a person who is not his father; or an adopted son; or one whose origin, or lineage, or parentage, is suspected]; (S, M, L, K;) as also *سند*; (M, L, K;) [see an ex. in a verse cited voce *أسر*]; opposed to *كثير*. (L.) — *السند*, accord. to Sb, signifies † The first portion [i. e. the subject] of a proposition; and *السند إليه*, † the second portion [i. e. the attribute, or predicate.] thereof: (M, L:) or, accord. to Kh, proposition consists of a *سند* and a *سند إليه*; and in the phrase *عبد الله رجل صالح*, [for ex.,] *عبد الله* is a *سند*, and *رجل صالح* is a *سند إليه*: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, *السند* (meaning the attributed) signifies the attribute, or predicate; and *السند إليه*, (meaning that to which a thing or an accident is attributed) signifies the subject.] — Also *The Himyeric, or Himyeritic, character of writing; the character of Himyer; (S, M, A, O, K;) differing from the modern Arabic character: (S, O:) they used to write it commonly in the days of their rule; and AHát says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbás says, *السند* was the language of the sons of Seth; (O, TA;) [i. e. the language written in the character so called;] and the like is*

said in the "Sirr es-Sináh" of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] — And i. q. *الدهر* [i. e. Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end; &c.]. (S, M, A, K.) So in the saying, *لا أعله آخر السند* [I will not do it to the end of time]. (A, TA.) One says also, *لا آتبه يد السند*, meaning [I will not do it, or I will not come to him or it,] ever. (IAqr, TA.)

سند: see *سند*, second sentence.

سند [pass. part. n. of 2, q. v.]. In the phrase *خشب مسندة*, [in the Kúr lxiii. 4, meaning Pieces of wood made to lean, or incline, against a wall, (Jel,)] the latter word is with *teshdeed* because of its relation to many objects (*للكثرة*). (S.) — *سندة* also signifies *A certain sort of cloths, or garments; and so* *سندية*. (M, TA.)

سندية: see what next precedes.

سائدة (O, K, and Ham p. 783, in the CK and TK [erroneously] *سائنة*) † A she-camel having the breast and fore part prominent: (Aq, O, K:) or whereof one part of her frame stays, or supports, (*يساند*), [and so renders firm or strong,] another part: (Sh, O, K:) or having prominent withers: (Ibn-Buzurj, L:) or strong in the back: or whose frame, or make, is symmetrical, or conformable in its several parts: or, as some say, whose frame, or make, is dissimilar, or unconformable, in its several parts; because the hump differs from the other parts; so that it is from the phrase *تساند القوم* meaning as expl. above [see 6]: (Ham p. 783:) and *سائدة القرا* † a she-camel hard, firmly compacted, in the back. (M, L, TA.)

سند: see *سند*, in two places.

سند † *They two went forth aiding, or assisting, each other; (A,* L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.)* The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, *سندوا*, meaning † *They went forth under sundry, or different, banners, or standards, (S, A, M, L, K,*) every party by itself, (A, L,) the sons of one father under one [separate] banner, (L,) not all under the banner of one commander. (S, L, K.)*

سندر

Q. 1. *سندرة* (M, K) inf. n. of *سندر*, which signifies *He (a man) went quickly: (TK:) [or was quick or expeditious:] syn. of the former سرعة: (M, K:) Sgh mentions it in art. سدر, regarding the ن as augmentative. (TA.) Hence, accord. to some, the saying of 'Alee,*

• *أنا الذي سندرني أمي خيدرة*
• *كلت غابات غليظ القصرة*
• *أكلتكم بالسيف كليل السندرة*

[I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:] meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) — *A large, or an ample, sort of كليل [or measuring]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from سندرة as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also سندرة as a subst., below.] — Also The being bold, or daring: or boldness, or daringness. (TA.) — And The being sharp in affairs, and acting with penetrative energy: or sharpness in affairs, and penetrative energy. (TA.)*

سندر: see the next paragraph but one.

سندر A man bold, or daring, in his affair, not frightened at anything. (TA.)

سندرة, [said in the TK to be the inf. n. of Q. 1, q. v.] (S in art. سدر,) or *سندر*, (so in a copy of the M,) or *سندري*, (IAqr, K, TA,) *مكيال [or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the قنقل and the جراف: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying' has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مكيال) made of the tree called سندرة: (Kt, TA:) [for] — it is also the name of *A certain tree, (S, M, K,) of which bows and arrows are made. (M, K.)**

سندري A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is diligent, therein. (TA.) — And the pl. *سندرية* signifies [the contr., or] *Persons without occupation; people of sport and idleness; as also سبادرة. (TA.) — Also, the sing., Bold, or daring; (O, K, TA;) who makes a boast of more than he possesses. (TA.) — The lion; (K;) because of his boldness, or daringness. (TA.) — Strong, or vehement; (O, K;) thus applied to anything. (TA.) — Tall, or long; (O, K;) thus in the dial. of Hudheyl. (O.) — Large in the eyes. (K.) — Good: and the contr., i. e. bad. (M, K.) — A certain sort of arrow, and of arrow-heads or the like: (M:) or the white of these, (M, K,) i. e. of the latter: (K:) and a spear-head very clear or bright, (K, TA,) and sharp: (TA:) or, applied to an arrow, it means made of the tree called سندرة: (S* in art. سدر, and M, and TA:) and *قوس سندرية* means a bow made of that tree: (TA:) or a bow having its string braced, and strongly, or skilfully, or well, made. (K, TA.) — Also *A species of bird. (K.) — See also the next preceding paragraph.**

سندس

سندس Thin, or fine, *ديجاج* [or silk brocade]: (Th, M, Bq and Jel in xviii. 30, Jel in xliv. 53, Msh, K, TA:) or thin, or fine, *حويبر* [q. v.]: (Bq in xliv.:) opposed to *استبرق*: (TA:) or i. q.

بَزُون [expl. by IB as meaning *thin*, or *fine*, *so in the TA in art. بزون* (S:) or a *kind of بزون*; (Lth, K, TA;) *made of [the kind of down called] مَرَعَزِي* (Lth, TA:) or a *kind of بزود* [pl. of بزود, q. v.]: (M, K:) [accord. to Golius, *praestans et subtile panni serici genus*; as on the authority of Ibn-Maaroof: and *Attalicus pannus, aurum argentumve intextum habens*; as on the authority of J, who, however, explains it only by the word بزون: it is mentioned in the S and Mgh in art. سندس; and in the latter, is said to be of the measure فَعْلٌ; but accord. to the K, the ن is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as اِسْتَبْرَقُ: (Lth:) but both these words occur in the Kur-an, and Eah-Shafi'ee and others deny that any arabicized word occurs therein: [though they are opposed by Bd (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)

سندق

سندوق a dial. var. of صندوق, q. v.; (Fr, L, K;) like زندوق: (TA:) pl. سناديق. (L.)

سندل

سندل: see art. سدل.

سنو

1. سنو, aor. س, (TK,) inf. n. سنو, (M, K,) *He (a man, TK) was, or became, illnated, or very perverse or cross*: (K, TK:) or *narrow in disposition*. (M.) Hence is derived سنو, in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.]

سنار, or سنار: see the last paragraph.

سنور *A coat made of thongs, (S, M, K,) worn in war, (M,) like a coat of mail*: (S, K:) [and] *any weapon of iron*: (A:) and *weapons, or arms, collectively*: (M, K:) or, accord. to some, *coats of mail*: (M:) so Aq means in explaining السنور as signifying *what consists of rings*: (TA:) or, as some say, *a coat of mail*: (Ham p. 352;) or *all iron*. (AO.)

سنور The cat; of the masc. gender; syn. سنور; (M, A, Mgh;) as also سنار, (K,) or سنار: (as in a copy of the M:) fem. with س: (Mgh:) pl. سنابر: (S, Mgh, K:) but سنور is rare in the language of the Arabs: هر and ضيون are more common. (Iamb, Mgh.) *ابن السنور* The *دروص* [or *دروص*, i. e. *kitten*, or *the like*]. (T in art. بني.) — *A lord, master, or chief*: (M, K;) in some copies of the K, سيد is erroneously put for سنيد; (TA;) *a chief of a tribe*: (Sgh:) pl. as above. (Sgh, K.) — *A vertebra (M, K) of the upper part (TA) of the neck (M, K) of a camel*: (M, TA:) pl. as above. (TA.) — *The root of the tail*: (Er-Riyashee, K:) pl. as above. (K.)

سنط

1. سنط, aor. س; (M, K;) or سنط, aor. س, inf. n. سنط; (Mgh;) or both; (TA;) *He was, or became, such as is termed سنط* [q. v.]. (M, Mgh, K.)

سنط [The *mimosa Nilotica*; also called *acacia Nilotica*;] *اقرظ*, [or this is properly the name of its fruit,] (M, K,) *which grows in the صعيد [or Upper Egypt], (M,) or [rather] in Egypt*; [for it grows in Lower, as well as Upper, Egypt;] (K;) *it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes*; so says AHn, on the authority of a person well informed; and he adds that *they tan with it [or rather with its pods]*: the word is foreign: (M:) and is also written سنط: Sgh says that is an arabicized word, from the Indian *سند*. [So in the TA, doubtless a mis-transcription. In the CK, السنط is erroneously put for السنط.]

سناط (S, M, Mgh, Mgh, K) and سناط (M, O, L, CK) and سنوط (S, M, K) and سنوطي (S, K) *A man (Mgh) having no beard*: (M, Mgh, Mgh:) or *having no hair at all upon his face*: (M:) or *having no hair upon the sides of his face* [so I render سنوسج], and *no beard at all*: (S, K:) or *having little hair upon the sides of the face, (Mgh, Mgh,) or upon the side of the face, but not reaching to the state of the سنوسج*: (IAqr, K:) or *i. q. سنوسج*: (Mgh:) or *whose beard is on his chin [only], having nothing on the sides of the face*: (Aq, K:) or this last signification, accord. to Aq, applies to سنوط: (TA:) the pl. (of سنوط accord. to some copies of the K and the TA) is سنط (IAqr, K) and سناط [which is a pl. of pauc.]: (K:) سناط is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

سنوط: see the next preceding paragraph. — Also *A well-known medicine*. (K.)

سنوطي: see سناط.

سنف

1. سنف البعير, aor. س and س, (S, M, K,) inf. n. سنف; (M, K;) and اسنف; (S, M, K;) or, accord. to Aq, the latter only; (S;) *He bound the سناف* [q. v.] *upon the camel*: (S, M, K:) and the latter, *he put to him* (i. e. the camel), or *made for him, a سناف*; (K, TA;) thus expl. by El'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, عي بالاسناف (S, Meyd,) meaning *He was confounded, or perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the سناف*: (Z, TA:) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA.)

- إذا ما عي بالاسناف قور
- من الامر المشبه ان يكونا

[as though meaning *When a people are unable to find the right way to bind the سناف, in consequence of the affair that is uncertain to be*: (thus related by Meyd; but in the TA with عي in the place of قور, and على in the place of من:)] Az, however, says that this is not the meaning: that الاسناف here signifies *the advancing, or preceding*; and that the meaning is, *are unable to find the right way of advancing, or preceding*; (Meyd, TA;) from اسنف said of a horse, expl. below. (TA.) — See also the next paragraph.

اسنف, inf. n. اسناف: see above, in two places. — Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) *اسنف امره* [He performed his affair skilfully, soundly, or thoroughly. (S, M, K, TA.)] — Also *He (a horse) preceded the other horses*: (S, TA:) and *she (a camel) preceded the other camels (K, TA) in going, or journeying, or pace*; (TA;) as also سنفت. (K, TA.) [See the verse cited in the preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also *He put forward his neck, to go on*: (K, TA:) or *he advanced, or preceded*. (TA.) — Said of lightning, *It appeared, or was seen, near*; and so said of the clouds (السحاب). (K.) — And اسنفت *The wind blew violently, and raised the dust*. (Ibn-'Abbád, K.)

سنف: see the next paragraph.

سنف *A leaf*; (M, and so in copies of the K, and in the TA;) or *leaves*: (so in other copies of the K:) pl. سنف; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is سنوف, a pl. assigned to سنف in a sense that will be mentioned in what follows: (TA:) [or the pl. is سنفة, likewise mentioned, as a pl. of سنف, in what follows, in three places:] also (K) *the leaf of the [tree called] موع*: (AA, S, O, K:) or *the pericarp of the موع*: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the موع affirm; for, as 'Alee Ibn-Hamzeh says, the موع has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] شعب: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is سنفة: (M:) or *the pericarps of any tree having a produce consisting of grains in a long pod, (AHn, O, K,) that become scattered, when they dry, from that pod, the shale thereof remaining*; (AHn, O;) *one such pod is termed سنفة*; (AHn, O, K;) and the pl. [or coll. gen. n.] is سنف; (K;) and this last has for its pl. سنفة: (AHn, O, K:) Abou-Ziyád says that it is like [the pod of] the باقلى [or bean], except that it is wider, and pointed at the extremity; wherefore a poet likens thereto the ear of a horse: (O:) or, accord. to AHn, سنفة signifies *any pericarp, whether oblong or not oblong*; and the pl. [or coll. gen. n.] is سنف; and the pl. of سنف is سنفة: (M:) [see also سنفة:] and the shale of the [bean called]

باقية, and of the [species of kidney-bean called] *كوبية*, and of the lentil, and the like; (IAqr, TA;) or the *shale* of the first of these three when what was in it has been eaten; (K;) and the pl. is *سِنْف*. (IAqr, TA.) — Also, (K,) or *سِنْف*, with fet-h, (IAqr, O, L,) A branch, or twig, (*عود*), stripped of its leaves. (IAqr, O, L, K.) — And the former, The [grain called] *دوسر* [i. e. *زُرَان*, q. v.,] which is sometimes in wheat and barley, (O, K,) and which vitiates them, and lowers their prices. (O.) — Also i. q. *سِنْف* [A sort, or species]. (K.) One says, *هَذَا طَعَامٌ سِنْفَانِ*, [This is food, or wheat,] of two sorts, good and bad. (AA, O.) — And A company of men. (Ibn-'Abbád, O, K.) One says, *جَاءَنِي سِنْفٌ مِنَ النَّاسِ* A company of men came to me. (Ibn-'Abbád, O.)

سِنْفَةٌ: see the next preceding paragraph, in two places.

سِنْفَانِ and *سِنْفَانِ* Two pieces of wood set upright, between which is put the [pulley called] *مَعَالَة* [by means whereof water is drawn.] (K.)

سِنْفٌ The [breast-girth called] *كَبَبٌ*: (K:) or the appertenance of the camel that is as the *كَبَب* to the horse or similar beast: (Kh, S:) or a cord which you tie to the *تَصْدِير* [or breast-girth of the camel], then you bring it forward so as to put it behind the callous protuberance upon the breast, [and there, app., make it fast in some manner,] and it keeps the *تَصْدِير* in its place: (As, S, O, K:) this is done only when the belly of the camel has become lank, and his *تَصْدِير* has [consequently] become unsteady: (S, O, K:) or a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lank: (M:) pl. [of mult.] *أَسْنَفَةٌ* (M, K) and *سِنْفٌ* (K) and [of pauc.] *أَسْنَفَةٌ*: (TA:) and a leathern strap or thong, or some other thing, that is put behind the [breast-girth called] *كَبَبٌ*, in order that it may not slip [from its place]. (M.)

سِنْفٌ A horse that shifts the saddle forwards. (Ibn-'Abbád, O, K.) [See also *سِنْفَانِ*.]

سِنْفٌ A cloth that is put, (AA, O, K,) or tied, (M,) upon the shoulders of the camel: pl. *سِنْفٌ* (AA, M, O, K) and *سِنْفٌ*: (K:) the cloths that are similarly placed upon the hinder parts of camels are called *أَشَلَّةٌ* [pl. of *شَلِيلٌ*]. (AA, O.) — Also The *حَاشِيَةٌ* [properly meaning selvedge, or selvedge,] of a carpet; (Ibn-'Abbád, O, K;) i. e., its *حَمَلٌ* [which generally means map; but this addition I think doubtful]. (Ibn-'Abbád, O.)

سِنْفَةٌ A she-camel having the *سِنْفَانِ* [q. v.] tied upon her. (S, TA.) — And *سِنْفَاتٌ* Horses having the [withers, or parts called] *سِنْفَانِ* high, or elevated: denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles recede upon their backs; wherefore the *سِنْفَانِ* is

put to them, to keep the saddles in their places. (M.)

سِنْفَةٌ A mare, (S, M, K,) and a she-camel, (M,) preceding others in going, or journeying, or pace; (S, M, K;) as also *سِنْفَانِي*: (M:) and *سِنْفَانِي* [being pl. of the latter] signifies the same; and is applied to camels: (Th, TA:) or [so in the K, but more properly "and"] *سِنْفَةٌ*, with fet-h to the ن, is specially applied to the she-camel, (K, TA,) in the sense first assigned to it above: (TA:) or *سِنْفَةٌ*, (K, TA,) with kear to the ن, (TA,) signifies a [youthful she-camel such as is termed] *بُكْرَةٌ* that has completed the tenth month of her pregnancy, and whose udder has become swollen. (Ibn-'Abbád, K, TA.) — Also, (El-'Ozeyzee, O, K,) or *سِنْفٌ* and *سِنْفَانِي*, (AA, M,) applied to a she-camel, Lean, or light of flesh, (AA, El-'Ozeyzee, M, O, K,) or lank in the belly. (AA, M.) — And *سِنْفَةٌ* signifies also Land affected with drought, barrenness, or dearth: (El-'Ozeyzee, O, K:) or a year of drought, barrenness, or dearth: [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. *سِنْفَانِي*. (AHn, M.)

سِنْفَانِي: A camel that makes the saddle to shift backwards; (S, M, K, TA;) wherefore a *سِنْفَانِي* is put to him: (S, TA:) and, (K,) or as some say, (S,) that makes it to shift forwards: (S, K, TA:) so says Lth: but Ish disallows his explanation, saying that it means a she-camel that makes the load to shift forwards; and that *سِنْفَانِي* [a word which I have not found anywhere except in this instance] signifies the contrary: (TA:) or that makes her fore girth to slip forward; contr. of *مُدْرَجٌ* and *مُدْرَجٌ*. (TA in art. *درج*.) — See also *سِنْفَةٌ*, in two places.

سِنَقٌ

سِنَقٌ: (S, K,) aor. *سَنَقَ*, (K,) inf. n. *سِنَقٌ*: (S;) He (a young camel) suffered indigestion (S, K) *سِنَقٌ* [from the milk]. (K.) One says, of a young camel, *شَرِبَ حَتَّى سَنَقَ* He drank until, or so that, he suffered indigestion. (S.) And one says, of an ass, and of any beast, *سِنَقَ*, inf. n. as above, meaning, He was affected with what resembled indigestion from eating fresh herbage. (TA.)

سِنَقَةٌ i. q. *سِنَقَةٌ* [i. e. Ease and plenty caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: or wealth made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty]. (O, K.)

سِنَقٌ Satiated, or eated, like him who is suffering indigestion: (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.)

سِنَقٌ A house, or chamber, plastered with gypsum: (Ibn-'Abbád, O, K.) pl. *سِنَقَاتٌ* and *سِنَقَاتٌ*: (K:) or, accord. to Sh, these are pls. of the word in the sense next following. (TA.) —

Any [hill of the kind termed] *أَكْبَةٌ*: pl. as above: so accord. to Sh: (T, O, TA:) or it is the name of a particular *أَكْبَةٌ*, (T, O, K, TA,) well known; occurring, without ال, in a poem of Imra-el-Keys. (T, O, TA.) — And *السِّنَقِي*, A certain white star. (Ibn-'Abbád, O, K.)

سِنِيرٌ

1. *سِنِيرٌ*, (M, Msh, K,) aor. *سَنَرَ*, (Msh, K,) inf. n. *سِنِيرٌ*: (M, Msh;) so some say; others saying *سِنِيرٌ* in the pass. form; and *أَسْنِيرٌ*, as some say; others saying *أَسْنِيرٌ*: (Msh;) He (a camel) was, or became, large in the *سِنَام* [or hump]. (M, Msh, K.)

2. *سِنِيرٌ*, (M, K,) inf. n. *سِنِيرٌ*, (K,) It (herbage, or pasture,) made him (a camel) large in the *سِنَام* [or hump]; as also *أَسْنِيرٌ*: (M, K:) or both signify it made him fat. (TA.) — And He made it gibbous, namely, a grave; i. e. he raised it from the ground like the *سِنَام*: (Msh;) *سِنِيرٌ* (S, K) of a grave (S) is the contr. of *تَسْطِيعٌ* (S, K.) He raised it, [app. so as to make it gibbous,] namely a thing. (M.) — And He filled it, namely, a vessel, (AZ, M, Msh, K,) and then put upon it what was like a *سِنَام* of wheat or some other thing, (AZ, Msh,) or so that there was above it what was like the *سِنَام*: (M.) — See also 5. — [And see *سِنِيرٌ*, below.]

4: see 1, in two places: — and 2, first sentence. — *أَسْنِيرٌ الدُّخَانُ*, (S, K,) inf. n. *أَسْنِيرٌ*, (S;) The smoke rose, or rose high. (S, K.) And *أَسْنِيرَتِ النَّارِ* The fire became large in its flame: (M, K:) or the fire had a high flame. (TA.)

5. *سِنِيرٌ النَّاقَةَ* He mounted, or rode upon, the *سِنَام* [or hump] of the she-camel. (Hár pp. 392, and 390.) — He (the stallion) mounted the she-camel; (M, TA;) he leaped the she-camel. (TA:) — And *سِنِيرٌ* He, or it, mounted, ascended, got, was, or became, upon it, (S, M, Msh, K,) namely, a thing; (M, Msh, K;) as also *سِنِيرٌ*, (M, K,) inf. n. *سِنِيرٌ*. (TA. [Freytag adds *أَسْنِيرٌ* in this sense, as on the authority of J, whom I do not find to have mentioned it.]) And He mounted, or ascended; upon it from its side, namely, a wall. (TA.) And He rode upon it, namely, anything, [meaning any animal,] advancing, or retiring. (TA.) — Also It became abundant upon him, and spread; said of hoariness; as also *تَسْنِيرٌ*; (IAqr, M, TA;) like *أَوْشَرٌ فِيهِ*. (TA.) — And *سِنِيرٌ السَّمَانِ* The clouds rained copiously, or abundantly, upon the land. (TA.) — *السِّنِيرُ* also signifies The taking, or seizing, suddenly, unexpectedly, or by surprise. (M, K.)

سِنِيرٌ [a coll. gen. n.]: see *سِنِيرٌ* [its n. an.].

سِنِيرٌ A camel having a large *سِنَام* [or hump]: (Lth, S, M, K:) fem. with س. (Lth, TA.) — Also A tall plant, of which the *سِنِيرَةُ*, (S, K,) i. e. the head, resembling the ear of corn, (S,) or the blossom, (K,) has come forth. (S, K.) [And] *سِنِيرَةٌ* signifies Any tree (*شَجَرَةٌ*) that does not

bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be سنبة: but the former is app. the right reading.]) — Also, (TA,) or سنير على وجه الأرض, (S, in which it is only mentioned as said of water,) Water rising, or rising high, and appearing upon the surface of the earth. (TA.)

سنبة The blossom (M, K) of a plant; (K;) i. e. (TA) the head thereof, resembling the ear of corn, (S, TA,) [or] it is of the طريفة [q. v.], not of the [herbs called] بقل: (M:) and signifies also the extremities [or an extremity] of the صليان, which are [or is] shed thereby: (M, TA:) and the head of a tree [or plant] of the kind termed دق [q. v.], in form like what is upon the head of the reed, or cane, except that it is soft, and the camels eat it in the manner termed حضم [inf. n. of حضم, q. v.]: (TA:) [it is the n. un. of سنير, the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the سنبة is such of the produce of herbs as resembles the produce of the زخو [q. v.] and the like; and such as the produce of the reed, or cane; and that the most excellent of the سنير are the سنير of a herb called the سنامة [n. un. of سنامة]; and the camels eat it in the manner termed حضم, because of its softness; or, as in some of the copies [of his work], the camels do not eat it. (M.)

سنام of the camel, (S,) of the he-camel and of the she-camel, [The hump; i. e.] the highest part of the back: (M, TA:) [in substance,] it is to the camel like the ألية [here meaning the fat of the tail] to the sheep: (Msb:) pl. أسنمة (S, M, Msb, K) [and app. أسنام also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., نساء على رؤوسهن, [Women upon whose heads are the like of the humps of the Bactrian camels]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also, سنام, The name of a star in the constellation of Cassiopea: mentioned by Freytag; with a reference to Ideler Untersuch. p. 84.] — Also The highest, or highest part, of anything: (TA:) and the best, or choice part, (M, TA,) of anything; (TA;) because the سنام is the best, or the choice part, of what is in the camel. (M.) [Hence,] أسنمة الرمال The protuberant, or elevated, parts of the sands; as being likened to the hump of the she-camel: (M, TA:) and أسنمة الرمال the backs of the sands, that rise from the main portions thereof. (TA.) And سنام الأرض The بحر [q. v.] (S, TA [in some copies of the سنير, perhaps correctly نجد, i. e. high, or elevated, part]) of the land: (S, TA:) and the middle of the land. (S, K.) And سنام النعل The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot. (Har p. 559.) And أسنام نار The highest parts of a fire: (EM p. 156, and TA:) أسنام being pl. of

سنام, which signifies the highest part of a thing. (EM ubi suprâ.) And سنام المسجد + The highest [of a people] in respect of glory. (TA.)

سنير The ox, or cow; syn. البقرة: (M, K:) or, as some say, the wild بقرة. (TA.)

إسنام The fruit, or produce, of the حلى [q. v.]; (M, K, TA; [in the CK, of the حلى];) mentioned by Seer on the authority of Aboo-Malik: (M:) n. un. with ة. (K.) And the latter signifies A certain herb: (see سنبة:) or a species of tree: pl. [or rather coll. gen. n.] إسنام. (M.)

تسنير [originally inf. n. of سنير, q. v.,] A certain water in Paradise; so called because running above the elevated chambers (S, K*) and the pavilions: mentioned in the Kur lxxxiii. 27: (S:) or a certain fountain, or source, (عين,) in Paradise: so they assert; and this requires its being determinate, imperfectly decl.: or, accord. to Zj, a water coming upon them from above, from the elevated chambers: (M:) or a certain fountain, or source, coming upon them from above. (K [and in like manner Az explains it].)

أرض مسنبة A land that gives growth to the سنامة, n. un. of إسنام. (K, TA.)

مسنير A camel left unriden [so that he is made to have a large hump]. (K, TA.) — And قنير

مسنير An elevated [or a gibbous] grave: from السنير. (Mgh.) — And مجد مسنير + Great glory. (M, TA.)

سنة

- 1: see 5, in two places.
- 3. سانه, inf. n. مسانبة; and سانه, inf. n. مساناة; (K;) or عاملة مسانبة, and مساناة; (Msb;) He made an engagement, or a contract, with him for work or the like, by the year: (K:) and استأجرته مسانبة, and مساناة, [I hired him by the year:] (S:) مسانبة and مساناة from السنة are like معاومة from العام, and مشاهرة from الشهر, and مرابعة from الربيع, &c. (TA in art. رجع.) — سانهت النخلة The palm-tree bore one year and not another; (As, K;) as also عاومت. (As, TA.)
- 4. In this form of the verb, the final radical letter is changed into ت, so that they say استتوا, meaning They experienced drought, or barrenness. (TA. [See also art. سنت.])
- 5. تسنتت عنده, (S,) and تسنتت عنده, (S, Msb,) I remained, stayed, dwelt, or abode, with him, or at his abode, a year: (Msb:) both signify the same. (TA.) [See also 5 in art. سنو and سنى.] — تسنتت النخلة + The palm-tree underwent the lapse of years; (S, Msb;) as also تسنتت: (S:) and in like manner one says of other things. (Msb.) — تسنتت said of food and of beverage, (Fr, S, TA,) + It became altered [for the worse]; as also تسنتت, aor. -, inf. n. تسنتت: (TA:) or it became altered [for the worse] by the lapse of years: (Fr, S, TA:) and تسنتت in relation to

bread and beverage &c. means its becoming mouldy, or musty, or spoiled. (S: and so in some copies of the K and in the TA: in other copies of the K, السنة, like كتف, is put in the place of التسنة; and المتكرج in the place of the explanation, فأنظر إلى طعامك وشرابك لم يتسنه. (التكرج.) in the Kur [ii. 261], means + [But look at thy food and thy beverage,] it has not become altered [for the worse] by the lapse of years: (Fr, S, TA:) Az says that this is the right way of reading, by pronouncing the ة in يتسنه in pausing after it and in continuing without pausing: Ks used to suppress the ة in the latter case and to pronounce it in the former: and Aboo-Amr Esh-Sheybánee says that the original form [of يتسن] is يتسنن; the like change being made in it as is made in تظننت [for تظننت] and in قصمت اظفاري [for قصمت اظفاري]. (TA. [See also 5 in art. سنو and سنى, last sentence.]

سنة a word of which the final radical letter is rejected, (S, Msb,) and of which there are two dial. vars., (Msb,) being, accord. to some, originally سنبة, (S, Msb,) like حبة (S) or سجدة, (Msb,) and accord to others, سنوة, (S, Msb,) like شهوة, and upon each of these originals are founded modifications of the word, (Msb,) therefore it is mentioned in the K [and S and other lexicons] in the present art. and again in art. سنو, (TA.) A year; syn. حول; (Msb;) or عام: (M, K:) or, as Suh says, in the R, the سنة is longer than the عام; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs it consists of four seasons, mentioned before [in art. زمن, voce زمن]: but sometimes it is tropically applied to a single فصل [or quarter]; as in the saying, دام المطر السنة كلها, meaning [The rain continued] during the فصل [or quarter, all of it]: (Msb:) [see more in art. سنو and سنى:] the dim. is سنبة (S, Msb) accord. to those who make the original of سنة to be سنبة, (Msb,) and سنبة (S, Msb) accord. to those who make the original of سنة to be سنوة; (Msb;) and some say سنبة, but this is rare: (TA:) the pl. is سنبات (Msb, K) accord. to those who make the original of سنة to be سنبة, (Msb,) and سنوات (Msb, K) accord. to those who make the original of سنة to be سنوة; (Msb;) and سنون also, (S, Msb, K,) like the masc. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with كسر, to the س, (S, TA,) and سنين [in the accus. and gen. cases], (Msb, TA,) so that one says, هذه سنون [These are years], and رأيت سنين [I saw years], (TA,) and the ن is elided when it is prefixed to another noun, governing the latter in the gen. case, (Msb,) and some say سنون, with damm to the س; (S, TA;) and in one dial., the ي is retained in all the cases, and the ن is made a letter of declinability, with tenween when the word is indeterminate, [so that one says سنين,] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical

letters of the word ; and of this dial. is the saying of the Prophet. اللهم اجعلها عليهم سنينا كسينين يوسف [O God, make them to be to them years like the years of Joseph]; (Mgh; [but in my copy of the Mgh, I find كسينى يوسف;]) or with respect to سنين, like مئين, with refa [and tenween], there are two opinions; one is, that it is of the measure فعولين, like فعولين, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as عدى, and this is the opinion of Akh; the other is, that it is of the measure فعيل, changed to فعيل because of the kearah of the second letter; the pl. being in some instances of the measure فعيل, like كليب and هيد; but he who holds this opinion makes its final ن to be a substitute for و, and that of مائة a substitute for حى (§:) you may also suppress the tenween in سنين; [in which case it seems that one says سنين in the nom. case (assimilating it to سنون) as well as in the accus. and the gen.; like as one does in the instances of برين and برين, pls. of برء, accord. to the K, though, as I have shown in art. برو, there is some doubt on this point;] but the suppression of the tenween in سنين is more rare than its pronunciation: (I' Ak p. 18:) and another pl. is سنى, [originally سنو], of the measure فعول (Er-Raghîb, TA in art. سنو.) The phrase ثلث مائة سنين, in the Kur [xviii. 24], is said by Akh to be for ثلثمائة من السنين [Three hundred of years]: and he says that if the سنون be an explicative of the مائة, it is in the gen. case [to agree with مائة]; and if an explicative of the ثلث, it is in the accus. case [to agree with ثلث]. (§. [See also Bq on this phrase; and see De Sacy's Ar. Gr., 2nd ed., i. 423.]) [سنة, relating to an animal or a plant or the like, means To the completion of a year: and سنة, to the completion of his, or its, year; i. e. in his, or its, first year.] And one says, لقيه منذ سنات [I met him some years ago; three or more, to ten, years ago]: a phrase like ذات العوبر (Az, TA in art. عوبر.) And سنة is a dim. of enhancement, of سنة: one says سنة حمرأ A severe year of drought or barrenness or dearth: (TA:) and وقعوا فى السنين [They lapsed into the severe years of scantiness of herbage]: these were years that pressed hard upon the people of El-Medeeneh. (K, TA.) سنة [alone] also signifies Drought, or barrenness: (Mgh, K, TA:) or vehement, or intense, drought: (TA in art. سنو:) an instance of a noun used especially in one of its senses, like دابة applied to "a horse," and مال applied to "camels:" pl., in this, as in the former, sense سنات [and سنوات] and سنون and سنين. (TA.) One says of a land (أرض), أصابتها السنة Drought, or barrenness, befell it. (Mgh.) And in like manner one says of people, أصابتهم السنة [Drought, &c., befell them]. (TA.) A seeker of herbage and of a place in which to alight was sent to a tract, and found it dried up

by want of rain, and when he returned, being asked respecting it, he said, السنة, meaning Drought, &c. [has befallen it]. (TA.) And it is said in a trad., اللهم اعننى على مضر بالسنة, i. e. [O God, aid me against Mudar] by drought &c. (TA.) — It is also [used as an epithet,] applied to land (أرض), as meaning Affected with drought, or barrenness; (Aq, S, K;) as also سنوا and سنوا. (Mgh.) One says likewise, هذه بلاد سنين These are countries, or tracts, affected with drought &c.: and Et-Tirimmah says

بمنصرفي تحن الريح فيه
حين الحلب في البلد السنين

[In a gusty tract, the wind moaning therein like the moaning of the milch ewes or goats (see حلب) in the country affected with drought, or the countries, &c., بلد being regarded as a coll. gen. n. and therefore qualified by a pl., like قوم in the phrase قومه كافرين]. (TA.)

سنة, also pronounced with tesheed to the ن: see سنأ, in art. سنو and سنى, last sentence.

سنة طعام سنة [Food, or wheat,] that has undergone the lapses of years; (AZ, K;) as also سن سنة. (AZ, TA.) — See also سنه.

سنة نخلة سنة A palm-tree that bears one year and not another: (S, K;) or a palm-tree affected by a year of drought. (S.) And سنة سنة سنة A year in which is no herbage nor rain. (TA.) — See also سنة, last sentence but one.

سنية and سنية (dims. of سنة), and the pl. سنات: see سنة, in five places: and see also سنية in art. سنو and سنى.

سنة, applied to bread, (S, K,) and so سنة applied to bread and to beverage &c., (CK, but see 5, third sentence,) + Mouldy, or musty, or spoiled. (S, K.)

سنى and سنو

1. سنأ, [aor. سنو], inf. n. سنأ and سنأ and سنأ, i. q. سنى [as meaning He watered, or irrigated, land]. (M.) [Hence,] one says أرض سنو, meaning Watered, or irrigated, land: (M:) the و in سنو being changed into سى, (S, M,) in the opinion of Sb, (M,) like as it is in سنو; (§) for he knew not سنو [as meaning I watered it], holding سنو to be from سنوا having for its aor. سنوا. (M.) One says [also], سنأ, aor. سنو, (S, K,) inf. n. [as above, or] سنأ and سنأ, (TA.) The sho-camel watered, or irrigated, land. (S, K, TA.) And سنأ الأرض (S, Mgh) The cloud waters the land. (Mgh.) And سنأ + [The rain gave thee water for thy land, or may the rain give thee water], inf. n. سنو and سنو [app. سنو and سنو]. (TA.) And سنأ + [The clouds send down rain]. (TA.) And سنأ بالمطر [The

cloud watered, or irrigated, with rain], or سنو and سنو. (M, TA.) And سنأ السماء, aor. سنو, inf. n. سنو, [The sky rained]. (TA.) — سنأ, aor. سنى; (M in art. سنى;) or سنأ, (K, TA,) aor. سنى, like ترضى; (K, TA;) The beast [by which is app. meant, in the M, the horse, for it is there added غيرها, meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] was used for the drawing of water upon it [to irrigate land: see سنأ, below]. (M, K.) And سنأ, aor. سنو, said of a beast [turning a water-wheel], He turned round about the well. (R, TA.) And القوم سنون لانفسهم, (S, K,) inf. n. سنأ, and sometimes سنأ, (TA.) The people, or party, draw water for themselves; (S, K;) [in some copies of the former of which, إذا استقوا is erroneously put for إذا استقوا, the reading in both of my copies;] and so سنأ لانفسهم. (M, TA.) And سنأ على البعير لانفسهم [app. a mistranscription for سنأ], He drew water upon the camel; which camel is termed سنأ. (MA.) And بعير سنى عليه A camel upon which water is drawn. (Mgh and Mgh in explanation of سنأ.) And بكر سنى منها [A well from which water is drawn, app. by means of the camel called سنأ]. (M.) And سنأ الدلو, inf. n. سنأ, I drew the bucket from the well. (TA.) — سنأ, (M, K,) aor. سنو, inf. n. سنأ, (M,) The fire became high in its light. (M, K.) And سنأ, (M, K,) aor. سنو, inf. n. سنأ, (TA,) The lightning shone, shone brightly, or gleamed: (M, K, TA.) [or gleamed upwards, or shot up: for, in the Kur xxiv. 43,] some read, يكاد سنأ, meaning The rising and gleaming upwards of his lightning [nearly taketh away the sight, lit. sights]; others reading سنأ, of which سنأ is not a dial. var. (M.) And سنى اسنى signifies [in like manner] The lightning shone, or gleamed; or diffused itself, and rose. (M.) And سنى إلى معالى الأمور + He rose [or aspired] to the means of attaining eminence. (M.) And سنو فى حيه, inf. n. سنأ, + He became high, or exalted, in his grounds of pretension to respect or honour. (M.) And سنى, like رضى, He (a man, TA) was, or became, high, or exalted, in rank. (K, TA.) — See also 2, in two places. — And see 5.

2. سنأ, (M, TA,) inf. n. سنأ, (TA,) He ascended, rose, mounted, got, was, or became, upon it, namely, a thing; (M, TA;) as also سنأ. (M.) And سنأ البعير الناقة The ho-camel mounted the sho-camel to compress her. (K.) — And سنأ, (S, K,) inf. n. as above, (K,) He opened it; (S, K, TA;) namely, a knot, and a lock: (TA:) and made it easy. (S, K, TA.) [In the last of these, said to be tropical.] A poet says,

- وأعلمر عليها ليس بالظن أنه
- إذا الله سنى فقد شى تسرا

[*And I know with a knowledge that is not mere opinion, that, when God opens, and makes easy, the tying, or knotting, of a thing, it becomes easy*].
 (§.) And one says, سَنَيْتُ الشَّيْءَ, and الأَمْرُ, + *I opened the way of doing the thing, and the affair.*
 (TA.) And سَنَيْتُ البَابَ (K,) inf. n. سِنْيٌ [app. سِنْيٌ], (TA,) *I opened the door*; as also سَنَوْتُهُ; (K, TA;) the verb in this sense having ي and و for its last radical. (TA.) — See also 5.

3. مَسَانَاةُ (S, M,* K,*) inf. n. سَانَيْتُ الرَّجُلَ (TA) [and سَنَا: (see what I have said respecting a verse cited voce سَنَا)], † *I vied with the man in being pleased, well pleased, or content; or I agreed, consented, accorded, or was of one mind or opinion, with him*: (S, M,* K:*) and *I treated him with gentleness, or blandishment; soothed, or coaxed, him*: and *behaved well to him in my social intercourse with him*: (S, K:) or مَسَانَاةٌ signifies the treating one with gentleness, or blandishment, in suing for a thing: (AZ, TA:) or the endeavouring to conciliate one. (TA.) — And سَانَاهُ, inf. n. مَسَانَاةٌ and سَنَاةٌ, *He hired him for [or by] the year*; (M, K;) or *he made an engagement, or a contract, with him for work or the like, by the year*; like سَانَاهُ: (K in art. سَنَهِ:) and سَانَاهُ مَسَانَاةٌ and سَانَاهُ مَسَانَاةٌ signify the same as مَسَانَاةٌ [q. v.]. (M, TA.)

4. اَسْنَاهُ *He raised, exalted, or elevated, him, or it.* (S, M, K.) — اَسْنَى النَّارَ *He raised the light of the fire.* (M.) — اَسْنَى لَهُ الْجَائِزَةَ *He raised [in value], to him, the جائزة [i. e. gift, or present].* (TA.) And اَسْنَيْتَا لَهُ الْجِعَالَةَ *We made much and high [in amount], to him, the pay.* (Har p. 134.) — And اَسْنَى جَوَارَهُ *i. q. اَحْسَنَهُ* [app. meaning *He made good his covenant of protection*]. (TA.) — اَسْنَى الْبَرْقَ *The lightning sent its light into the house, or tent, or chamber: or fell upon the ground: or flew along in the clouds*; (K, TA;) or, sometimes, elsewhere, not in the clouds: but it is only in the night. (TA.) See also another explanation near the end of the first paragraph. — اَسْنَى الْقَوْمَ (S, M, K,) inf. n. اِسْنَاةٌ (S,) *The people, or party, tarried a year* (S, K) in a place: (S:) or it signifies اَتَى عَلَيْهِمُ الْعَامَ [the year passed over them; meaning they remained to the end of the year]. (M.) But اَسْتَوَا signifies *They were afflicted with drought, or barrenness*: (S, M,* K:*) [Freytag has erroneously assigned this signification to اَسْتَوَا:] the و (S,) or the ي, which is originally و (M,) being changed into ت (S, M,) to distinguish between this verb and اَسْنَى in the sense expl. above. (S. [See art. سَنَتْ.])

5. تَسْنَى: see 2, in two places. — Also *i. q. رَفِي رَفِيَةً* [in the CK رَفِيَةٌ رَفِيَةً, and in my MS. copy of the K رَفِيَةٌ رَفِيَةً, but correctly رَفِيٌّ, meaning *He ascended*: agreeably with this rendering, the inf. n. is expl. in the TK as meaning يُوَكِّسُهُ]: said of a man. (K,* TA.) — Also *It opened, or became opened or open*: said of a lock [&c.]. (TA.) — *It was, or became, facilitated, or easy; and ready, or prepared.* (Har pp. 159 Bk. I.

and 508.) — And *i. q. تَسَهَّلَ فِي أَمْرِهِ*, said of a man, (K,) i. e. *He found, or experienced, ease, or facility, in his affairs.* (TK.) — Also *i. q. تَرْضَى*: so in the phrase تَسْنَى فَلَانًا [He sought to please, content, or satisfy, such a one; or he pleased, contented, or satisfied, such a one, after striving, labouring, or toiling]: (K:) but it is said in the M, [app. a mistake, perhaps for the T, for in the M I do not find it,] that سَنِتْ فَلَانًا [by which may be meant either سَنِتْ or سَنَيْتْ] means تَرْضِيهِ. (TA.) — تَسَنِتْ عِنْدَهُ *I remained, stayed, dwelt, or abode, with him, or at his abode, a year*; like تَسَنِتْ عِنْدَهُ (Msb in art. سَنَهِ:) or it means اَقْبَتْ عِنْدَهُ سَنِيَاتٍ [I remained, &c., with him, or at his abode, some years; three or more, to ten, years]. (TA.) — Hence, (TA,) تَسْنَى signifies also *It became altered [for the worse]*, (S, K, TA,) accord. to Er-Râghib, so that it lost its freshness, by the lapse of years: (TA: [see also تَسَنَّه:]) but accord. to AA, it is from the phrase in the Kur [xv. 26 and 28 and 33] مِّنْ حَمَآءٍ مَّسْنُونٍ; one of the ن س being changed into ي; and is similar to تَقَضَّى for تَقَضَّى. (S, TA.)

8. اسْتَنِى النَّارَ: see 1. اسْتَوَا لِانْفِسِهِمُ *He looked at the light of the fire.* (IAar, M.)

سَنَا *Light*: (Msb, MF:) or the *light of lightning*, (S, M, K,) and of *fire*: (M:) or the *point, or extremity, of the light of lightning*: (T, TA:) or *light shining or gleaming, or diffusing itself and rising*: (Er-Râghib, TA:) or a *high light*: and applied also to the *shining, or gleaming, of weapons*: (Ham p. 271:) MF says that the apparent particularization in the K [&c.] seems to have been taken from the verse of the Kur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the Msb: (TA:) [it is originally سَنَوٌ, though mentioned in the K as belonging to art. سِنْيٌ; for] the dual is سَنَوَانٌ: Aṣ knew not a verb belonging to it. (TA.) — Also [The cassia senna of Linn.; the common senna of medicine; so called in the present day; and also called سَنَامَةٌ, and سَنَاحَازِي;] a certain plant, (S, M, Msb, K,) used as a medicine; (S, TA;) and recommended in a trad.; (TA;) an attenuant of the yellow bile and the black bile and the phlegm, (K, TA,) howsoever used; (TA;) [and] used as a collyrium; (M;) AḤn describes it as a shrub, or small tree, of the [class called] اُعْلَاطٌ [pl. of غُلْتٌ], which is mixed with حِنَّاءَ, and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound such as is termed زَجَلٌ [q. v.]: (M in arts. سَنَوٌ and سِنْيٌ, and TA:) its name is as above and سَنَاءَةٌ: (M, K:) and the n. un. is سَنَاةٌ and سَنَائَةٌ: (M in arts. سَنَوٌ and سِنْيٌ:) the dual of سَنَا is سَنَانِيَتَانِ, and some say سَنَوَانِ. (M in art. سِنْيٌ.) [Accord. to a gloss. in a copy of the S, as stated by Golius, the dual سَنَوَانِ is applied to The leaves of cyprus (or حِنَّاءَ) and senna mixed together, with which the hair is dyed black.] In the phrase

سَنَا الْمِسْكَ, in a verse of El-Jaadee, the plant [above mentioned] may be meant, as though it were mixed with musk: or it may be from سَنَا signifying "light;" because the diffusion of odour is like that of light. (M.) — سَنَا (JM,) or سَنَا (TA,) without tesheed, and also with tesheed, to the ن, is an Abyssinian expression, meaning حَسَنٌ [q. v.], (JM, TA,) occurring in a trad. of Umm-Khálid; but it is differently related; some saying سَنَهُ سَنَهُ; and some, سَنَانِ; and pronouncing each with, as well as without, tesheed: so in the Nh. (TA.)

طَعَامٌ سَنِ *[Food, or wheat,] that has undergone the lapse of years*; as also سَنِتَهُ. (AZ, TA in art. سَنَهِ.)

سَنَةٌ, applied to a portion of time, (M,) signifying A year, syn. عَامٌ (Mgh,) or عَامٌ (K,) but a distinction is made between عَامٌ and سَنَةٌ, [as has been stated in art. سَنَهِ,] (TA,) belongs to arts. سَنَوٌ and سَنَهِ [in both of which it is mentioned in many of the lexicons: see what has been said respecting it in art. سَنَهِ in the present work]: (M:) accord. to Suh, in the R, it is from سَنَا, aor. يَسْنُو, said of a beast [turning a water-wheel], meaning "he turned round about the well;" so that it signifies a single revolution of the sun; and it is sometimes termed دَارٌ: he says also that it is longer than the عَامٌ, which is applied to the [twelve] Arabian months [collectively]: but سَنَةٌ is also applied to twelve revolutions of the moon: the سَنَةُ شَمْسِيَّةٌ [or solar year] is three hundred and sixty-five days and a quarter of a day: and the سَنَةُ قَمَرِيَّةٌ [or lunar year] is three hundred and fifty-four days and a third of a day: it is also said, on the authority of Er-Râghib, that سَنَةٌ is used as denoting a year in which is difficulty, and drought, or barrenness, or dearth; and عَامٌ, as denoting that in which is ampleness of the means, or circumstances, of life, and abundance of herbage or the like; and by this is explained the nice point in the words of the Kur [xxix. 13], اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا [a thousand years save fifty years]; because the fifty years passed before the mission of the prophet [Noah], before which no harm happened to him from his people; but after his mission, the years were difficult to him. (TA.) [Respecting the dims., (which are سَنِيَّةٌ and سَنِيَّةَةٌ, the former accord. to those who make the original of سَنَةٌ to be سَنَوَةٌ, and the latter accord. to those who make it to be سَنَبَةٌ) and the pls., (which are سَنَوَاتٌ and سَنَهَاتٌ and سِنُونٌ and سِنُونِ, the last whereof is originally سِنِينٌ, and سِنْيٌ also,) see سَنَةٌ in art. سَنَهِ] — Also respecting سَنَةٌ used alone as signifying † Drought, or barrenness, or vehement or intense drought, see that word in art. سَنَهِ. — Also respecting the same word used as an epithet, applied to land (أَرْضٌ), as meaning † Affected with drought or barrenness, like سَنَوَاءٌ and سَنَهَاءٌ, see that same word in art. سَنَهِ.]

سَنَاءَةٌ + A hard, rigorous, or distressing, year. (M, K.) And أَرْضٌ سَنَوَاءٌ + A land affected

with drought or barrenness [like أَرْض سَنَة]. (TA.) [See also سَهَابٌ, in art. سَنَة.]

سَنَاءٌ inf. n. of سَنَنْت said of fire, (M,) and of سَنَا said of lightning, (TA,) and of سَنُو. (M.) — [Used as a simple subst.,] *High, or exalted, rank or condition.* (S, * Mgh, K, TA.) — See also سَنَا.

سَنِى *High, or exalted, in rank or condition:* (S, M:) as also سَنَابَا, applied to a man. (K, * TA.)

سِنِيَةٌ dim. of سَنَة, (S and Mgh in art. سَنَة,) accord. to those who make the latter word to be originally سَنُوَة: (Mgh in that art.): pl. سِنِيَات. (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also سَنَة, in art. سَنَة, in four places.

سَنِئْتَهُ (S, K) and سَنِئْتَهُ (S) *He took it wholly.* (S, K.)

سَنِئْتَهُ: see سَنِئْتَهُ.

سَانٍ *Watering: [and drawing water:] applied [as an epithet] to a man and to a camel: pl. سَنَائٍ; which is applied by Lebeed to men [as meaning] drawing water by means of سَوَانٍ [pl. of سَانِيَةٌ, q. v.].* (TA.)

سَانِيَةٌ [a subst. from سَانٍ, made so by the affix ة,] *A she-camel, (S, * M, K,) or a camel, (Mgh, Mgh), a he-camel as well as a she-camel, (TA,) upon which water is drawn (S, * M, Mgh, Mgh, K, TA) from a [deep] well (Mgh, Mgh) [by a man riding or leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the well-rope being tied to the middle of the former rope, as expl. voce سَانِيَةٌ]; i. q. نَاصِحَةٌ: (S, TA:) [it seems also to signify, sometimes, a camel that carries water for irrigating seed-produce; a meaning likewise assigned to نَاصِحَةٌ and نَاصِحُ: and a beast (دَابَّة) that turns round about a well [raising water from it by means of the machine called دُولَاب]: (R, TA:) pl. سَوَانٍ. (S, Mgh, TA.) Hence the prov.,*

سَبَر السَّوَانِي سَفَرًا لَا يَنْقَطِعُ

[The course of the beasts that draw water in either of the ways described above is a journey that does not end]. (S, Mgh, TA.) — Also the فَرْبٍ [or large bucket with which water is drawn] together with its gear, or apparatus. (M, Mgh, K.) — And † *A cloud watering the earth.* (Mgh.)

سَنَانِيَةٌ and سَنَانِيَةٌ: see 1, second sentence.

سَنَاةٌ i. q. فَرْبٌ [q. v.]: (S, K:) [or rather] *A dam; i. e. a thing constructed [or raised] to keep back the water of a torrent; (Mgh;) a [kind of] wall built in the face of water: (Mgh in art. سَنَاة) so called because there are in it sluices, or openings for the water, according to what may be required; from سَنَيْتُ الشَّيْءَ, and الأَمْرُ, expl. above: so in the T: (TA:) pl. سَنَانِيَات. (MA.)*

سَنَانِيَةٌ (M, TA,) or سَنَانِيَةٌ (AZ, TA,) *A well (AZ, M, TA) of which the rope is long, (AZ,*

TA,) *from which one draws water only by means of the camel called سَانِيَةٌ. (AZ, M, * TA.)*

سه

سَهُ and سَهْ: see سَهُت, in art. سَهت, in four places.

سهب

1. سَهَبَ The act of taking. (JK, K.) You say, سَهَبْتُ الشَّيْءَ, aor. سَهُ, inf. n. سَهَبٌ, *He took the thing.* (TK.)

2. سَهَبَتْ The departure of reason, or intellect: its verb [which was probably سَهَبْتُ, like سَهَبْتُ, q. v.,] is obsolete. (TA.)

3. اسهَبَ *He went far, or to a great or an extraordinary length, in a thing; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen, اسهَبَتْ سَهْرًا They went far for a month; and in eating and drinking; as in another trad.:* (TA:) it is from سَهَبٌ, signifying "a plain and far-extending land;" as though meaning *He traversed a plain and far-extending tract of land; like as one says اسهَلٌ and اسهَلٌ. (Har p. 572.) He (a horse) ran with wide steps, and preceded, or outstripped.* (S, TA. [See also سَهَبٌ, below.]) And [hence,] *He was, or became, loquacious, or profuse of speech; (IAqr, S, K;) like اسهبر; (K* and TA in art. اسهبر;) [and] so اسهب في المنطق: (JK:) or he doted; or was disordered in his intellect; but when a man makes many mistakes in his speech, you say of him اَفْتَدَ: (Aq, TA:) or he doted much, or often; or was much, or often, disordered in his intellect: (AO, TA:) [and it seems from an explanation of the part. n. سَهَبٌ that it probably signifies also he was eloquent, or profuse of correct speech:] or he was very greedy, and (in some copies of the K "or") covetous, so as to refrain from nothing: (K, TA:) and you say also اسهب كلامه *He prolonged, or was prolix in, his speech: and اسهبا *In his speech is prolixity.* (A, TA.) Also *He (a man) gave much, or largely; and so استهب: (Lth, K:) [or, in this sense,] you say, اسهبا في العطاء. (A.) — They reached sand, in digging [a well], and water came not forth: (S:) or they dug, and came upon sand or a current of air: (K:) or they dug, and came upon a current of air, and the water disappointed them of its coming: (AZ, TA:) or they dug without attaining any good: (K:) or اسهبا signifies he dug until he reached sand: and, accord. to Th, he dug a well and reached water. (TA.) — اسهبا الدابة *They left the beast alone, or by itself, (K, TA,) to pasture [where it would]. (TA.) — اسهبا الشاة *Her young one sucked, (K,) or licked, (TA,) the ewe, or she-goat. (K.) — اسهبا *He (a man, S) lost his reason, (S, K, TA,) as some say, (TA,) from the bite of a serpent, (S, K, TA,) or the sting of a scorpion: (TA:) or his colour became altered in consequence of love or fright or disease: (K:) or, accord. to AHat, اسهبا, [so in the TA, in which it seems to be implied that******

سَهَبٌ, not اسهبا, is meant,] inf. n. اسهبا, signifies he (a man bitten by a serpent, or stung by a scorpion,) lost his reason and lived. (TA. [See also the part. n., سَهَبٌ, below.]) اسهبا اللب [in which the former word is probably the inf. n. of اسهبا, not of اسهبا,] means *The mind's being confounded, or perplexed, by [love of] a woman.* (JK.)

8: see 4, in the middle of the paragraph.

سَهَبٌ *A desert, or waterless desert; syn. قَلَاة: (S, K:) pl. سَهَبٌ. (TA.) [See also سَهَبٌ.] — A horse wide of step in running, (S, K, TA,) and (TA) vehement therein, (JK, K, * TA,) slow to sweat; (JK, TA;) and سَهَبٌ and سَهَبٌ, (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.) — سَهَبٌ *A deep well; (S, A, O, K;) as also سَهَبٌ: (S, * O:) or the former, a deep well (JK, TA) from which sand comes forth (JK) or from which wind, or a current of air, comes forth: (TA:) and † the latter, a well of which the coarse sand baffles one so that he cannot reach the water [in digging it]; (K;) or a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it; (Sh, TA;) or a well of which the bottom and the water are not reached; (Ks, TA;) or a well that is dug until one reaches the water upon which is the earth. (AZ, TA. [See 4.] — A portion of time; as in the saying, مَضَى سَهَبٌ مِنَ اللَّيْلِ [A portion of the night passed]. (TA.)**

سَهَبٌ *A plain and smooth, or plain and smooth and soft, tract of land: pl. سَهَابٌ: (K:) or the pl. signifies plain and far-extending tracts of land: (JK, A, TA:) or wide land [or lands (for the sing. is expl. in the TA in one place as signifying a wide land)]: (AA, TA:) or سَهَابٌ signifies, (K,) or signifies also, (JK,) tracts, or regions, of the قَلَاة [i. e. desert, or waterless desert,] in which there is no way. (JK, K.) [See an ex. in a verse cited in art. رَقْل, conj. 4: and see also سَهَبٌ, above, first sentence.]*

سَهَبٌ, with fet-h to the s, [contr. to rule, being of the measure مَفْعَلٌ in the sense of the measure مَفْعَلٌ,] *Going far, or to a great or an extraordinary length, in a thing: and prolonging.* (TA.) — See also سَهَبٌ: and its fem., with s, see in two places in the same paragraph. — Also *Long, or tall: (JK:) applied [in the latter sense] as an epithet to a man: and طَوِيلٌ سَهَبٌ excessively tall. (A.) — Also, and سَهَبٌ, (K,) both said to have been mentioned by ISk, (TA,) or the former, but not † the latter, (AZ, IAqr, IKt, Zbd, S, TA,) though the former is extr. [with respect to rule], (S, TA,) *Loquacious, or profuse of speech: (AZ, IAqr, ISk, IKt, Zbd, S, K, TA:) or, accord. to Abou'Al-eel El-Bagh-dadee, as is stated by IB, the former signifies profuse and erroneous in speech: and the † latter, eloquent, or profuse and correct in speech: and in like manner says El-Aalam, adding that † the latter is shown to have this meaning by its being**

applied to a horse that is *fleet, or swift, and excellent*: (TA:) or the former signifies *doting*; or *disordered in his intellect*: (A_q, TA:) or *doting much, or often*; or *much, or often, disordered in his intellect*: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure أَفَعَلَ having مَفْعُل as the measure of the part. n. used in the sense of the measure مَفْعُل are أَلْفَج and أَحْصَن and أَجْرَشَتِ الإِبِلُ: as used in the first of the senses expl. in this sentence, مُسَهَب is from سَهَب signifying "a wide land:" or, as some say, it is from أَسْبَبُوا الدَّابَّةَ, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) — Both مُسَهَب and مُسَهِب signifying also *Very greedy, and covetous, so as to refrain from nothing*. (TA.) — And the former, *One who has lost his reason; as some say, from the bite of a serpent, or the sting of a scorpion: or one who talks irrationally, or foolishly, or deliriously, in consequence of doting, or disorder of his intellect: or whose colour has become altered in consequence of love or fright or disease*. (TA.) And مُسَهَب الجَسِيرُ A man whose body is wasting away in consequence of love: so says Yaakoob: and L_h mentions the phrases أَفْعَلَ العَقْلُ with kesr, and الجَسِيرُ, and مُسَهَبُ, which is formed by substitution [of م for ب], as meaning a man whose reason is departing, and whose body is wasting away, in consequence of love: and accord. to AHát, مُسَهَب, [app. مُسَهِب, as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies *who has lost his reason, and lives*. (TA.) — Also Land far-extending, and plain, with depression, consisting of low tracts, the depression whereof is little, extending for the space of a day and a night [of journeying], and thereabout: the بَطُون [or low tracts] of land of which it consists are in [deserts such as are termed] صَحَارَى, and in elevated and plain, or hard and elevated, tracts of ground, and sometimes they flow [with torrents], and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain, or soft, producing much herbage, and in them are places wherein are trees [or shrubs], and places wherein are none. (L, TA.) — Also A place that does not obstruct nor retain water. (TA.)

مُسَهَبٌ: see سَهَب, second signification: — and see مُسَهِب, in seven places. — Also A man who overcomes, or surpasses, and is bountiful, in his gifts. (TA.)

سهب

1. سَهَبَ الرِّيحَ (S, A, K.) aor. ءَ , (JK,) inf. n. سَهَبَجٌ, (TA.) The wind blew violently: (S, A, K, TA: [like سَهَبَتْ:] or continually and violently. (TA.) — السَّهْبَةُ الإِبِلُ The camels journeyed, or went, quickly, or hastily. (JK.) — سَهَبَ القَوْمَ لِيَلْتَمِسُوهُ (S, K.) inf. n. as above, (S)

The people, or party, passed their night journeying (S, K) continually. (TA.) — سَهَبَتِ الرِّيحُ [like سَهَبَتْ] The wind pored the ground: (S, K:) or pored its surface. (TA.) — And سَهَبَ الطَّيْبُ (S, K,) aor. and inf. n. as above, (TA.) He bruised, brayed, or pounded, or he pounded small, powdered, or pulverized, the perfume: (S, K:) or سَهَبَ signifies any bruising, braying, or pounding. (TA.)

سَهَبَجٌ (S, O, K) and سَهَبَجٌ (S, O, K) and سَهَبَجٌ (S, A, O, K,) in the last two of which the ج is asserted by Yaakoob to be a substitute for ك, (AZ, TA,) and سَهَبَجَةٌ (TA,) A violent wind. (S, A, O, K.) And you say also رِيَّاحٌ نَسَجٌ (JK, S, O) and سَاهَجَاتٌ (JK) [both pls. of رِيَّاحٌ سَاهَجَةٌ, and signifying, accord. to the context in the JK and O, Violent winds: or, accord. to the context in the S, winds that pare the ground: the sing. like رِيَّاحٌ سَهَوَكٌ and سَاهِكَةٌ &c.].

سَاهَجَاتٌ and رِيَّاحٌ نَسَجٌ: pl. رِيَّاحٌ سَاهَجَةٌ: see the next preceding paragraph. — غُبَارٌ سَاهِجٌ Dust rising high. (JK.)

سَهَبَجٌ, and with ة: } see سَهَبَجٌ.
سَهَبَجٌ:

Various sorts [like أُسَاهِجٌ and أُسَاهِيكٌ] (JK, O, K) of running, (JK,) or of going, or pace, (O, K,) or, as in one copy of the K, of the going, or pace, of camels. (TA.) — And Varieties of false, or vain, things or sayings or deeds. (JK, TA.)

مَسْهَبٌ [like مَسْبَكٌ] A place where the wind passes along [or blows violently]. (AA, S, O, K.) AA cites, as an ex., the saying,

إِذَا هَبَطْنَ مُسْتَحَارَ مَسْهَبَا

[When they descend into, or enter, a place of confusion, or perplexity, where one is unable to see his right course, a place where the wind blows, or blows violently]. (S, O.)

One who runs on, in speech, like the wind: (JK:) eloquent; or fluent in speech: (O, K, TA:) applied to an orator; (JK, T, TA;) as also مَسْبَكٌ. (T, TA.) — And One who speaks on every true and false subject. (O, K.)

سهو

1. سَهَى, aor. ءَ , (S, L, K,) inf. n. سَهَادٌ (S,* A,* L) and سَهَى (A,* L, K*) and سَهَى (S, L,) [all these are mentioned as inf. ns. in the L and TA, and app. in the K, but the first seems to be mentioned in the S as a simple subst.,] He was sleepless: syn. أَرَقَ; (S, A,* L, K;) he did not sleep (لَمْ يَسْر) ; contr. of وَقَد. (L.) [See also سَهَادٌ below.]

2. سَهَى (S, A, L, K,) inf. n. تَسَهَّدٌ (PS;*) and اسهده; (A, TA;) He, (a man, S, L, K,) and it, (anxiety, or grief, A, L, and pain, L,)

rendered him sleepless. (S, A, L, K.) And لَكَانَ مُسَهَّدٌ Such a one is not suffered to sleep. (L.)

4: see 2. — اسهدت بالوليد She [a woman] brought forth the child with a single moan, or hard breathing; (IAar, K;) [or with a single impulse;] like زكبت به, &c. (IAar, L in art. صغف.)

[S. سَهَى is said by Freytag, as on the authority of the K, in which I do not find it, to signify He was sleepless; like سَهَى: if used, it more probably signifies he was rendered sleepless; as quasi-pass. of سَهَى.]

شيءٌ سَهْدٌ مفيدٌ A good, or beautiful, thing: (L, K:) سَهْدٌ is here an imitative sequent to سَهْدٌ. (L.)

سَهْدٌ: see سَهَادٌ, in two places.

سَهْدٌ One who sleeps little; (S, A, L, K;) as also مُسَهَّدٌ (A:) and some say سَهْدٌ, like عَمْرٌ; but this is [of a measure used] only in proper names: (Ham p. 39:) and an eye (عَيْنٌ) that sleeps little. (L.)—[Hence,] † Vigilant; cautious; applied to a man; as also مُسَهَّدٌ. (A, TA.) — And Little sleep. (L.)

هو ذو سَهْدَةٍ; Vigilance: so in the saying, فِي أَمْرِهِ † [He is possessed of vigilance] (A, K) مَا رَأَيْتُ [in his affair]. (A.) — You say also, مَا رَأَيْتُ مِنْهُ سَهْدَةً, meaning † I experienced not, or I have not experienced, from him any mindfulness of what is good, nor any desire for it: (A, TA:) or anything upon which to place reliance, of words or of good actions, (S, L, K,) or of good actions or satisfactory words. (L.)

سَهَادٌ (S, A, L) and سَهَادٌ (A, L, K) Sleeplessness. (S, A, L, K.) [Both mentioned in the L and TA as inf. ns. of L.] One says فِي عَيْنِهِ سَهَادٌ and سَهَادٌ In his eye is sleeplessness. (A.)

سَهْوٌ, applied to a boy, or young man, Tender, or flourishing, and fresh: (Sh, K:) or tall and strong. (K.)

أَسَهَّدٌ [More, and most, sleepless.] — [Hence,] † هُوَ أَكْبَهُ وَأَيُّ مَنكَ † He is more cautious and vigilant in judgment, or opinion, than thou. (A, K,* TA.)

رَسَهَّدٌ Rendered sleepless. (S, L, K.) — See also سَهَادٌ, in two places.

سهو

1. سَهَى, aor. ءَ ; inf. n. سَهْوٌ, He waked, was sleepless or wakeful, or did not sleep, by night; (S, K;) he abstained from sleep by night; (Lth;) he remained awake all the night or a part thereof: you say سَهَى اللَّيْلَ, or بَعْضَ اللَّيْلِ, He remained awake during the night, or a part of the night: (Msb:) [he passed the night, or a part of the night, sleepless, or without sleeping:] and سَهَى اللَّيْلَ البَارِحَةَ I remained awake last night. (A.) — مَا لَهْ سَهَى وَعَبَّرَ What aileth him? May he be

sleepless by night, and may he grieve, or 'mourn, is an imprecation of the Arabs. (AZ, TA in this art. and art. عبر.) — سَهَرُ الْبَرْقِ † The lightning gleamed, or glistened, during the night. (A.)

3. سَهَرَةٌ signifies The being sleepless, or awake, with another: (KL, and Har p. 329:) [and the vying with another in remaining sleepless or awake:] and [like سَهَرٌ, but I think this doubtful,] the making [one] sleepless or awake. (KL.) سَهَرُ النُّجُومِ means He passed the night sleepless like as do the stars. (Har ubi suprâ.)

4. اسهره (S, Mqb, K) or it, (A,) as anxiety, or trouble of mind, and pain, (TA,) caused him to wake, to be sleepless, or wakeful, or to remain awake. (S, A, Mqb, TA.)

سَهَرٌ: see سَاهُورٌ.

سَهْرَةٌ: } see سَاهِرٌ.
سَهْرَانٌ: }

سَهْرٌ A state of waking; sleeplessness, or wakefulness; (K;) i. q. سَهَادٌ; (T;) as also سَاهُورٌ. (K.)

سَهْرَانٌ: see سَاهِرٌ, in two places.

سَاهِرٌ and سَهْرَانٌ (S, Mqb, K) and سَهْرَانٌ (K) and سَهْرَةٌ (S, K,) the last of which is an intensive epithet, (S,) [and so is the third, and sometimes the second,] Waking, sitting up, sleepless, wakeful, or not sleeping, by night; (S, K;) [abstaining from sleep by night;] remaining awake all the night or a part thereof: (Mqb:) and the last, [and third, and sometimes the second,] wakeful, or waking much, &c. (S.) You say, رَجُلٌ سَاهِرٌ † A man whom sleep does not overcome. (Lh.) — بَرْقٌ سَاهِرٌ † Lightning gleaming, or glistening, during the night. (A.) — لَيْلٌ سَاهِرٌ † A night of waking or sleeplessness or wakefulness: (K:) like as one says لَيْلٌ نَائِرَةٌ. (TA.) — سَاهِرَةٌ † A she-camel that yields milk long and abundantly. (TA.) — عَيْنٌ سَاهِرَةٌ † A running spring or fountain: (K:) a spring or fountain that runs night and day, unremittingly. (A, TA.) It is said in a trad., خَيْرُ الْمَالِ عَيْنٌ سَاهِرَةٌ † The best of property is a spring of water that runs night and day while its owner is sleeping; (TA;) its owner having his mind unoccupied by it. (A.) — أَرْضٌ سَاهِرَةٌ † Land that produces plants quickly: as though it passed the night doing so. (A.) — Also سَاهِرَةٌ [alone], † A wide, or an extensive, tract of land, the traverser of which remains awake during the night: (A:) or the earth, or land: (K:) or the surface of the earth: (Fr, Lth, S, K:) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed:) so in the Kur lxxix. 14: (S:) or (TA, but in the K "and") a desert, syn. فَلَاحَةٌ, (K,) the traverser of which remains awake during the night: (TA:) or (TA, but in the K "and") an untrodden land: (K:) or (TA) a land which (God will create anew on the day of resurrection: (K:) or a land on which none has disobeyed (God: (Ibn-Es Seed:) or (TA) Hell: (Kâtâdeh, K:) or (TA) [in the Kur ubi suprâ] a certain

mountain of Jerusalem: (Wahb Ibn-Munebbih, K:) or (TA) the land of Syria. (Muḳâtil, K.)

سَاهُورٌ fem. of سَاهِرٌ [q. v.]. — See also سَاهُورٌ.

سَاهِرِيَّةٌ A certain perfume: [so called] because one is caused to be sleepless in preparing it, and making it good. (Sgh, K.)

سَاهُورٌ: see سَهْرَانٌ. — Also The sheath of the moon, (S, K,) which it enters when it is eclipsed, (TA,) accord. to the assertion of the Arabs; (S, TA;) as also سَاهِرَةٌ. (K.) One says, of the moon, when it is eclipsed, دَخَلَ فِي سَاهُورِهِ It has entered into its sheath. (KL.) [Or] The shade, or shadow, of the سَاهِرَةٌ, i. e., of the surface of the earth. (S, K.) — The moon (K, TA) itself; as also سَهْرٌ; of Syriac origin, accord to IDrd. (TA.) — The halo (دَاوَةٌ) of the moon: (K:) a Syriac word. (TA.) — And السَاهُورُ, The last nine nights of the lunar month: (K:) or so سَاهُورٌ: because the moon is absent in its first part. (ISK.) — Also سَاهُورٌ, The source of a spring of water. (K, TA.) — And Multi-tude; abundance. (K.)

عُرْقَانٌ † Two ducts (عُرْقَانٌ) in the two nostrils, (S, K,*) in the inside, (TA,) which, when an ass is excited by lust, flow with water, (S, TA,) or with blood: (TA:) so in the verse of Esh-Shemmâkh,

• تَوَائِلُ مِنْ مِصَكَةٍ أَنْصَبَتْهُ
• حَوَالِبُ اسْهَرِيهِ بِالذَّنِينِ

[She seeks to escape from a strong (he-ass) whom the ducts of his two nostrils flowing with mucus have fatigued]: (S:) or the nose and the penis: (Sh, K:) or (TA, but in the K "and") two ducts in the flesh and sinew next the back-bone, through which runs the seminal fluid into the penis: (K:) or (TA) two ducts rising from the two testicles, and meeting together in the interior of the penis, (K,) or of the قَيْشَلَةٌ [or glans of the penis]; which are the ducts of the seminal fluid: (TA:) or the two veins or ducts of the penis which become prominent when it is in a state of erection: (TA:) and two veins or ducts in the eye: (K:) but As disallows اسهريه, and says that the true reading, in the verse of Esh-Shemmâkh, is اسهريته, meaning, [that] have not suffered him to sleep. (TA.) [See also حَوَالِبُ.]

سَهَكَ

1. سَهَكَ, aor. سَهَكَ, (Mqb, K,) inf. n. سَهَكٌ, (Mqb,) He (a man, Mqb) had a disagreeable smell proceeding from sweat. (Mqb, K.) [And app. It (a thing) had a foul smell from fish, and from the rust of iron, &c.: see سَهَكَ below.] — سَهَكَتُ The wind blew vehemently. (S, O. [And so سَهَجَتْ.]) — And سَهَكَتُ الدَّابَّةُ, (S, O, K,) inf. n. سَهَكٌ, (O, K,) The beast ran lightly, or with agility: (S, O, K:) or frisked away to the right and left. (O.) — سَهَكَتُ, (S, O, K,) aor. سَهَكَ, inf. n. سَهَكٌ, (S, O,) i. q. سَحَقَهُ. [He bruised, brayed, or pounded, it; &c.]; (K;) a dial. var. of the latter: (S, O:) or it is like the latter, except that سَهَكَ appears to be coarser than سَحَقَ;

سَهَكَ الْعِطَارُ الطَّيِّبَ [The perfumer bruised, brayed, pounded, or crushed, coarsely, the perfume, upon the stone used for that purpose, and did not as yet powder it, or pulverize it]. (IDrd, O.) — And سَهَكَتِ الرِّيحُ الْأَرْضَ, (O,) or التُّرَابَ, (TA,) التُّرَابَ عَنِ وَجْهِ الْأَرْضِ [from the ground, or from the surface of the earth]. (O, K, TA.) [And سَهَجَتِ الرِّيحُ الْأَرْضَ, q. v., has a similar meaning.]

سَهَكٌ (S, O, Mqb, K) and سَهَكَةٌ (Fr, O, K) and سَهَكَةٌ (O, K) A disagreeable smell which one perceives from a human being when he sweats; (Mqb, K;) and the smell of fish; (S, O, K;) and of the rust of iron; (S, Mqb;) or they signify also the rust of iron; (O, K;) and the foulness of the smell of stinking flesh-meat: (K:) and Har uses سَهَوَكَةٌ in the first of these senses for the purpose of assimilation to سَهْوَمَةٌ, agreeably with a practice often observed. (Har p. 449.) — The first is also inf. n. of سَهَكَ [q. v.]. (Mqb.)

سَهَكٌ Having a disagreeable smell proceeding from sweat. (K.) You say, إِنَّهُ لَسَهَكٌ الرِّيحُ Verily he is one who has a disagreeable smell, &c. (Moheet, L.) And يَدِي مِنَ السَّهَكِ وَمِنْ صَدْرِي الْحَدِيدِ [My hand is disagreeable in smell from fish and from the rust of iron]; like as you say وَضْرَةٌ when it is from milk and butter, and غَمْرَةٌ when it is from flesh-meat. (S.)

سَهَكٌ and سَهَكَةٌ: see سَهَكَ.

سَهَكٌ and سَهَكَةٌ (K) and سَهَكٌ and سَهَكَةٌ (S, K) [like سَهَوَكَةٌ and سَهَوَكَةٌ] A vehement, or violent, wind, (S, K, TA,) paring [the ground]; (TA;) as also سَهَكَةٌ: (O, K:) [pl. of † the second سَوَاهِكُ:] El-Kumeyt says,

• رَمَادًا أَطَارَتْهُ السَّوَاهِكُ وَمَدَدًا
[Ashes which the violent winds made to fly away reduced to the most minute particles]. (S.) — السَّهَوَكُ The eagle. (K.)

سَهَوَكَةٌ: see سَهَكَ.

سَهَاكٌ: see سَهَكَ.

سَاهَكٌ Ophthalmia; syn. رَمَدٌ. (K.) So in the phrase, بِعَيْنِهِ سَاهَكٌ [In his eye is ophthalmia]. (TA.) — رِيحٌ سَاهِكَةٌ: see سَهَوَكٌ, in two places.

سَهَيْكٌ: } see سَهَوَكٌ.
سَهَيُوكٌ: }

أَسَاهِكٌ [like أَسَاهِجٌ] Various sorts of running (Ibn-Abbâd, O, K) of beasts; and their frisking away (K, TA) to the right and left. (TA.)

مَسَهَكٌ [like مَسَهَجٌ] A place where the wind passes along [or blows violently]; as also مَسَهَكَةٌ. (S, K.)

مِسَهَكٌ A horse swift in running; (S;) that

runs much; (ك) that runs like the wind. (TA.) — And [like مسبح, q. v.,] *Eloquent, or fluent, in speech; running therein like the wind;* (O, ك) as also سهاك. (K, ك.)

سهوك see سهوك: — and see also سهك.

سهل

1. سهل, said of a place, (س) or of a thing, and, accord. to IKtt, they said also سهل and سهل (Msb,) and سهلت, said of land, (ارض), aor. 2, (ك,) inf. n. سهولة, (س, Msb, ك, KL,) *It was, or became, smooth or soft, plain or level, or smooth and soft;* (س, Msb, ك, KL, TA;) i. e. *contr. of حزن* and *حزنت*, (س, * ك, * TA,) inf. n. *حزونة*. (TA.) — And سهل, (MA, Msb, ك,) inf. n. سهولة, (MA, KL,) or سهالة, (ك,) [but the former is the more common,] *It (a thing, Msb) was, or became, easy.* (MA, Msb, * ك, * KL.) — One says *كلام فيه سهولة* [Language, or speech, in which is smoothness, or easiness]. (TA.)

2. سهلة, (Msb, ك,) inf. n. تسهيل, (س, ك,) i. q. *صيره سهلا* [which may mean *He rendered it smooth or soft, plain or level, or smooth and soft;* namely, a place &c.: or what next follows]. (TA.) — *He made it easy; he facilitated it;* (س, ك;) namely, a thing; said of God (Msb) [and of a man]. — One says, *سهل سبيل الماء* [*He smoothed, made easy, or prepared, the way, course, passage, or channel, of the water,*] (س and ك in art. الی) in order that it might pass forth to a place. (س in that art.) And *سهل مسيلا ليماء* [*He smoothed, made easy, or prepared, a channel for water.*] (M in that art.) — And *سهل الله عليك* and *الامر*, and *لك*, a form of prayer, meaning *May God [make easy, or facilitate, to thee the affair; or] take upon Himself, for thee, the burden of the affair; and lighten [it] to thee.* (TA.) [And in like manner *سهل الله عليك* is often said with *الامر* or *امرک* understood.] — [And *اهل به وسهل*, or *اهل وسهله*, inf. ns. *تسهيل* and *تاهيل*, *He said to him اهلا وسهلا*, meaning (as expl. in the Msb in art. اهل) *اتي قوما اهلا وموضعا سهلا*, i. e. *Thou hast come to a people who are like kinsfolk, and to a place that is smooth, plain, or not rugged:* see *اهل* and *اهل*: and see also Ham p. 184.]

3. سهله, (MA, ك,) inf. n. مساهلة, (TA,) *He was easy, or facile, with him;* (MA, ك;) or *gentle with him;* syn. *ياسره*. (ك:) and *تساهل* عليه [has a similar meaning, i. e. *he acted, or affected to act, in an easy, or a facile, manner towards him;* or *gently.*] (س and ك in art. غمض: see 4 in that art.) [See also the paragraph here following.]

4. سهلوا They descended to the سهل [i. e. smooth or soft, or plain or level, or smooth and soft, tract]: (JK, Msb,) or they betook themselves to the سهل: (س:) or they became in the سهل: (ك:) and they alighted and abode in the سهل, after they had been alighting and abiding in the حزن [i. e. rugged, or rugged and hard, or rugged and high, ground]. (TA.) Hence, in a

trad. respecting the throwing of the pebbles [at Minè], *يسهل* occurs as meaning *He betakes himself to the interior of the valley.* (TA.) — Also *They used smoothness, or easiness,* (سهولة) with men: opposed to *أحزنوا*. (TA.) [See also 3.] — *سهل* is also trans., signifying *He found* [a thing, a place, &c.,] *to be smooth or soft, plain or level, or smooth and soft.* (Ham p. 675.) — *سهل* الطبيعة (س) or البطن (ك,) said of medicine, (س, Msb, ك,) *It relaxed, or loosened, the bowels;* syn. *أطلق*, (ك,) or *أطلق*. (Msb.) And *سهل الرجل* [*The man was relaxed in his bowels:*] and *سهل بطنه* [*His bowels were relaxed.*] (ك.) [Hence the inf. n. *سهال* signifies *A diarrhoea.* And *سهل*, likewise said of medicine, signifies also *It attenuated a humour of the body.*] — *سهل* She brought it forth (i. e. her foetus, or offspring,) *prematurely;* i. q. *أملصت به* [q. v.] &c. (Abu-l'Abbás [i. e. Th], TA in art. ملص.)

5. تسهل [It was, or became, rendered easy, or facilitated;] quasi-pass. of 2: (Msb:) or [like سهل] it was, or became, easy. (KL.) You say, *تسهل له الأمر* [*The affair was, or became, rendered easy to him.*] (Msb in art. الی) And *تسهلت طريق الأمور* [*The way of accomplishing the affair was, or became, rendered easy.*] (TA in that art.) — And *تسهل في أموره*, said of a man, (ك in art. سنى,) *He found, or experienced, ease, or facility, in his affairs.* (TK in that art.)

6. تساهل is syn. with *تسامح*. (س, ك.) You say *تساهلوا* meaning *They acted in an easy, or a facile, manner, one with another;* (MA, TA in art. يسر;) or *gently;* syn. *تيسروا*. (TA in that art.) — See also 3. — [In the present day it is used as meaning *The being negligent, or careless, in an affair.*] — [As a conventional term in lexicology, or in relation to language, it means *A careless mode of expression occasioning a deficiency in the language of a [writer or] speaker without reliance upon the understanding of [the reader or] the person addressed:* (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:]) or it means [sometimes such a mode of expression] *that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning: or the mention of the whole when meaning a part.* (Marginal notes in the copy of the KT above mentioned.) [See also *تسامح*, for which it is often used.]

8. استهل, of the measure *اقتعل* from *السهل*, occurs in a trad., where it is said, *من كذب علي من كذب على*, فقد استهل مكانه في جهنم [*He who lies against me takes for himself easily his place of abode in Hell.*] (TA.)

10. استسهله He reckoned it سهل, (س, ك,) i. e. easy, or facile. (TK.) [See an ex. in a verse cited voce *أو*, p. 123.]

سهل Smooth or soft, plain or level, or smooth

and soft: (Msb:) or anything inclining to smoothness or softness, plainness or levelness, or smoothness and softness; (JK, M, ك;) inclining to have little roughness, or ruggedness and hardness; (JK, M, TA;) and سهل signifies the same. (ك.) You say *ارض سهلة*, [meaning the same as سهل used as a subst., expl. in what follows,] (س, Msb,) *contr. of حزنة*. (TA.) See also 2, last sentence. — Also *Easy, or facile;* (MA, Mgh, KL;) *contr. of صعب*. (Mgh.) You say *سهل الخلق* [*A man easy of disposition:*] (س, Msb, * TA:) [and] *سهل المقادة* [*easy to be led.*] (TA.) And *سهل سبيل* [*Language easy in respect of the source of derivation.*] (TA.) *سهل وجه*, (ك, TA,) a phrase mentioned, but not explained, by Lh, (TA,) means *A man having little flesh in the face,* (ك, TA,) in the opinion of ISd: and [it is said that] *سهل الصددين*, in a description of the approved characteristics of the Prophet, means *having expanded cheeks, not elevated in the balls thereof.* (TA.) — [As a subst.,] *A smooth or soft, plain or level, or smooth and soft, tract of land;* [generally meaning *a soft tract, or a plain;*] (IF, س, MA, Mgh, Msb, ك, TA;) i. e. *contr. of جهل*, (س, Msb,) or of *حزن*: (IF, Mgh, Msb, ك, TA:) it is one of the nouns that are used as adv. ns. [of place]: (TA:) [for ex. you say, *نزلوا سهلا*, (a phrase occurring in the TA,) meaning *They alighted and abode in a سهل:*] pl. سهول (MA, Msb, ك) and سهولة [of which latter an ex. occurs in a verse cited voce *أش*]. (MA.) — Also *The crow;* i. e. *raven, carrion-crow, rook, &c.;* syn. *غراب*. (ك.)

سهل: see سهل, first sentence. — سهل, (س, ك,) and *ارض سهلة*, (ك,) [*A river, and a land, having,* (س,) or *abounding with,* (ك,) *what is termed سهلة* [q. v.]. (س, ك.)

سهلة Sea-sand: (IAgr, TA:) or sand such as is not fine: (س:) or coarse sand, such as is not fine and soft: (IAth, TA:) or a sort of earth like sand, (JK, ك,) brought by water: (ك:) or sand of a conduit in which water runs: (س in art. رض) سهلة الزجاج is sea-sand that is made an ingredient in the substance of glass: (Mgh:) As says that he had not heard the word سهلة except on the authority of Lth. (TA.) [And *Coarse sand that comes forth from the bladder;* (Golius on the authority of Mejd;) what we commonly term gravel.]

سهلي, with damm, [Of, or relating to, and growing in, and pasturing in, the kind of tract termed سهل;] a rel. n. from سهل, (س, Msb, ك,) or from *ارض سهلة*, (Aboo'Amr Ibn-El-'Alà, TA,) irregularly formed. (س, Msb.) You say *نبت سهلي* [*A plant growing in the سهل.*] (The Lexicons passim.) And *بعير سهلي* *A camel that pastures in the سهل.* (ك.)

سهول Laxative to the bowels; syn. مشو (O, ك; in the CK [erroneously] مشو;) as also سهيل; applied to a medicine. (Msb, TA.)

سهل A certain star [well known; namely, Canopus]; (T, S, K;) not seen in Khurásán, but seen in El-'Irák; (T, TA;) as Ibn-Kunáseh says, seen in El-Hijáz and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of El-Hijáz and the sight thereof by the people of El-'Irák are twenty days: (TA:) it is said that سهل was a tyrannical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA:) [it rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S. 29° E.; and the place where it sets, in the same latitude, S. 29° W.: (see 10 in art. حَب: and see جَنُوبُ:)] at the time of its [auroral] rising, the fruits ripen, and the قَيْظُ [q. v., here meaning the greatest heat,] ends. (K.) [بَالَ سُهَيْلٍ, which is a prov., and the saying of a poet,

بَالَ سُهَيْلٍ فِي الْفَضِيحِ فَفَسَدَ

have been expl. in art. بُول.] 'Omar Ibn-'Abd-Allah Ibn-'Abee-Rabee'ah says respecting Suheyl Ibn-'Abd-er-Rahmán Ibn-'Owf, and his taking in marriage Eth-Thureiyà El-'Ableeyeh of the Benoo-Umeiyeh, deeming their coming together to be a strange thing by likening them to the stars named Eth-Thureiyà and Suheyl,

أَيْهَا الْمُنْبِحِ الْتُرَيَّا سُهَيْلًا
عَمَرَكَ اللَّهُ كَيْفَ يَلْتَقِيَانِ
هِيَ شَامِيَةٌ إِذَا مَا اسْتَقَلَّتْ
وَسُهَيْلٌ إِذَا اسْتَقَلَّ يَمَانِي

[O thou marrier of Eth-Thureiyà to Suheyl, by thine acknowledgment of the everlasting existence of God, (or, as it sometimes means, I ask God to prolong thy life,) tell me, how can they meet together? She is of the northern region when she rises, and Suheyl, when he rises, is of the southern region]. (Har p. 276. [But I have substituted اللَّهُ for الله, and يَمَانِي for يمان. See also the notice of the poet above named in the work of Ibn-Khillikán: (I have the express authority of the TA for thus writing this name:) and De Sacy's Anthol. Gramm. Arabe, p. 139.]) [Freytag states that قَدَمَا سُهَيْلٍ is the name of Two stars which are behind Canopus; on the authority of Meyd: and also mentions the name of سهل الشام, and سهل الفرد, as given to Certain stars in the constellation Anguis; adding that Canopus is distinguished from سهل الشام by the name of سهل اليمن.] The name of سُهَيْلٌ أَخْتَا سُهَيْلٍ [The two sisters of Canopus] is applied to الشَعْرَى العَبُورُ [or Sirius] and الشَعْرَى الغَمِيضَاءُ [or Procyon], together. (S and K in art. شَعْر.) [See also الوِزْنُ and حَضَارُ]

أَكْذِبُ مِنْ سُهَيْلَةٍ is a prov., (O, K,) said to mean [More lying than] the wind: (O:) or سهيلة was a certain liar. (K.)

سهل Relaxed, or loosened, by medicine; applied to the belly: no credit is to be given to

people's saying مسهول, unless an express authority be found for it. (Msb.)

سهول: see سهول. [Also an attenuant medicine.]

سهل

1. سهلته, aor. س, inf. n. سهل: see سهل. سهل (S, MA, K,) aor. س; (K;) and سهل, aor. س; inf. n. سهل (S, MA, K,) of both verbs. سهل (S, TA,) and of the latter سهومة also, agreeably with analogy; (Har p. 449;) He, (a man, TA,) or it, (one's face, S, MA, and Har ubi supra,) was, or became, altered in colour, (MA,) or he was, or became, lean or lank, in the belly, and altered [in colour]; (S, K, and Har ubi supra;) [or, accord. to an explanation of سهول in the Ham p. 360, he, or it, was, or became, altered in colour, and emaciated, and dried up;] and سهل, also, aor. سهل, inf. n. سهل, has the first of these meanings: (MA:) [see also سهول below:] or سهل signifies he (a man) was, or became, lean, or lank, in the belly: (TA:) or he (a man, S) was, or became, smitten, or affected, by the heat of the [wind called] سهوم (S, K, [see سهام,]) or by the burning, or vehement heat, of summer. (K, TA.)

2. سهلته The making a garment to be marked with stripes or lines [like سهام, i. e. arrows: see the pass. part. n. below]. (KL. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the trees thereof,]

كَأَنَّهَا بَعْدَ أَحْوَالٍ مَضِينَ لَهَا
بِالْأَشْيَمِينَ يَمَانٍ فِيهِ تَسْهِيرٌ

[As though it were, after years had passed with respect to it, in El-Ashyamán, a garment of El-Yemen in which was a marking with stripes or lines: the epithet يمان being often applied to a garment of this kind, and ثوب being here understood]: (TA:) الأَشْيَمَانِ, or, as some call them, الأَشَامَانِ, are two places, or two mountains, mentioned by Dhu-r-Rummeh in several places in his poetry. (TA in art. شير.)

3. سهلته (S, MA, Mgh, Msb,) inf. n. سهلته, (Msb,) He shot arrows [سهام] with him [in competition]. (MA.) — [And hence,] He cast, or drew, lots [or more properly arrows for sortilege, as expl. in the PS,] with him; practised sortilege [or sortilege with arrows] with him; or competed with him in doing so. (S, MA, Mgh, Msb.) You say, سهلته سهلته (S;) or سهلته سهلته; (TA;) aor. of the latter verb س, (S,) and inf. n. سهل; (TA;) I competed with him in casting, or drawing, lots [or arrows for sortilege] or in practising sortilege [or sortilege with arrows] with him, and overcame him therein; or He did so with them, and overcame them therein. (S,* TA.) Hence, سهلته in the Kur xxxvii. 141, (TA,) where [the objective complement] أَهْلُ السَّفِينَةِ is understood. (Jel.) — [And hence,] He shared with him, فِي كَذَا in such a thing. See an ex. voce مُشَدِّدٌ, and another voce نَأْوَبٌ. — And app. He contended with him for a thing: see 6.]

4. أقرع i. e. He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, or sortilege with arrows, among themselves, for a thing; or he prepared, or disposed, them for doing so; or he cast, or drew, lots, or practised sortilege, or sortilege with arrows, among them: see أقرع. (S.) — And أُسْمِتَتْ لَهُ I gave him a lot, share, or portion. (Msb.) — And أُسْمِرُ is syn. with أُسْمِبُ (K, TA,) meaning He was, or became, loquacious, or profuse of speech: its م is said by Yaqqoob to be a substitute for ب. (TA.) [See also مُسْمِرٌ, below.]

6. تساهموا: see 8. — [Hence, They shared together.] El-Hakam El-Khudree says,

تَسَاهَمَرْتُوْبَاهَا فِي الدَّرَجِ رَادَةً
وَفِي الْجِرْطِ لِقَاوَانٍ وَرَدَّتْهَا عَبْلٌ

i. e. Her two garments shared together; for in the shift was a soft, or tender, body, with a slender waist, and within the waist-wrapper were too thick thighs whereof the part above them, behind, was large. (Ham p. 579.) — Also They contended [for a thing], one with another. (JM.)

8. استسهموا (S, Msb) and تساهموا (S) They cast, or drew, lots, or practised sortilege, [or sortilege with arrows,] one with another; syn. اقترعوا (S, Msb) and تقارعوا (S,) both of which signify the same. (S &c. in art. قراع.)

سهل An arrow; i. e. one of what are called نَبَلٌ, (Msb, K, TA,) having the iron head [and the feathers] affixed: (TA:) the سهل before it has its feathers and its iron head affixed to it is [generally] called قَدْحٌ: (S and K in art. قدح:) accord. to some it signifies the iron head itself; i. q. نَصْلٌ; (Msb;) ISh says that this is its meaning; and he says, if one pick up a نصل, you say “What is this سهل with thee?” but if one pick up a قَدْح, you do not say thus; and the نَصْل is the broad and long سهل, and may be nearly of the length of the space between the extremity of the thumb and that of the fore finger when they are stretched out; and the مَشْقَصٌ is of half the size of the نَصْل: (TA:) [but this meaning of سهل seems to be very rare, and little known:] the pl. [of mult.] is سهامٌ (S, TA) and [of pauc.] أسهمٌ. (TA.) [Hence,] سهل الرامي [The arrow of the archer], (K,) or [simply] السهل [the arrow], (Kzw,) a certain constellation, (K,* Kzw,) [namely Sagitta,] one of the northern constellations, composed of five stars, between the bill [meaning the star β] of الدجاجة [which is Cygnus] and الطائر [which consists of the stars α and β and γ of Aquila], in the Great Milky Way, having its head towards the east and its notch towards the west; and its length, as it appears to the eye, when it is in the middle of the sky, is about two cubits (نحو ذراعين: see ذراع). (Kzw.) — Also سهل [or featherless and headless arrow] with which one casts, or draws, lots, (IAth, Mgh, TA,) in the game called الميسر; (IAth, TA;) and the سهل with which one plays at a game of hazard [of any kind; i. e. an arrow for sortilege, and a

gaming-arrow]; the primary meaning of the word being the missile *سَهْم*; (Mgh;) or the primary meaning is the *قَدْح* with which one casts, or draws, lots in the game called *الْمَيْسِر*: (IAth, TA:) pl. *سَهَام* (K) [and *أَسْهَم*, as above]. See a verse cited voce *رَقِيب*. — Then applied to *The thing won by him whose arrow is successful [in the game above mentioned]*. (IAth, TA.) — And then (IAth, TA) applied also to *A lot, share, or portion*, (S, IAth, Mgh, Mṣb, K, TA,) *whatever it be*; (IAth, TA;) as also *سَهْمَةٌ*: (S, Mṣb, K:) pl. of the former *سَهْمَان* (S, Mgh, Mṣb, K) and *سَهَام* [both pls. of mult.] and *أَسْهَم* [pl. of pauc.] (Mgh, Mṣb, TA) and [quasi-pl. n.] *سَهْمَةٌ*, (M, K, TA,) this last like *أَخُوَّة*. (TA.) It is said in a trad., *كَانَ لَهُ سَهْمٌ مِنَ الْغَنِيْمَةِ شَهْدٌ أَوْ غَابٌ* [There was, or is, for him a share of the spoil whether he were, or be, present or absent]. (TA.) And one says, *سَهْمَةٌ فَلَانٍ مِنْ هَذَا كَذَا* The share of such a one, of this, is such a thing: and it may be from *السَّهَام* meaning the arrows (*قَدَاح*) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) — *سَهْمُ السَّفِيْنَةِ* [The mast of the ship: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S and K in art. *دَقْل*): [in like manner] called in Pers. *تِير كَشْتِي*. (PṢ in that art.) — *سَهْمُ الْبَيْتِ* The beam (*جَانِز*) of the house or chamber; (S, K:) [similarly] called in Pers. *تِير*. (S voce *جَانِز*, q. v.) — *سَهْمٌ* also signifies The measure of six cubits [as used] in men's sales and purchases in their measurings of land. (K.) — And *A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the the entrance and closes it*. (K, TA.) [The word in this sense is also mentioned in the K as written with *ش*.]

سَهْمٌ, thus, with two *ḍammehs*, [The fine si'my substance termed gossamer,] with the article *ال*, i. q. *غَزَلٌ عَيْنِ الشَّمْسِ* [lit. the spun-thread of the rays of the sun]: (IAṯr, K:) and *سَهَامٌ* [signifies the same], with the article *ال* i. q. *مَخَاطٌ الشَّيْطَانِ* [q. v., lit. the snivel of the devil]. (K.) — And *Overpowering heat*. (IAṯr, K.) — Also [a pl. of which the sing. is not mentioned, signifying] *Intelligent, knowing, or skilful or judicious, working men*; (K, TA;) and so with *ش*. (TA.)

سَهْمَةٌ: see *سَهْمٌ*, in the latter half of the paragraph, in three places. — Also *Relationship*. (S, K.) Whence *السَّهْمَةُ* [A relation]. (S, TA.)

سَهَامٌ The heat of the [wind called] *سَهْمٌ*; (S, K;) and the burning, or vehement, heat of summer; (K;) and the clouds of dust thereof: or a hot wind; and hot winds; used alike as sing. and pl. (TA.) — See also *سَهْمٌ*. — And see what next follows.

سَهَامٌ (S, K) and *سَهَامٌ* (K, and only thus in some copies of the K,) the former mentioned by

several authors, (TA,) *Leanness, or lankness in the belly, and an altered state* (S, K, TA) of the colour, and dryness of the lips. (TA.) — And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] *A certain disease incident to camels*. (El-Umawee, S, K.)

سَهْمٌ, with fet-h [to the *س*, by Freytag erroneously written *سَهْمٌ*, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], The flying eagle: (K:) the epithet "flying" being here used only as an explicative. (TA.)

سَهْمٌ an inf. n. of *ل*. (S, &c.) — Also *A frowning of the face by reason of anxiety*. (S, K, TA) of the *عَبُوس* (TA. [In the CK, *السَّهْمُ* and *العَبُوسُ* are erroneously put for *السَّهْمُ* and *العَبُوسُ*: in the TA, *السَّهْمُ* is expressly said to be with *ḍamm*, in this case, and the meaning is shown by two verses here cited.])

سَهَامٌ A maker of arrows. (MA.)
سَاهِرُ الْوَجْهِ, applied to a man, *Altered in face*. (TA.) The saying of 'Antarah,

• وَالخَيْلُ سَاهِمَةٌ الْوُجُوهُ كَأَتَا •
 • تُسْقَى قَوَارِسَهَا نَعِيمَ الْحَنْظَلِ •

is expl. by Th as meaning *And the owners of the horses were altered in their complexions in consequence of the state of difficulty wherein they were [as though they, i. e. the riders thereof, were given to drink infusion of colocynth]*. (TA.) [But *سَاهِرُ الْوَجْهِ*, is applied as an epithet to a horse as meaning *Urged, or made, to perform a distressing act of running*: and in like manner to a man when he is urged, or made, to perform a distressing part in war, or battle. (TA.) — [The fem.] *سَاهِمَةٌ*, applied to a she-camel, means *Lean, or lank in the belly*: (S, K: [see also *سَهْمٌ*]:) and [its pl.] *سَوَاهِرٌ*, applied to camels, *altered by journeying*. (S.)

سَهْمٌ A horse half-blooded, got by a stallion of generous race out of a mare not of such race; syn. *هَجِينٌ*: (K:) to [the rider of] such is given less than the *سَهْم* [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallion-camel as well as to a horse.] A poet says,

• بَنِي يَثْرِبِي حَصَّنُوا أَيْنِقَاتِكُمْ •
 • وَأَفْرَاسِكُمْ مِنْ ضَرْبِ أَحْمَرَ مَسْهَرِ •

[Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red, (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but half-blooded]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) — You say also, *رَجُلٌ مَسْهَرٌ الْجِسْمِ*, A man whose body is wasting away in consequence of love: (K:) and in like manner, *مَسْهَرٌ الْعَقْلِ*

[whose reason is departing]: mentioned by Lh: (TA:) and so *مَسْهَرٌ*, in both cases: (TA voce *مَسْهَب*, q. v.): the *م* being a substitute for *ب*. (TA in the present art.) — And *مَسْهَرٌ*, (K, TA,) or *مَسْهَرٌ*, (CK,) [both app. correct,] from *أَسْهَر*, is like *مَسْهَبٌ* [q. v.], (K, TA,) or *مَسْهَبٌ*, (CK,) from *أَسْهَب*, in measure and in meaning; (K, TA;) meaning *Loquacious, or profuse in speech*: the *م*, accord. to Yaḥḥoob, being [in this case also] a substitute for *ب*. (TA.)

مَسْهَرٌ: see the next preceding paragraph, in two places.

مَسْهَرٌ A [garment of the kind called] *مَرْدٌ* marked with stripes, or lines, (S, K, TA,) like *سَهَامٌ* [i. e. arrows]. (TA.) — See also the following paragraph.

مَسْهَرٌ, applied to a man, *Lean, or lank in the belly*: [see also *سَاهِرٌ*]: or *affected with what is termed سَهَامٌ* [app. *سَهَامٌ*, and meaning the heat of the wind called *سَهْمٌ*]. (TA.) — And, applied to a camel, *Smitten with the disease termed سَهَامٌ*: and so *مَسْهَرَةٌ* applied to camels. (S, K.)

سهو

1. *يَسْهُو*, (S, Mṣb,) or *فِيهِ*, (K,) aor. *يَسْهُو*, inf. n. *سَهُوٌ* (S, Mṣb, K) and *سَهُوٌ*, (M, K,) *He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it*; (S, Mṣb;) namely, a thing; syn. *غَفَلَ عَنْهُ*: (S, Mṣb:) or *he forgot it, or neglected it, (نَسِيَ), and was, or became, unmindful, forgetful, &c., of it, or inadvertent to it, (غَفَلَ عَنْهُ), his mind adverting to another thing or affair or case*; (K, TA;) thus expl. in the M and T; so that *السَّهْوُ* and *الغَفْلَةُ* and *النَّسيَانُ* are made to be one [in signification]; (TA;) but accord. to Esh-Shiháb, *السَّهْوُ* is a slight *غَفْلَةٌ* [or unmindfulness &c.] of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof; whereas *النَّسيَانُ* denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Mṣb it is said that a distinction is made between *السَّاهِي* and *النَّاسِي* by the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, *سَهَا فِي الشَّيْءِ* means *he neglected, or omitted, the thing unknowingly*; and *سَهَا عَنْهُ*, *he neglected, or omitted, it knowingly*: or, as some say, *السَّهْوُ* is the doing wrong from unmindfulness (*عَنْ غَفْلَةٍ*); as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some displeasing action proceeds from him unintentionally, which is punishable. (TA.) One says, *غَفَلَ فِي الصَّلَاةِ*, and *عَنْهَا*, i. q. *غَفَلَ* [He was, or became, unmindful in prayer, and of it]. (TA.) — [Hence, app., as implying an unexpected event,] *حَمَلَتْ سَهُوًا* She (a woman, S)

conceived in menstrus. (Az, S, Z, K.) And حَمَلَتْ
His mother conceived him in men-
struis. (JK.) السَّهْوُ also signifies الْسُّكُونُ (JK,
S, K) and اللَّيْنُ (JK, S) [app. as an inf. n., i. e.
as meaning The being still, or quiet, and gentle;
though it is immediately added in the S that the
pl. is سِهَاءٌ; for it seems that an early transcriber
of the S has omitted to insert after اللَّيْنُ the
words وَالسَّاكِنُ وَاللَّيْنُ: see سَهْوٌ below]. One
says, فَعَلَهُ سَهْوًا رَهْوًا He did it voluntarily, without
its being asked, or demanded; (K, TA;) and
without constraint: (TA:) or quietly, or calmly,
without being hard, or difficult. (TA in art. رهو.)
And سَهَا إِلَيْهِ He looked at him, or it, with
motionless eye. (Msb, TA.) And الْعَيْنُ تَسْهُو فِيهِ
The eye expatiates in it; syn. تَبَسَّطَ. (JK.)
سِهَاءٌ, as denoting a quality of a camel, The being
easy to ride; (K;) an inf. n., of which the verb
is سَهَوْتُ. (TA.) مَالٌ لَا يَسْبِي وَلَا يَنْبِي [Cattle]
of which the end is not to be reached. (AA, JK,
S, K.) You say, يَرُاجِعُ عَلَيَّ بَنِي فُلَانٍ مِنَ الْعَمَالِ مَا
[There returns from the place
of pasture in the evening, or afternoon, to the
sons of such a one, of cattle,] what is not to be
numbered for multitude: (T, TA:) or what is
not to be computed, or computed by conjecture.
(IAar, TA.) And ذَهَبَتْ قَوْمَرٌ فَلَا تَنْسِي وَلَا تُنْسَى
meaning لَا تَذْكَرُ [i. e. Temeem went away, and
will not be remembered, or will not be mentioned]:
a saying of El-Ahmar. (TA.)

3. سَاهَا, inf. n. مَسَاهَاةٌ, i. q. غَافَهُ [app. mean-
ing He acted with him in the manner of him who
is unmindful, forgetful, neglectful, heedless, or
inadvertent]. (TA.) [Or] the inf. n. signifies
[The acting with moderation with another; or]
the abstaining from going to the utmost length in
social intercourse: (S, K;) or the being easy, or
facile, with another: (A, TA:) or the behaving
in a good [or pleasing] manner in social inter-
course: (T, TA:) or the comporting oneself with
another, or others, (مُخَالَفَةً) in a good manner,
in social intercourse. ('Eyn, M, TA.) And one
says, هُوَ يَسَاهِي أَصْحَابَهُ He comports himself with
his companions, or does so with good nature; syn.
يُخَالِفُهُمْ. (TA.) And سَاهَاهُ means also He
mocked at him, or derided him. (TA.)

4. اسبى He (a man, TA) constructed what is
termed a سَهْوَةٌ (K, TA) in a بَيْتٍ [or chamber
&c.]. (TA.)

السَّهْبَا [often written السَّهْبَى] A certain dim star,
(S, K,) in [the asterism called] بُنَاتُ نَعَشِ الْكَبْرِى
([بنات نعش الصغرى]), (S, [in the K, erroneously, الصغرى])
by the middle star of those thus called; (TA:);
[i. e.] a small star by that called الْعَنَاقُ (which
latter is the middle star [ξ] of the three in the tail of
Ursa Major, Kzw,) by looking at which persons
try their powers of sight; (Kzw, TA;) mentioned
in art. قُوْدُ [voce قَائِدٌ, q. v.]; (K;) [it is the
star 80, by ξ;] also called السَّهْبَا, which is the
diminutive. (TA.) It is said in a prov., اُرِيهَا
السَّهْبَا وَتُرِيْنِي الْقَمْرَ [I show her Es-Suhà and she

shows me the moon]. (S, TA. [See also Freytag's
Arab. Prov. vol. i. pp. 527—9.]) And one says,
أَتَى يَلْتَقِي سُهَيْلٌ وَالسَّهْبَا How can Suheyl [or
Canopus] meet Es-Suhà? for the former is
southern and the latter is northern. (Har p. 276.)

[an inf. n. used as an epithet,] Easy; ap-
plied to a man, and to an affair, (K, TA,) and to
an object of want: (TA:) and so [the fem.]
سَهْوَةٌ, applied to a mare; and applied to a she-
mule as meaning easy in pace, that does not
fatigue her rider: the epithet سَهْوٌ, however, is
not applied to a he-mule: so in the T: (TA:)
[but] it is applied to a he-camel, meaning easy to
ride; and سَهْوَةٌ to a she-camel, (K, TA,) meaning
gentle, easy to ride: and سَاهٌ, applied to
a he-camel, means [likewise] gentle in pace; and
so [the pls.] سَوَاهٍ رَوَاهُ applied to camels: (TA:)
[and so سَهْوَةٌ applied to a mare; for] a certain
mare was named السَّهْوَاتُ because of the gentleness
of her pace. (TA.) Also, applied to water, Cool,
sweet, or limpid; easy of descent in the throat.
(K, TA.) And قَوْسٌ سَهْوَةٌ A bow that is com-
pliant, (K, TA,) and easy. (TA.) And رِيحٌ سَهْوَةٌ
A gentle wind: [or a quiet, gentle wind:] pl.
سِهَائٌ: (TA:) a poet (said to be El-Hàrith Ibn-
'Owf, TA) says,

تَنَاطَحتِ الرِّيحُ لِغَدْرِ عَمْرُو
وَكَانَتْ قَبْلَ مَبْلَكِهِ سِهَائًا

i. e. [The winds blew violently for the loss of
'Amr; but they were before his death] quiet and
gentle. (S, TA.) One says also أَرْضٌ سَهْوَةٌ Soft
land, without barrenness. (TA.) السَّهْوُ
means The moon, in the language of the Naba-
theans. (JK.)

سَهْوٌ: see سَهْوَاتٌ.

An instance, or a case, of unmindfulness,
forgetfulness, neglectfulness, heedlessness, or in-
advertence. (Msb.) A rock, or great mass of
stone, (K,) in the dial. of Teiyi, who call nothing
else by this name: so in the M: or, accord. to
the T, in that dial, the rock, or great mass of
stone, upon which the waterer [app. of camels]
stands: (TA:) or a rock, or great mass of stone,
standing up, not having any foundation [app.
meaning not partly imbedded] in the ground:
and in the dial. of Teiyi, a single stone, great or
small. (JK.)—A بَيْتٌ [app. here meaning
booth, or the like,] which the Arabs of the desert
set up at the water, and by the shade of which
they shelter themselves. (TA.) A صَفَّةٌ [or kind
of roofed vestibule, or the like, or a covering for
shade and shelter], (K, TA,) between two houses:
(TA:) or a thing like the صَفَّةٌ, which is before,
or in the front of, houses: (As, JK, S:) or [in
some copies of the K "and"] a kind of closet
(مُخَدَعٌ) between two chambers, (K, TA,) in which
the waterers of the camels shelter themselves: or,
as some say, a small wall which is built between
the two [opposite main] walls of the chamber, the
roof being placed over the whole; what is in the
middle [or main part] of the chamber being [called]
a سَهْوَةٌ; [see عَرَسٌ;] and what is within it, [app.

behind,] a مُخَدَعٌ: (TA:) or the like of a رَقٍّ
and طَاقٌ, [app. meaning a kind of arched construc-
tion with a flat top which forms a shelf, against a
wall; or simply a shelf, or ledge projecting from
a wall, (see رَقٌّ and طَاقٌ)] in which, or upon
which, a thing is placed: (ISd, K:) or a small
بَيْتٌ [or chamber], (S, K,) descending into the
earth, having its roof elevated above the ground,
(S,) resembling a small خَزَانَةٌ [or closet, or store-
room], (S, K,) in which are [deposited] the house-
hold-goods, or furniture and utensils; thus as
heard by A'Obeid from more than one of the
people of El-Yemen: (S:) or it signifies, (K,) or
signifies also, (JK,) four sticks, or pieces of wood,
(JK, K,) or three, (K,) which are placed cross-
wise, one upon another, and upon which is then
put anything of the household-goods, or furniture
and utensils: (JK, K:) so in the M: (TA:)
and (accord. to the T, TA) i. q. كَنْدُوحٌ (K,)
which means a small closet or store-room: (TA:)
and i. q. رَوْشَنٌ and كُؤَةٌ [i. e. a window, or mural
aperture]: and a [kind of curtained canopy, or
the like, such as is called] حَبْلَةٌ: and a curtain,
or screen, before the court, or yard, of a house,
(K, TA,) and sometimes, surrounding the house,
like a wall: (TA:) its pl. (in all of these senses,
K, TA) is سِهَائٌ (JK, K, TA) and سَهَوَاتٌ. (JK.)

سَهْوَاتٌ: see سَهْوَةٌ and see also what here follows.

سَهْوَةٌ (IAar, JK, S, TA,) like سَعْوَةٌ and سَهْوَةٌ,
all with kesr, on the authority of IAar, but in the
K سَهْوَةٌ (TA,) A [portion, or short portion,
such as is termed] سَاعَةٌ, of the night; (S, K, TA;)
and (S, TA) the first part thereof: (JK, S, TA:)
or it may be like سَهْوَانٌ, [which is app. in this
case with tenween, and] which seems to mean a
period in which people are unmindful of the
places, or ways, in which things are, or should be,
sought by them; or سَهْوَانٌ may be from سَاهِيَةٌ,
expl. below: and سَهْوٌ مِنَ اللَّيْلِ signifies the
same as سَعْوٌ and سَعْوٌ [and سَهْوَةٌ] and سَعْوَةٌ.
(Ham p. 708.) One says, لَقِيتُهُ بَعْدَ سَهْوَاتٍ مِنَ
اللَّيْلِ i. e. [I met him after a portion, or short
portion, of the night; or] after the first part of
the night had passed. (JK.)

سَهْوَانٌ: see سَاهٍ and see also سَهْوَاتٌ.

السَّهْبَا dim. of السَّهْبَى, q. v.
Unmindful, forgetful, neglectful, heedless,
or inadvertent; (JK, S, Msb, K;) as also سَهْوَانٌ
(S, K;) whence the prov.,

إِنَّ الْمَوْصِيْنَ بَنُو سَهْوَانٍ

(S) i. e. Only the unmindful [lit. the sons of the
unmindful] are such as require to be enjoined:
(S, Meyd:) or, as some say, by بَنُو سَهْوَانٍ are
meant all mankind; because all become unmin-
dful: but the most correct explanation is, that those
who are enjoined to do a thing are subject to un-
mindfulness: it is applied to him who is unmin-
dful of pursuing that which he is commanded to
do: and سَهْوَانٌ may be syn. with [the inf. n.]
سَهْوٌ; or it may be an epithet, syn. with سَاهٍ, and
is applied to Adam, because he forgot his cove-

nant, so that بنو سهوان may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.]) — See also سهو.

سَاهِيَةٌ A tract of land long and wide, without any covert of trees, or the like, [to obstruct the view, or] to repel the eye. (JK, and Ham p. 708.)

أَسَاءَ and أَسَاءَةٌ: see what follows.

أَسَاهِي (JK, TA,) in the K, erroneously, أَسَاهِي (TA,) i. q. أَلْوَانٌ [generally signifying Colours; but also meaning sorts, or species; and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or signifies also, (TA,) various sorts (ضُرُوبٌ مُخْتَلِفَةٌ) JK, TA) of pace of camels; like أَسَاهِيحٌ: (TA:) and its sing. is أَسَاهَةٌ. (JK.)

سو

سَوٌ i. q. سَوَفٌ, q. v.

سوا

سَاءَ (Lth, M, Mṣb, K,) aor. يَسُوُّ (Lth, Mṣb,) inf. n. سَوْ (Lth, M,) or سَوَاءٌ, like سَحَابٌ (K,) [but the former is that which is commonly known,] It (a thing, Lth, M) was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly. (Lth, M, Mṣb, K.) It is used in this sense, (IKt, TA,) or [rather] is like بَسٌ (Bd, Jel,) in the Kur [xvii. 34], where it is said, سَاءَ سَيْلًا [Evil, &c., is it as a way of acting]: (IKt, Bd, Jel, TA:) which is like the saying, سَاءَ هَذَا مَذْهَبًا [Evil, &c., is this as a way of acting or believing, &c.]: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, سَاءَ مَا فَعَلَ فَلَانٌ صَنِيعًا [Evil, &c., as an action, is that which such a one has done]. (TA.) —

One says also, أَسَأْتُ بِهِ ظَنًّا, and سَوْتُ بِهِ ظَنًّا, [lit. I was evil in opinion respecting him, or it, and I made the opinion respecting him, or it, to be evil, each virtually meaning I held, or formed, an evil opinion respecting him, or it,] the noun being determinate, with the article ال, in the latter case, (ISk, S, Mṣb, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Mṣb, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after أَسَأْتُ, which is here the contr. of أَحْسَنْتُ. (Mṣb.) — It is also trans.: (Lth, TA:) you say, سَاءَهُ (S, M, K,) aor. يَسُوُّهُ (S,) inf. n. سَوْهُ (S, M, K) and سَوْهُ, with damm also, (TA, [and said to be an inf. n. in the Ksh and by Bd in ii. 46, but as it is not mentioned as an inf. n. in the S nor in the M nor in the K, but is expressly said in all these to be a subst., I think that it should be rejected, or regarded as a quasi-inf. n. like كَلَامٌ and نَوَابٌ &c.,]) and سَوَاهٌ (K) and سَوَاهَةٌ (AZ, M, K) and سَوَاهِيَةٌ (S, M, K,) of the measure فَعَالِيَةٌ, like عَلَانِيَةٌ (Kh, S, M,) and سَوَانِيَةٌ (S, M, K,) which

is a contraction of that next preceding, (Kh, S, M,) and مَسَاءٌ (M, K) and مَسَاءَةٌ (S, M, K,) originally مَسْوَةٌ (Har p. 81,) and مَسَائِيَةٌ, which is originally مَسَاوِيَةٌ (Kh, S, M, K,) and مَسَائِيَةٌ (S, M, K,) which is a contraction of that next preceding, (Kh, S,) and مَسَائِيَةٌ (M, K,) this last written in the L with two ي s, [i. e. مَسَائِيَةٌ,] (TA,) [He did evil to him;] he did to him that which he disliked, or hated; (M, K;) he displeased, grieved, or vexed, him; contr. of سَوَهُ. (S.) One says, سَوْتُ الرَّجُلَ, meaning I displeased, grieved, or vexed, the man by what he saw [or experienced] from me. (S.) And أَرَدْتُ مَسَاءَتَكَ and مَسَائِيَتَكَ [I desired to displease, grieve, or vex, thee]. (Lth, TA.) And إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُوُّ إِلَّا بِاللَّهِ [Verily the night is long, and may the state thereof not displease, grieve, or vex, me]: meaning لَا يَسُوُّنِي بِاللَّهِ; and expressing a prayer. (Lh, M. [In the TA, in the place of بِاللَّهِ is put مَا لَه; as though meaning مَا لَه مِنَ الْحَوَادِثِ or the like, i. e. its events, or accidents, &c.]) And لَه عِنْدِي مَا لَه [I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight], and مَا يَسُوُّهُ وَيَنْوُوهُ [what does, or will, grieve him, &c.]. (S.) تَرَكَ مَا يَسُوُّهُ وَيَنْوُوهُ [He left, or has left, what will grieve him, and oppress him by its weight, on the day of judgment, by the responsibility that it has imposed upon him,] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobe was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, “What wilt thou write?” and he answered, “Write ye, ‘Such a one,’ meaning himself, ‘has left what will grieve him, and oppress him by its weight:’” i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] — One says also, سَوْتُ وَجْهَ فَلَانٍ, aor. أَسُوُّهُ, inf. n. مَسَاءَةٌ and مَسَائِيَةٌ, (Lth, TA,) i. q. قَبْحَتُهُ [i. e. I said, May God remove the person (lit. the face) of such a one far from good, or prosperity, &c.]. (TA. [It is said in a copy of the M, that سَوْتُ لَهُ وَجْهَهُ means قَبْحَتُهُ; but I think that the right explanation is قَبْحَتُهُ, without tesh-deed, meaning I said to him, وَجْهَكَ, see art. قَبَحَ.]])

2. سَوَا [He corrupted, or marred]. You say, سَوِّ وَلَا تَسَوِّ Rectify thou, and do not corrupt, or mar. (A, TA.) [See also 4.] — سَوَا عَلَيْهِ He said to him أَسَأْتُ [Thou hast done ill]. (M.) You say, فَعَلَهُ, or صَنِيعَهُ (S,) or سَوَاتٌ عَلَيْهِ مَا صَنَعَ (TA,) inf. n. تَسْوِيَةٌ and تَسْوِيٌ, I discommended to him what he had done, or his deed; and said to him إِنَّ أَسَأْتُ [Thou hast done ill]. (S, K.) And إِنْ أَسَأْتُ [If I do ill, say thou to me, Thou hast done ill]. (S.)

4. أَسَاءَ, [inf. n. إِسَاءَةٌ] He did evil, or ill; or acted ill; contr. of أَحْسَنَ (S, M, K:) [and so] إِسَاءَ فِي فِعْلِهِ. (Mṣb.) You say, إِسَاءَ إِلَيْهِ (S, K)

and عَلَيْهِ and نَه (TA) He did evil or ill, or acted ill, to him. (S, K, TA.) — [See also إِسَاءَةٌ, in several senses, in art. سَوِي.] — إِسَاءَةٌ He corrupted it, or marred it; (M, K;) [did it ill;] did it not well; namely, a thing. (M.) It is said in a prov., أَسَاءَ كَارَهُ مَا عَمِلَ [An unwilling person did ill what he did]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd.)* See also 1, in two places, in the former half of the paragraph. [And see 2.]

8. اسْتَاءَ He experienced evil, or that which he disliked or hated, (S, K, TA,) or displeasure, (TA,) or grief, or anxiety. (M, TA.) اسْتَاءَ لَهَا occurs in a trad. as meaning He (the Prophet) became displeased, or grieved, or anxious, on account of it; i. e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is اسْتَأَلَهَا, meaning “he sought the interpretation of it, by consideration.” (TA.)

سَوٌ is an inf. n. of سَاءَ, (Lth, S, M, K,) intrans., (Lth, M,) and trans.: (S, M, K:) and is also used as an epithet, applied to a man, (M, Mṣb, and Ham p. 712,) and to an action. (Mṣb.) You say رَجُلٌ سَوٌ (S, M, Mṣb, K) [A man of evil nature or doings; or] a man who does what is evil, displeasing, grievous, or vexatious: (M, TA:) and رَجُلٌ السَّوِّ [the man of evil nature or doings &c.]: (S, K:) and ذِئْبُ السَّوِّ [the wolf of evil nature &c.], as in a verse cited voce أَحَالَ, in art. حَوْل: (S:) and عَمَلٌ سَوٌ [a deed of evil nature]: (M, Mṣb:) and عَمَلُ السَّوِّ [the deed of evil nature]: (Ham p. 498:) and نَعْتٌ سَوٌ [an epithet of evil nature]: (O and K in art. سَعَق:) and سَعْفٌ سَوٌ a bad commodity: (O and TA in art. سَعْف:) and if you make the former word determinate [by means of the article ال], you use the latter as an epithet [also], (M, Mṣb, and Ham, p. 712,*) and you say الرَّجُلُ السَّوِّ [the evil man, or the man who does what is evil &c.]: (Mṣb, and Ham p. 712:) and الْعَمَلُ السَّوِّ [the evil deed]: (Mṣb:) [this last phrase I hold to be correct, regarding السَّوِّ in this case as originally an inf. n. of the intrans. verb سَاءَ, and therefore capable of being used as an epithet applied to anything; though] IB says that السَّوِّ used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, السَّوِّ for السَّوِّ, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akh says, one should not say الرَّجُلُ السَّوِّ, though one says حَقُّ الْبَيْتَيْنِ as well as الْحَقُّ الْبَيْتَيْنِ; for السَّوِّ is not the same as الرَّجُلُ, but الْبَيْتَيْنِ is the same as الْحَقُّ; he says, also, nor should one say, هَذَا السَّوِّ, with damm: (S:) [here the expres-

sion "with damm" may perhaps be meant to refer to السوء in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the S, in which he appears to have read السوء, with damm, in all of the three instances,] Akh allows one's saying رَجُلٌ السُّوءُ and رَجُلٌ سُوٌّ, with fet-ḥ to the س in both; but not رَجُلٌ السُّوءُ, with damm to the س, because السُّوءُ is a subst., meaning "harm, injury, hurt, mischief, or damage," and "evilness of state or condition;" and رَجُلٌ is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هَذَا الرَّجُلُ السُّوءُ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) — See also the next paragraph, in six places.

سُوٌّ is the subst. from سَاءَهُ; (S, M, K; [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bḍ in ii. 46) of سَيِّئٌ, (Ksh ibid.,) or of سَاءَ, acc. سَيِّئًا, (Bḍ ibid.,) or of سَاءَهُ [q. v.]; (TA;) signifying *Evilness, badness, abominableness, foulness, or unseemliness*; [and *displeasingness, grievousness, or vexatiousness*]; as, for instance, of natural disposition, and of doings: (Ksh ubi suprâ:) *vicious, immoral, unrighteous, sinful, or wicked, conduct*: [hence, رَمَاهُ بِسُوٍّ: see art. رَمَى:] *anything disapproved, or disallowed; or regarded as evil, bad, abominable, foul, or unseemly*: (S, TA:) [*an evil action or event*]: *evilness of state or condition: harm, injury, hurt, mischief, or damage*: (IB, TA:) *anything that is mentioned as being سَيِّئٌ [i. e. evil, &c.]*: (Lth, TA:) *any evil, evil affection, cause of mischief or harm or injury, noxious or destructive thing, calamity, disease, or malady*: (M, K, TA:) [pl. أُسْوَاءٌ, accord. to a general rule.] The saying مَا أَكْفُرُكَ مِنْ سُوٍّ means *I do not disacknowledge thee in consequence of سُوٍّ [i. e. evilness, &c.]* that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) تَصَرَّفَ عَنْهُ السُّوءُ, in the Kur [xii. 24], is said by Zj to mean, [*In order that we might turn away from him*] *unfaithfulness to his master, and adultery*. (M, TA.) And سُوٌّ الْحَسَابِ, in the Kur [xiii. 18, i. e. *The evilness of the reckoning*], is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لَا سُوٍّ فِي قَوْلِ السُّوءِ means *There is no good in thy saying سُوٍّ [i. e. a thing that is evil; قول being here used in its original sense of an inf. n.]: but if you say السُّوءُ, [you use قول in the sense of مقول, and] the meaning is, in evil speech*. (TA as from the K, but not in the CK nor in my MS. copy of the K.) سُوٌّ accord. to one reading, and سُوٌّ accord. to another, (K, TA, [but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K,]) the latter of which readings is the more common, (TA,) in the phrase دَائِرَةُ السُّوءِ, (K, TA,) in the Kur [ix. 99

and xviii. 6], (TA,) mean *Defeat, and evil*; (K, TA;) and *trial, or affliction, and torment*; (TA;) and *perdition, and destruction, or corruption*: (K, TA:) and in like manner in the saying, أَمْطَرَتْ مَطَرُ السُّوءِ, (K, TA,) in the Kur [xxv. 22]: (TA:) or السُّوءُ means *harm, injury, hurt, mischief, or damage*; and *evilness of state or condition*; [as expl. before;] and السُّوءُ, *corruption, or destruction, or perdition*: (K, TA:) or السُّوءُ in the phrase دَائِرَةُ السُّوءِ means *defeat and evil*; and the reading السُّوءُ is from [i. e. *syn. with*] الْمَسَاءَةُ [as inf. n.]. (S. [See also دَائِرَةُ, in art. دَوَّرَ.]) Accord. to Zj, in the saying in the Kur [xlviii. 6], وَالظَّالِمِينَ بِاللَّهِ ظَنُّ السُّوءِ, (TA,) meaning ظَنُّ الْأَمْرِ السُّوءِ [i. e. *Who opine, of God, the opining of the evil thing*], (Bḍ,) it is allowable to read ظَنُّ السُّوءِ; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Kur [xlviii. 12], وَظَنَنْتُمْ ظَنُّ السُّوءِ, [And ye opined the evil opining], it is read only with fet-ḥ, and damm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السُّوءُ is with fet-ḥ and with damm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) — In the Kur vii. 189, it is said to mean † *Diabolical possession; or insanity, or madness*. (M, TA) — † *Leprosy, syn. بَرَصٌ*, (Lth, S, M, K, TA,) is said to be its meaning in the Kur xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) — † *The fire*: so in the Kur xxx. 9, accord. to the reading السُّوءِ: (K, TA:) said to mean there *Hell*: but the reading commonly known is السُّوءِ. (TA.) — And † *Weakness in the eye*. (K. [Thus, i. e. with damm to the س, in the CK and TK: in the TA said to be بالفتح; but this is evidently a mistake for بالضم.]])

سَيِّئٌ: see سَيِّئٌ.

سُوَّةُ The عَوْرَةُ [or *pudendum*], (S, Mgh, Mḥb,) i. e. (Mḥb) the فَرَجُ [which means the same, or the *external portion of the organs of generation*], (Lth, M, IAth, Mḥb, K,) of a man, and of a woman: (Lth, Mḥb, TA:) and the *anus*: (Az and TA in art. سَوَّى:) dual سَوَاتِنُ: and pl. سَوَاتٍ: so called because its becoming exposed to men displeases [or shames] the owner thereof; (Mḥb;) or because of its unseemliness. (Ham p. 510.) In the Kur vii. 19, for سَوَاتِبِهَا, some read سَوَاتِبِهَا; and some, سَوَاتِبِهَا. (Bḍ.) — In the Kur v. 34, it means *The dead body, or corpse*; (Bḍ, Jel;) because it is deemed unseemly to be seen. (Bḍ.) — Accord. to IAth, the former is the primary signification: and hence it is transferred to denote *Any saying, or action, of which one is ashamed when it appears*: (TA:) *any evil, bad, abominable, foul, or unseemly, saying or action*; (S, K, TA;) as also سَوَّى: (M:) *any disgracing action or thing*: (Lth, TA:) *an evil, abominable, or unseemly, property, quality, custom, or practice*; (K, TA;) as also سَوَّى, or سَوَّى; (ac-

cord. to different copies of the K; [the latter perhaps fem. of سَوَّى like the former, of the same class as دَفَائِي and دَفَائِي, or fem. of سَوَّى, like عَطَشِي fem. of عَطَشَانُ;]) or so both of these; (TA;) or so سَوَّى سَوَّى: (S:) [or this last means *a property, &c., that is very evil &c.*] One says, مَرَّ سَوَّى لِفُلَانٍ *May a disgracing action or thing befall such a one*; [or *disgrace, or shame, to such a one*]; using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also سَيِّئَةٌ and سَوَّى. — السُّوءَةُ السُّوءِيَّةُ [or السُّوءَةُ السُّوءِيَّةُ] also means *The contrarious wife or woman*. (TA.)

ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً as used in the saying ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً is held by some to be originally with ء, and of the measure فَعْلَةٌ, from السُّوءُ; so that the saying means *Such a one did to such a one a thing that caused displeasure to him; and did evil to him*: others hold that the saying means *such a one made a way to do what he desired to such a one*; in which case, سَايَةً is of the measure فَعْلَةٌ from سَوَّى; originally سَوَّىة, which is changed into سَوَّىة, and then into سَايَةً, in like manner as دَوَّانٌ is changed into دِيَوَانٌ. (Abou-Bekr, TA.) [See the same word in art. سَوَّى.]

سَوَّى: see سَوَّى, in two places.

سَوَّى is [fem. of سَوَّى, q. v., as meaning *More, and most, evil, bad, abominable, foul, unseemly, unsightly, or ugly*: and is also] a subst. signifying *an evil, a bad, an abominable, a foul, or an unseemly, action*; (Mḥb, TA;) i. q. فَعْلَةٌ سَيِّئَةٌ [and سَيِّئَةٌ alone]: in this sense, [as well as in the former,] (TA,) *contr. of حَسَنِي*. (S, M, K, TA.) — In the Kur xxx. 9, (S, TA,) accord. to the reading commonly known, (TA,) [as *contr. of الحَسَنِي*,] السُّوءِي means † *The fire* (S, K, TA) of *Hell*. (TA.) See also سَوَّى, last explanation but one.

سَوَّى: see سَوَّى (of which it is said by some to be fem.) in two places: — and see also سَوَّى, in four places.

خَزْيَانُ سَوَّى is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally سَوَّى سَوَّى, meaning *Ashamed, or base, or vile, or ignominious, and evil, bad, &c.*] from السُّوءِ. (M, TA.) — See also سَوَّى.

سَيِّئٌ [originally سَيِّئِي (as will be shown below, voce سَيِّئَةٌ), then سَيِّئِي, and then سَيِّئِي,] applied to a thing [of any kind], (Lth, TA,) *Evil, bad, abominable, foul, unseemly, unsightly, or ugly*; (Lth, Mḥb, TA;) *contr. of حَسَنٌ*: (Mḥb:) sometimes contracted into سَيِّئِي, like as هَيِّئٌ is contracted in هَيِّئِي, and لَيِّئٌ into لَيِّئِي; as in the saying of Et-Tuhawee,

- وَلَا يَجْزُونَ مِنْ حَسَنٍ بَسِيئَةٍ
- وَلَا يَجْزُونَ مِنْ غِلْظٍ بَلِيئَةٍ

[And they will not requite good with evil, nor will they requite roughness with gentleness]. (S.) You say قَوْلٌ سَيِّئٌ [An evil saying; or] a saying that displeases. (M, TA.) And فَعْلَةٌ سَيِّئَةٌ [An evil action or deed]. (TA.) And it is said in the Qur [xxxv. 41], وَمَكْرُ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ إِلَّا بِالَّذِينَ [And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof]. (M, TA.) One says also, فَلَانَ سَيِّئًا فِي الْإِخْتِيَارِ [Such a one is evil in respect of choice, or preference]. (S.) [See also the next paragraph.]

سَيِّئَةٌ [fem. of سَيِّئٌ, q. v.: and also a subst., being transferred from the category of epithets to that of substa. by the affix ة], originally سَيِّئَةٌ, (S.) An evil act or action; contr. of حَسَنَةٌ; (Mṣb;) a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment; syn. خَطِيئَةٌ: (M, K:) pl. سَيِّئَاتٌ. (TA.) It is said in a trad., الْحَسَنَةُ بَيْنَ السَّيِّئَاتِ [The good act is between the two evil acts]; meaning that the exceeding of the just bounds is a سَيِّئَةٌ, and the falling short thereof is a سَيِّئَةٌ, and the pursuing a middle course between these two is a حَسَنَةٌ. (TA.) [See also سَوَاءٌ and سُوءِي.] — Also, tropically, † The recompense of a سَيِّئَةٌ properly so termed [i. e. as expl. above]. (Mṣb in art. مَكْر.) — An evil, or evil accident; a calamity; a misfortune; (Ksh in iv. 81;) a trial, or an affliction; opposed to حَسَنَةٌ; (Ksh and Bd in iv. 80;) scarcity of herbage, or of the goods, conveniences, and comforts, of life; straitness of circumstances; and unsuccessfulness; thus [likewise] opposed to حَسَنَةٌ in the Qur iv. 80. (Er-Rághib, TA in art. حَسَن.)

أَسْوَأُ; fem. سُوءِي: see the latter word. One says, هِيَ أَسْوَأُ الْقَوْمِ He is the most evil, &c., of the people, or party; syn. أَقْبَحُهُمْ: and هِيَ السُّوءِي She is the most evil, &c. (Mṣb.) And the [common] people say أَسْوَأُ الْأَحْوَالِ, meaning The [worst, or] most scanty, and weakest, of states or conditions. (Mṣb.) — [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (El-Umawee, M, K, TA:) fem. سُوءَاءٌ, (El-Umawee, M, K,) which is thus applied to a woman; (El-Umawee, S, M;) or this is an instance of the measure فَعْلَاءٌ having no [masc. of the measure] أَفْعُلٌ. (M, TA.) See also سُوءَةٌ, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) سَوَاءٌ وَلَوْدٌ خَيْرٌ مِنْ حَسَنَاءَ عَقِيمٍ [An ugly prolific woman is better than a beautiful barren one]. (M, TA.)

سَاءَةٌ an inf. n. of سَاءَ: (S, M, K:) and [also a subst. signifying An evil, as being] a cause of grief or vexation; contr. of مَسْرَةٌ: originally مَسْوَأَةٌ: and therefore the pl. is مَسَاوِيٌ, for مَسَاوِيٌ; (Mṣb;) signifying also vices, faults, defects, or imperfections; (S, Mṣb, K, TA;) and diseases; (S, TA;) and acts of disobedience: (Mṣb:) so in

the saying, بَدَتْ مَسَاوِيَهُ His acts of disobedience, and vices, faults, &c., appeared: (Mṣb:) and horses run, notwithstanding their vices, or faults, &c., (S, Meyd, K,) and diseases; (S, Meyd;) for their generousness impels them to do so: (S, Meyd, K: but omitted in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lh, الْحَمِيسِيُّ has no proper sing., like الْحَمِيسِيُّ: (Meyd, TA:*) accord. to some of the writers on inflection, it is the contr. of الْحَمِيسِيُّ, and an anomalous pl. of السَّوِيَّةُ, being originally with . (TA.)

مَسَاوِيٌ: see the next preceding paragraph.

سَوْبٌ

سَوْبَةٌ A long, or far, journey; like سَبَاةٌ; (K, TA;) of which it is a dial. var.: a short journey is termed سَوْرَةٌ. (TA.)

سَوْبِيَّةٌ A well-known [beverage of the kind called] نَبِيذٌ, prepared from wheat, and much drunk by the people of Egypt, (L, TA,) at their festivals: (TA:) and also prepared from rice: (MF, TA:) [also from the pips of a species of melon, called in Egypt عِبْدَلَاوِيٌّ; (see art. عِبْد; and see also White's "Abdollarphi Hist. Aegypti Compendium," pp. 52-3; or De Sacy's transl., pp. 34-5;) moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:] it is mentioned in a trad. and by several writers. (TA.)

سَوْجٌ

سَوْجٌ نَسِجَةٌ بِالسَّوْجَةِ, said of a weaver, He passed the سَوْجَةَ, i. e. the sprinkling instrument, to and fro over his web [to dress the warps with the preparation termed سَوْجٌ]. (A, TA.)* — [Hence, app., unless the reverse be the case, the inf. n.] سَوْجَانٌ signifies The act of going and coming: (AA, O, K, TA:) asserted by some to be سَوْجَانٌ, [and thus it is in the CK,] but this is a mistake. (TA.) You say, سَاجٌ, aor. يَسْجُوعٌ, inf. n. سَوْجٌ [and سَوْجَانٌ], He, or it, went and came. (TA.) — And سَاجٌ, (IAṣr, O, K,) aor. as above, (IAṣr, O,) inf. n. سَوْجٌ and سَوَاجٌ and سَوْجَانٌ, He went along gently, softly, or in a leisurely manner. (IAṣr, O, K.) IAṣr cites the following [as an ex. of an epithet hence derived]:

غَرَاءٌ لَيْسَتْ بِالسَّوْجِ وَالْجَلْبِجِ

[A female fair in face: she is not the ugly old

roman that goes along gently, or softly, by reason of decrepitude]. (O.)

سَوْجٌ وَنَحْوُهُ (Mṣb) He made a سَوْجٌ, i. e. an enclosure (A, Mṣb) composed of thorns and the like, (Mṣb,) around the grape-vines (A, Mṣb) and the like; as also سَوْجٌ, with ي, agreeably with the word سَوْجٌ [from which it is derived]: (Mṣb:) and سَوْجٌ حَائِطُهُ, inf. n. تَسْوِجٌ, he made an enclosure (K and TA in art. سَوْجٌ) of thorns and the like (TA in that art.) around his garden of palm-trees or vines. (K and TA in the same art.)

سَاجٌ [The teak-tree; tectona grandis; to which the name of سَاجٌ is applied in Pers.; remarkable for its huge size, and enormous leaves: or the Indian, or Oriental, plane-tree: or the Indian plantain-trees: (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] a certain species of trees, (S, A, Mgh, O, Mṣb, K,) of great size, (Mṣb,) growing to a very great size, (Mgh,) that grows only in India, and is conveyed thence to other countries; (Mgh, Mṣb;) so they say: (Mgh:) Z says, (Mṣb,) it is a black, heavy, wood, which is brought from India, (A, Mṣb,) in pieces made of an oblong form, and squared, (A,) and which the wood-fretter can hardly, or not at all, wear, or waste; (A, Mṣb;) and he says that its pl. is سَاجَانٌ: (Mṣb: [but this is said in the A only to be pl. of سَاجٌ meaning "a rounded, wide, طَيْلَسَانٌ:"]) some say that it resembles ebony, but is less black: (Mṣb:) accord. to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صَوْبَرٌ [or pine-tree]; and some say that the صَوْبَرٌ is a species of the سَاجٌ: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem (الدَّيْلَمِيُّ, q. v.), with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth; (O, TA,) the elephants [he says] are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenz; nor does any tree grow so tall, nor any so big: (O:) سَاجَةٌ is the n. un.; and its pl. is سَاجَاتٌ: (Mṣb:) and it signifies a piece of wood of the tree called سَاجٌ, made of an oblong form, and squared, as brought from India; (A,* Mgh, TA;) such as is cut and prepared for a foundation and the like: (Mgh:) one says, فِي أُسَاسِ بِنَائِهِ سَاجَةٌ [In the foundation of his building is a piece of wood of the سَاجٌ cut in an oblong form, and squared]: (A:) a سَاجَةٌ from which a door is cloven, or divided off lengthwise, is called سَاجِيَّةٌ: (TA:) and the term سَاجَةٌ is also applied to the board, or tablet, [of wood of the سَاجٌ,] upon which stand [or rest] the two scales of the balance when one weighs with it. (Ḥam. p. 818.) — Also A [garment of the kind

tion: (M:) or the meaning is, *before ye be married, and become masters of houses, or tents, and be diverted by the marriage-state from [the acquisition of] knowledge, or science.* (Sh, O.) [See also 5.] — سود also signifies *He slew:* (Az, TA:) or [the inf. n.] تسويد signifies the *slaying of سادة* [i. e. chiefs, lords, &c., pl. of سيد]. (K.) — [And accord. to the K, تسويد is also syn. with جراءة *The being bold, daring, brave, or courageous:* but accord. to the O, سود signifies *He voided his excrement, or ordure;* as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.] — سودته (S, M, TA,) or بالسواد, inf. n. تسويد, (Msb,) *I blackened it; made it, or rendered it, اسود* [i. e. black]; (S, M, Msb,*) *I changed its بياض [or whiteness] to سواد [or blackness].* (TA.) — [Hence, سود وجهه lit. *He, or it, blackened his face:* meaning † rendered his face expressive of sorrow, or displeasure; or grieved, or displeased, him: and also, disgraced him: see the contr. بيش: and see also 9. — Hence also سود meaning *He wrote anything in a rough manner, as one writes the first draught, or original copy, of a book or the like; contr. of بيش in this sense also: probably post-classical.*] — And سود الإبل (S, M, O,) inf. n. تسويد, (S, K,) † *He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels.* (Fr, A'Obeyd, S, M, O, K,*) — And سودوا صيفكم † *Feed ye your guest with something to allay the craving of his stomach before the morning-meal.* (الغداء.) (El-Umawee, TA in art. لهج.)

3. † *سأودني فسدتني* (S, A, K,*) &c.) *He vied with me, or contended with me for superiority, in the rank, or quality, or qualities, of a سيد [or chief, lord, &c.], and I overcame, or surpassed, him therein:* (S, A, L, K,*) — and also *He vied with me in blackness, and I surpassed him therein.* (S, L, K,*) — And ساوده, inf. n. سواد, *He met him in the blackness of the night.* (M, L.) — And ساودته (S, A, O,) inf. n. سواد (S, O, K,*) and مسأودة (S,) † *I spoke secretly with him;* (S, A, O, K,*) because you bring near your سواد [or person] to his [when you so speak with another]; or [because] originally meaning *I brought near my سواد, i. e. person, to his:* (S:) or ساوده, inf. n. سواد, signifies *he spoke secretly with him, and so brought near his سواد to his* [the other's]; as also † ساوده, inf. n. سواد. (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, قرب السواد وطول السواد (S, M, O, L, [in my two copies of the S قرب and طول, as though a verb were understood,]) i. e. [The nearness of the pillow, and the long continuance of] secret speaking with another: (Lh, M, L:) or, as some say, السواد here means the

enticing to جماع: or, as others say, الجماع itself [if the question put to her were the last mentioned above]. (M, L.) — ساوده also signifies † *He acted deceitfully, or guilefully, with him:* (K:) or he endeavoured to turn him [to a thing] by blandishment, or by deceitful arts; or to entice him; as shown above. (TA.) — And † *He drove him away; namely, a lion.* (O, K.) — And سادت الإبل التبات † *The camels laboured at the herbage with their lips, and could not master it, because of its shortness* (O, K) and its scantiness. (K.)

4. اسود and أسود *He begat a boy that was a سيد [or chief, lord, &c.]:* (S, O, K:) or they signify, (O, K,) or signify also, (S,) *he begat a black boy:* (S, O, K:) or he had a black child born to him: (M:) and اسودت she brought forth black children. (A.)

5. تسود *He became married:* (K:) or he became married, and master of a house, or tent. (Sh, O.) See 2, second sentence.

8: see 1. — استادوا بنى فلان *They slew the سيد [or chief, lord, &c.] of the sons of such a one:* (AZ, S, M, O, K:) or (so in the K, but in the S and O “and in like manner”) they took him captive: (S, O, K:) or they asked, or demanded, of him a woman in marriage. (IAar, S, M, O, K.) And استاد القوم, and في القوم, and منهن, *He asked, or demanded, in marriage, a سيدة [or woman of rank or quality], among the people:* (M:) or استاد في بنى فلان, and منهن, *he married one of the chief, or noble, women of the sons of such a one.* (IAar, O.) And استاد *He married among سادة [or chiefs, lords, &c.].* (L.)

9. اسود (S, M, Msb, K,) inf. n. اسوداد (S, K,) and اسواد (S, M, K,) inf. n. اسويداد (S, K,) and in poetry it is allowable to say اسواد, to avoid the concurrence of two quiescent letters; imperative [of † the second] اسواد, and the last two letters in this may be incorporated together [so that you may say اسواد]; (S;) said of a thing; (S, Msb;) and سود (S, M, Msb,) said of a man, (S, TA,) and of a thing, (TA,) aor. يسود; (Msb;) and ساد (M,) first pers. سدت, a form used by some; (S;) *It, and he, became اسود* [i. e. black]: (S, M, Msb, K:) and اسواد *it, or he, became intensely so.* (TA.) Nuṣeyb says,

سودت فلما أمك سوادى وتحت

قبض من القوي بيش بنائنه

[*I am black, (for Nuṣeyb was a slave,) and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohestán, the gores of which are white:* by this قبض he means his heart; القوي, or القلب, tropically meaning “the pericardium;” and, by a synecdoche, “the heart itself, with its appertences.”] (S, TA.) — [Hence, اسود وجهه [lit. *His face became black:* meaning] † his face became expressive of grief, or sorrow, or dis-

pleasure, occasioned by fear [&c.]: (Bd in iii. 102:) *he became grieved, sorrowful, or displeased; and confounded, or perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done* (Bd in xvi. 60) [&c. : and often meaning *he became disgraced*]: opposed to ابيض. (Bd in iii. 102.)

11: see 9, in three places.

Q. Q. 4. اسواد: see 9, first sentence.

سود A سفح (M, K, TA) of a mountain, (M, TA,) [app. meaning, in this case, a low tract at the base, or foot, of a mountain,] forming a narrow strip of ground, (M, TA,) rough and black, (M,) or level, abounding with black stones, (K, TA,) which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine: so says Lth: or a piece of ground in which are black rough stones resembling dry human dung: (TA:) or land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine: (Msb:) pl. اسواد: (M, TA:) and سودة signifies a portion thereof; (M, Msb, K, TA;) and the pl. of this is سوادات, and the pl. of سوادات is اسوادات, which occurs in a trad. (TA.)

سود: see سودد.

سيد a contraction of سيد, q. v.

سيد: see art. سيد.

سودة: see سود. — Also † Land in which are palm-trees: opposed to بيضة. (TA in art. بيش.) [See also السواد, voce اسود, near the end.]

سودد a subst. from ساد, inf. n. سيادة; signifying [The rank, station, or condition, or the quality or qualities, of a سيد; i. e. chiefdom, lordship, mastery, &c.; or] glory, honour, dignity, (Msb,) or eminence, exalted or elevated state, or nobility: (M, Msb:) or this word, (S, M, K,) and its vars. سودد and سودد (M, TA) and سودد (M, K,) of the dial. of Teiyi, (M,) and سود (M, K,) are syn. with سيادة (S, M, K) and سيدودة as inf. ns. of ساد [q. v.]. (S, M.)

سوداء fem. of اسود [q. v.]. (Msb.)

سودانية or سوادنة: see سودانية.

سيدانة: see سيد, in art. سيد.

سودانية (M, A, TA,) or سودانية (Mgh, O,) and سودانية (M, O,) or سوادنة, with damm, like the first, (TA,) and سوادنة (A, K) and اسود (K) all signify the same; (TA;) *A certain bird, that eats grapes:* or i. q. عصفور [i. e. the sparrow; or a bird of the passerine kind]: (K:) or a certain small bird, (A, Mgh, O, TA,) having a long tail, (Mgh,) resembling the عصفور, (TA,) sometimes (Mgh) called also العصفور الأسود, (Mgh, O,) of such a size that it may be grasped in the hand, that eats grapes (A, Mgh, O, TA) and dates (A, TA) and locusts. (Mgh, O, TA.)

سواد Blackness; contr. of *بياض*; (M, Mgh); a certain colour, (S, Mgh,) well known. (Mgh.) One says, *لَقِيَهِ فِي سَوَادِ اللَّيْلِ* [He met him in the blackness of night]. (TA.) And *النَّاتِئَةُ تَمْتَحِي فِي سَوَادِ* [The sheep, or goat, walks in blackness, and eats in blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, Mgh.) And *إِذَا فَطَّرَ السَّوَادُ* [When whiteness becomes much, blackness becomes little]; by whiteness meaning milk; and by blackness, dates. (TA.) — *Black clothing.* (Mgh in art. *بيض*. [See its contr. *بياض*].) — [Hence,] *سواد القلب* (S, M, A, K) and *سوادته* (M) and *سوادوه* and *سوداوه* (S, M, A, K) and *سويداوه* (S, M, A, K,) the last a dim., (TA.) *The heart's core; the black, or inner, part of the heart: or a black thing in the heart: or the black clot of blood that is within the heart [resembling a piece of liver (Zj in his "Khalq el-Insan")]: or the heart's blood: i. q. حَبِّته* (S, M, K, TA:) or, as some say, *دمه*. (M, TA.) One says, *اجعلهم في سواد قلبك* (A, TA) and *سويدائه* (A) † [Place them in the inmost part of thy heart; i. e. give them the best, or most intimate, place in thy affections]. (A, TA.) — *سواد البطن* signifies *The liver.* (L, TA.) — *سواد* is also syn. with *شخص* † [as meaning *A person; and also, in a more general sense, a bodily, or corporeal, form or figure or substance*]; (A'Obeyd, S, M, A, Mgh, K;) of a man, and of other things; (Mgh;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. *اسودة* and *اساود* (S, M, A,) the latter a pl. pl. (S, M.) El-Ashah says,

- *تَنَاهَيْتُمُ عَنَّا وَقَدْ كَانَ فِيكُمْ*
- *أَسَاوِدُ صَرْعَى لَمْ يَبُودُوا قَتِيلَهَا*

[*You refrained from retaliating upon us when there were among you prostrate persons the slain whereof had not been pillowed in graves*]: by the *اساود* meaning the *شخص* of the slain. (S.) And it is said in a trad., *إِذَا رَأَى أَحَدُكُمْ سَوَادًا*, *بِلَيْلٍ فَلَا يَكُنْ أَحْبَبَ السَّوَادِينَ فَإِنَّهُ يَخَافُكَ كَمَا يَخَافُهُ* [When any one of you sees a bodily form, or a person, by night, let him not be the more cowardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him]: *سواد* here meaning *شخصًا*. (L.) The saying *سواد* here meaning *شخصًا* is expl. by *أَش* as meaning *My person will not separate itself from thy person*: *سواد*, with the Arabs, meaning *شخص*, and in like manner *قَالَ لِي الشَّرَافِيُّ* [Hence, app.,] *بِيَاضٍ سَوَادَكَ* [as though lit. signifying *Evil said to me, Erect thy person*]; meaning † *be thou patient*: a prov. (TA.) — As its pl. *اساود* means the *شخص* of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the

مِطْرَةٌ and the *إِحَانَة* and the *جَفْنَة*, these being called *أساود الدار*, it is also used as meaning † *Household goods or utensils or furniture and the like, absolutely.* (Har p. 495.) [And in like manner] the sing. is also used as meaning † *The travelling-apparatus and baggage and train (ثَقَل) of a commander: (S:) and † the tents and apparatus and beasts and other things, collectively, of an army.* (TA.) — Also, the sing., † *Property, or cattle, &c.; syn. مَال: (Abou-Malik, TA:) or much thereof; (A'Obeyd, S, K;) as in the saying فَلَا يَنْ لِفُلَانٍ سَوَادٌ* [To such a one belongs much property, &c.]. (A'Obeyd, S.) — Also † *A collection, company, or collective body, of men; (M, A, L;) as in the saying كَثُرَتْ سَوَادُ الْقَوْمِ بِسَوَادِي* † [I increased the number of the collective body of the people, or party, by my person]: (A, TA:) and *سوادات* and *اساود* are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning † *sundry, distinct or separate, sorts of men, or people: (M:) [but] سواد المسلمين means † the collective body of the Muslims: (Mgh, Mgh;) and so السواد الاعظم*, a tropical phrase [in which *المسلمين* is understood]: (A:) or this means † *the great number of the Muslims agreed in obedience to the Imam.* (TA.) † *The commonalty, or generality, of men or people: (S, K:) † the bulk, or main part, of a people: (M, TA:) or † the greater number.* (Mgh.) And † *A great number* (S, Mgh, K) of any kind. (S.) — † *A collection of palm-trees and of trees in general; on account of their greenness and blackness, because greenness nearly resembles blackness.* (M, L.) — And † *The rural district of any province; i. e. the district around the towns or villages, and the رَسَائِقُ [i. e. districts of sown fields with towns or villages], of any province: (M, TA:) or the environs, consisting of towns, or villages, and of cultivated land, (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or of the chief city of a province: (TA:) or the towns, or villages, [but properly with the cultivated lands pertaining to them,] of a province or city: (K:) thus [particularly] of El-Koofeh and El-Basrah: (S, O:) hence, (A,) *سواد العراقي* (A, Mgh, O, Mgh) or [simply] *السواد* (K,) *the district of towns or villages, and cultivated lands, of El-Irak; (O, K;*) or the district between El-Basrah and El-Koofeh, with the towns, or villages, around them; (A;) or extending in length from Hadeeth el-Momzil to 'Abbada, and in breadth from El-'Odheyb to Holwan; (Mgh;) so called because of the خَضْرَة [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Mgh;) for that which is أَخْضَر the Arabs term اسود because it appears to be thus at a distance.* (Mgh.)*

سواد Secret speech with another; as also *سواد*: (M, K, TA:) each a subst. from *ساوده*, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of *ساود*, [and as such it has been mentioned above, (see S,)] and former is the simple subst., the two words being like *مزاج* and *مزاج*: (M:) *أَش* disallowed

the former, but it is authorized by AO and others. (TA.) — Also *A certain disease incident to sheep or goats.* (K.) — And *A certain disease incident to man; (K;) a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills.* (M, TA.) — And *A yellowness in the complexion, and a greenness (خَضْرَة [app. here meaning a blackish hue inclining to greenness]) in the nail, (K, TA,) incident to people from [drinking] salt water.* (TA.)

سويد (S, M, K, &c.,) of the measure *فِعِيل*; [originally *سويد*, for a reason to be mentioned below; the kesreh upon the و, being deemed difficult of pronunciation, is suppressed, and the quiescent و and ي thus coming together, the latter receives the rejected kesreh, and the و is changed into ي and incorporated into the augmentative ي; as in the case of *جويد* with those who hold it to be originally *جويد*]; or, accord. to the Bagrees, it is of the measure *فِعِيل*; [originally *سويد*]; (S;) and also *سويد*; (Mz, 40th نوع section on the class of *هيبن* and *هيبن*;) *A chief, lord, or master: (M, L, Mgh, Mgh: [accord. to the last of which, this is a secondary signification, as will be seen below:] a prince, or king: (Fr, L:) one who is set before, or over, others: a master of a household: (L:) a woman's husband: (Fr, M, Mgh:) a possessor, an owner, or a proprietor: (L, Mgh:) a slave's master, or owner: (Fr, M, Mgh:) a superior in rank or static condition; one possessing pre-eminence or excellence; a man of rank or quality; a personage; a man of distinction: (L:) one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness, who makes a just use of his property, and aids others by himself: (Ish, L:) one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility; (L, Mgh; [accord. to the latter of which, this is the primary signification;]) generous, noble, or high-born: (L:) the most generous, noble, or high-born, of a people: (Mgh:) a liberal, bountiful, or munificent, person: (Fr, L:) clement; forbearing; one who endures injurious treatment from his people: (L:) devout, abstaining from unlawful things, and clement, or forbearing: (Kathdeh, L:) one who is not overcome by his anger: ('Ikrimah, L:) accord. to *أَش*, the Arabs say that it signifies any one who is subdued, or repressed, by his principle of clemency, or forbearance: (L:) and *سائد* signifies the same as *سويد*: or one inferior to a *سويد*: (K:) or, accord. to Fr, one says, *هَذَا سَائِدٌ قَوْمِهِ الْيَوْمَ* [this is the lord, &c., of his people to-day]; but if you announce that he will be their *سويد* after a little while, you say *هُوَ سَائِدٌ قَوْمِهِ عَنَّا* and *سَائِدٌ* and *سائد* (S;) the fem. of *سويد* [and of *سائد*] is with *ة*: (M, L, Mgh:) pl. of *سويد*, (S, Mgh,) or of *سائد*, (M, K,) *سوايد* (S, M, Mgh, K) and *سائدات* (S, K) and [pl. of *سائدة*] *سوادات* (Mgh:) [J says that] *سائدة* is of the measure *فَعْلَة*, [originally *سودة*], because *سويد* is of the measure *فِعِيل*; [as has been before mentioned;] and it is like *سواة* as pl. of *سوى*, the only other instance*

of the kind; this being shown to be the case by the fact that سِيد has also as a pl. سَيَائِد, with ة, [and with the و changed into ي because it is so changed in the sing.,] like as أَفَيْل has أَفَائِل, and like as قَبِيح has قَبَائِح; but the Baḡrees, who hold سِيد to be of the measure قَبِيح, say that it becomes of the measure قَعْلَة in the pl. as though it were سَائِد, like قَائِد, which has قَائِدَة as a pl., and like زَائِد, which has زَائِدَة as a pl.; and they also say that سَيَائِد, with ة, as pl. of سِيد, is contr. to analogy; for by rule it should be without ة. (§.) — [In the present day it is also particularly applied to signify, like شَرِيف, Any descendant of the Prophet.] — One of the poets has used it in relation to the jinn, or genii; saying,

* جِنَّ هَبِيَنَ بِتَيْلٍ * يَنْدَبِنَ سَيْدَهُنَّه

[Genii that were roused from their sleep by night, summoning, or perhaps bewailing and eulogizing, their chief]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weleed [and therefore post-classical]. (M.) — And the wild ass is called † the سِيد of his female. (TA.) — Also, (Ks, §, M, Mgh, Mḡb, K,) and سَيْدٌ (K,) the latter on the authority of Aboo' Alea, (TA,) applied to a he-goat, † Advanced in years: (Ks, §, M, Mgh, Mḡb, K:) or in its third year: (Mgh:) or great, though not advanced in years: (TA:) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.) — And the former also signifies † What is most eminent, exalted, or noble, of any things: and is applied by Zj to the Kur-án, because, he says, it is سِيدُ الْكَلَامِ † [The paragon of speech]. (M.)

سِيد: see the last sentence but one above.

سَوِيْدٌ the abbreviated dim. of أُسُوْدٌ: (§, Mgh, Mḡb:) see the latter. — Also [as a subst., or an epithet in which the quality of a subst. predominates,] Water; (M, Mgh, L:) as also أُسُوْدٌ: (M: [but see الأُسُوْدَانِ, voce أُسُوْدٌ:]) the former is [said to be] used in this sense in negative phrases only: (M, L:) one says, مَا سَقَاهُمْ مِنْ سَوِيْدٍ قَطْرَةٌ He gave them not to drink a drop of water. (M, Mgh, L.) — أُسُوْدٌ means The anus; syn. الإِسْتِ; (K;) [and] so أُسُوْدَاءُ. (M.)

سَوَادَةُ الْقَلْبِ: see سَوَادٌ, near the beginning of the paragraph.

سَوَادِي [or perhaps سَوَادِي, i. e. “belonging to the Sawád of El-Irák,”] i. q. سَهْرِيْزِ (M) A well-known sort of dates, (K voce سَهْرِيْزِ,) found in abundance at El-Baḡrah. (TA ibid.)

سَوَادِيَّة: see سَوَادِيَّةٌ.

سَوَادِيَّةٌ dim. of سَوَادَاءُ, fem. of أُسُوْدٌ, q. v.: (Mgh:) — see also سَوَادٌ, in two places: — and سَوِيْدٌ: — and أُسُوْدٌ, near the end of the paragraph. — Also

A certain bird. (M.) — And Salt tracts (سَبَاح) of [plants of the kind called] نَجِيْل: Kr explains it by نَيْتَةٌ [app. a mistranscription for نَيْتَةٌ a plant]; without describing it. (M.)

سَائِدٌ: see سِيدٌ, in the middle of the paragraph, in three places.

أُسُوْدٌ Greater, and greatest, in respect of estimation, rank, or dignity; syn. أَجَلٌ: (§, K:) and, as some say, more [and most] liberal or bountiful or munificent: or more [and most] clement or forbearing. (TA.) One says, هُوَ أُسُوْدٌ مِنْ فُلَانٍ He is greater &c. (أَجَلٌ) than such a one. (§.) And أُسُوْدٌ مِنَ الْقَوْمِ means The greatest &c. (الأَجَلُ) of the people, or party. (K, TA.) — Also Black; i. e. having سَوَادٌ, (M, Mgh,) which is the contr. of بَيَاضٌ: (M, Mgh:) and † أُسُوْدِيٌّ signifies the same as أُسُوْدٌ: (Ham p. 379:) [or has an intensive signification, like أُحْمَرِيٌّ:] the fem. of أُسُوْدٌ is سُوْدَاءٌ: (Mgh, Mḡb:) the dim. of أُسُوْدٌ is أُسُوْدِيٌّ, (§, Mḡb,) and it is allowable to say أُسُوْدِيٌّ, [as is shown by an ex. voce أُسَكٌ,] meaning [a little black thing; or blackish, or] approaching to black; (§;) and the abbreviated dim. is سُوَيْدٌ: (§, Mgh, Mḡb:) the dim. of سُوْدَاءُ is سُوَيْدَاءٌ: (Mgh:) the pl. of أُسُوْدٌ (M, Mḡb) and of سُوْدَاءُ (Mḡb) is سُودٌ (M, Mḡb) and سُودَانٌ [which latter is especially applied to human beings]. (M.) السُّودَانُ is said in the R to denote [The negroes;] that particular people, or race, who are the most stinking of mankind in the armpits and sweat, and the more so those who are eunuchs. (TA.) [It (i. e. السُّودَانِ) is also

sometimes used for أَرْضُ السُّودَانِ, or بِلَادُ السُّودَانِ, (The land, or the country, of the negroes,) or the like: it is thus used in the TA voce سَمِقْرَةٌ.] And the epithet أُسُوْدٌ is also applied by the Arabs to a thing that is أَخْضَرٌ [i. e. green]; because it appears to be thus at a distance. (Mḡb. [See أَخْضَرٌ: and see دَهْمَاءٌ and حَدِيْقَةٌ دَهْمَاءٌ, voce أُدْهَمٌ.] — [Hence,] سُودَاؤُهُ and أُسُوْدُ الْقَلْبِ: see سَوَادٌ. — [And السُّودَاءُ The black bile; one of the four humours of the body; of which the others are the yellow bile (الضَّرْفَاءُ), the blood (الدَّمُ), and the phlegm (البَلْغَمُ).] — أُسُوْدٌ as opposed to أُحْمَرٌ [and meaning The Arab race, and also, accord. to some, in this case also, the black]: see أُحْمَرٌ, in two places. — As applied to a certain bird: see سُوْدَانِيَّةٌ, in two places. — Also, as a subst., (§) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) † A great serpent, (§, M, K,) in which is blackness: (§, M:) the worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is bitten by it will not escape death: (Sh, TA:) it is pluralized as a subst., (Sh, §, M,) its pl. being أُسُوْدَاتٌ (§, M) and أُسُوْدِيٌّ and أُسُوْدَاتُ: (M:)

were it an epithet [used as such], its pl. would be سُودٌ: it is also called أُسُوْدٌ سَالِحٌ, because it casts off its slough every year: you do not say أُسُوْدٌ سَالِحٌ: (§:) the female is called أُسُوْدَةٌ (§, M,) which is extr.; (M;) and to this the epithet سَالِحَةٌ is not applied. (§.) — الأُسُوْدَانُ means † The serpent and the scorpion; (Sh, Mgh, Mḡb, K;) which are to be killed during prayer: (Sh, Mgh, Mḡb:) so called by the attribution of predominance [to the former]. (Sh, TA.) — And † Dates and water; (El-Aḡmar, Aḡ, §, M, A, Mgh, Mḡb, K;) both together being thus called by a term which properly applies to one only, [accord. to some,] for [they say that] الأُسُوْدُ alone signifies dates, not water, and especially, or mostly, the dates of El-Medeeneh; and in like manner, Aboo-Bekr and 'Omar together are called العُمَرَانِ; and the sun and the moon together, العَمْرَانِ: (TA:) or, as some say, it means water and milk; and is applied by a rájiz to water and the herb called الْفَتَّةُ, of [the grain of] which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سُويْدٌ. — Also † The حَرَّة [or tract strewn with black and crumbling stones] and night: (§, M, L:) so called because of their blackness. (M, L.) A party came as guests to Muzebbid El-Medeneh, and he said to them, “There is nothing for you with us but the أُسُوْدَانِ:” and they replied, “Verily therein is a sufficiency: dates and water:” but he said, “I meant not that: I only meant the حَرَّة and the night.” (§, M.) And as to the saying of 'A'isheh, that she was with the Prophet when they had no food, but only the أُسُوْدَانِ, which is expl. by the lexicologists as meaning dates and water, [and thus by Mḡr in the Mgh, ISd says,] in my opinion she only meant the حَرَّة and night. (M.) — هُوَ أُسُوْدٌ الْكَبِيْدُ [lit. He is black-livered] means † he is an enemy: (A, TA:) and سُوْدُ الْإِكْبَادِ means † enemies. (M, A.) — You say also, جَاءَ فُلَانٌ بِغَنِيْمَةِ سُوْدِ الْبَطْوِيِّنَ, and, in like manner, حَمْرٌ الْكَلْبِيٌّ, both meaning † Such a one brought his sheep, or goats, in a lean, or an emaciated, state. (Aḡ, §, and A in art. حَمْرٌ.) — And † He shot with his lucky arrow, (A, K,) that was smeared with blood, (A,) by means of which he looked for good fortune, (K, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (K, TA) with blood, (TA,) or by its having been much handled. (K, TA.) — And † كَلَمَتُهُ فَمَا رَدَّ عَلَيَّ سُوْدَاءٌ وَلَا بَيَاضًا † I spoke to him, and he did not return to me a bad word nor a good one: (§, L:) or a single word. (A.) — سَوَادَةٌ means † A footstep, or footprint, that is becoming effaced: a recent one is termed حَمْرَةٌ (§). — السُّودَاءُ † Cultivated, or planted, land; opposed to البَيَاضُ [q. v.]. (TA in art. بَيَاضٌ. [See also سَوَادَةٌ.]) — [But سَوَادَةٌ means † A very severe year; more severe than such as is termed حَمْرَةٌ; which is more severe than the سُهْبَاءُ, and still more so than the بَيَاضَةُ: see arts. شَهَبٌ and حَمْرٌ.] — الْحَبَّةُ السُّودَاءُ, said in a

trad. to be a remedy for every disease except death, (TA.) i. q. **الشونيز** [q. v.], (K,) as also **السويداء**, (TA,) [i. e.] this latter signifies **حبة الشونيز**, (M,) or properly **الشينيز**, for thus the Arabs called it accord. to IAqr: or, as some say, i. q. **الحبة الخضراء** [q. v. in art. **حب**], because the Arabs [often] call black **أخضر**, and green **أسود**. (TA.) — It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure **أفعل**: so in the saying, **أسود من حلك** **الغراب** [*Blacker than the blackness, or intense blackness, of the crow, or raven: see حلك*]. (IAk p. 237. [See also its contr. **أبيض**, voce **بياض**; and see Har p. 286.]

أسودة fem. of **أسود**, q. v., used as a subst. (S, M.)

أسود and **سواد**: — **سود**: — **أسودات**: see **سود**: — **أسودی**: see **أسود**, fourth sentence.

أسیدی, rel. n. of **أسید** with the movent **ي** rejected, *Of, or relating to, [a blackish colour, or] a colour approaching to black.* (S.)

أسيد and **أسود**: see **أسود**, fourth sentence.

مَسَاد, *A skin for clarified butter, or for honey.* (TA in this art. [See also art. **مسد**; and see **مَسَاد**, in art. **سَاد**].)

مَسُود One over whom rule, or dominion, is exercised; or of whom another is **سيد** [or chief, lord, master, &c.]. (TA.)

مَسُودَة [act. part. n. of **أسود**, q. v.:] with **ة**, i. e. **مَسُودَة**, *A woman who brings forth black children: the contr. is termed **مبيضة**, (Fr, K in art. **بيض**), or, more commonly, **موضحة**. (O and TA in that art.)*

مَسُودَة **ماء مسودة** *Water that is a cause of [the disease called] **سواد** (M, K, TA) to such as drink it.* (TA.)

مَسُودَة, **ظِلُّ وَجْهِ مَسُودَة**, in the Kur [xvi. 60 and xliii. 16], means + [*His face becomes, or continues, or continues all the day,] expressive of sorrow, or displeasure.* (Mgh. [See the verb, 9.]) And **أيام مسودة** means + [*Days of] evil state or condition, and hardness, or difficulty, of living.* (Har p. 304.) — [*The first draught, or original copy, of a book, or the like: (not called **مسودة**): opposed to **مبيضة**, q. v.: probably post-classical.]*

مَسُودَة **مُضْرَان** *Guts (مُضْرَان) containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten.* (IAqr and K as expl. by MF.)

المسودة *The partisans of the dynasty of the Abbases; [so called because they made their clothes black;] opposed to the **مبيضة**. (S and K in art. **بيض**.)*

مَسُودَة part. n. of **سُود**. (K. [See 1, last signification.])

سور

1. **سَار**, aor. **يَسُور**, (S, M, K,) inf. **سُور**, (S,) or **سور**, (M,) or both, (K,) or **سورة**, (Mgh,) [but this last is an inf. n. of un.,] *He leaped or sprang, (S, M, A, Mgh, K,) إلى to, or towards, him, (S, M, K,) and عليه upon him. (A.) — He leaped, or sprang, [or committed an assault, upon another,] like as he does who behaves in an annoying manner towards his cup-companion in his intoxication.* (TA. [See also 3.]) — [Hence,]

سَار الشراب في رأسه, (S, M, A, K,) inf. n. **سور** and **سور** (M, K) and **سورة**, agreeably with the root, (M,) and **سوار**, (TA,) + [*The wine assaulted, or rushed into, his head*]: (A:) [or] *the wine circulated in his head, and rose into it:* (M, K:) or **سَار الشراب**, inf. n. **سور** and **سورة**, *the wine had an overpowering influence upon the head:* (Msb:) and **سارت فيه حميا الكأس** *the force or overpowering influence, (سورة), [or fumes,] of the cup of wine mounted, or rose, to his head, or into his head.* (TA in art. **حمي**.) — **سار**, aor. as above, + *He was angry.* (Msb.) — **سار**, aor. as above, inf. n. **سور**, also signifies *He (a man) rose, or became elevated.* (M.)

سرت إليه في أعالي السور means *I rose to him [upon the upper, or uppermost, parts of the wall of the city or town &c.].* (TA.) — And one says to a man, **رِسْ رِسْ** [*Rise thou, rise thou, to eminence,]* in enjoining aspiration to the means of acquiring eminence, or nobility: (IAqr, K, TA:) from **سرت الحائط**, meaning *I ascended, or mounted, upon the wall.* (TA.) — See also 5, in two places. — **سور به**: see 2 in art. **سير**.

سُرَّتْ إِلَيْهِ فِي أَعَالِي السُّورِ

2. **تَسَوَّرَ**, inf. n. **تَسْوِير**, *He walled a city or town &c. (See 2 in art. **خفر**.)* — See also 5. — And **سورته**, [inf. n. as above, (see an ex. voce **سورته**)] **سوار** [*I put upon him [or decked him with] the [or] bracelets; or I decked him with bracelets.*] (S.)

3. **مَسَاوَرَة** signifies *The leaping, or springing, of two antagonists, each upon the other, or their assaulting, or assailing, each other, in mutual fight.* (Har p. 329.) — And **ساوره**, (S, M, K,) inf. n. **مَسَاوَرَة** and **سوار**, (M, K,) *He leaped, or sprang, upon him; he assaulted, or assailed, him; syn. وأتته. (S, M, K.) You say, الحية تساور الراكب [The serpent springs upon, or assaults, the rider]. (A.)* And it is said in a trad. of 'Omar, **فَكَدَّتْ أَسَاوَرَهُ فِي الصَّلَاةِ**, meaning *And I was near to leaping upon him, or assaulting him, and fighting him, during prayer.* (TA.) [See also 1.] You say also, **ساورتني الهومر**, [*Anxieties assaulted, or assailed, me.*] (A.) — Also i. q. **أخذ برأيه** [which, as it is mentioned immediately after **سوار** in the last of the senses assigned to that word below, is app. said of speech, or language, meaning + *It had an overpowering influence upon his head.*] (M, K.)

4. **تَسَوَّرَ** signifies *The leaping, or springing, (namely, a wall,) like a thief; (IAqr, S, M, A, K, TA;) as also تسور عليه (M;) and سارة, inf. n. as above: (K;) and he climbed, or ascended, and took, it; as also تسور عليه, and تسورة: (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranscribed:]) he climbed, or ascended, its [or wall]. (Bd in xxxviii. 20.) — And تسور He put on himself [or decked himself with] the سوار [or bracelet; or he decked himself with bracelets]. (S.)*

6. **تَسَاوَرَ** signifies *The leaping, or springing, one with [or upon] another.* (KL. [See also 3.]) — **رفعت لها تساورت لها** means *I raised, or elevated, my person to her, or it, or them; or stretched myself up &c.; like تطاولت.* (TA.)

8. **استار**: see **استري** in art. **سرو**, from which it is formed by transposition.

The wall of a city [or town &c.]: (S, M, A, Msb, K:) [properly] masc.; but Ibn-Jurmooz, in a verse, makes it fem., because it is a part of the مدينة: (M:) pl. **أسوار** (S, M, Msb, K) and **سيوان**. (S, K.) — **And The upper, or uppermost, part of the head; occurring in a trad., as some relate it; or, accord. to others, it is سورة; or شون, which is said by some of the later authors to be the reading commonly known.** (TA.) — See also **سورة**, in three places. — **And see سوار.** — Also **An entertainment of a guest or guests; (K;) a repast to which people are invited: (Abu-l'Abbás, TA:) a Pers. word, honoured by the Prophet; (K;) i. e. by his saying to his companions, as is related in a trad., قوموا فقد صنع جابر سورا [Arise ye, for Jâbir has made an entertainment, or a repast]. Abu-l'Abbás, TA.)** [It is also the name of *A species of fig, called by Forskål (Flora Aegypt. Arab., pp. cxxiv. and 180), ficus sur, (not "mimosa sur," as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.*]

سورة A leap, or spring. (TA.) — + The assault of wine upon the head; or its rush into the head: and in like manner, the assault, or rush, of venom, such as that of the scorpion: (S:) or the force, or strength, of wine &c.; (M, K, Msb, and MF voce **حَد**;) as also **سوار**; (M, K;) and in like manner, of hunger: (Msb:) the overpowering influence of wine upon the head: (Msb:) or **سوار** signifies the creeping of wine in the head: and **سورة** is said to signify the assault, or force, or intoxicating operation, or overpowering influence upon the head, (حميا,) produced by the creeping of wine, in, or through, the drinker: and in like manner, **فرج سوار** means + *a motion of joy like the creeping of wine in the head.* (TA.) — [+ *A paroxysm of fever.* — + *An ebullition, a fierceness, or an impetuosity, of anger; as when] one says إن بغضه لسورة [Verily his anger has an ebullition, a fierceness, or an impetuosity]: (S:) [+ *an outburst, or outbreak, of anger: and] + anger itself: [or + a**

5. **تَسَوَّرَ** *He ascended, or mounted, upon it; (namely, a wall;) as also سارة, inf. n. سور:*

: The man was made ruler of the affairs of the people; (S;) [or of the affairs of his people, accord. as the phrase is given in the A:] or was made king. (K.) Accord. to a relation of a vendor of El-Hatzi-ah, he uses the expression سَوْتٌ [as though meaning Thou hast ruled the affairs of thy ass]; but Fr says that سَوْتٌ is a mistake. (S. [Thus I find it in one copy of the S: but in another copy of the S, I find سَوْتٌ, which is clearly wrong; and in the TA, سَوْتٌ, which Fr can hardly be supposed to have disallowed.] — He made an affair easy to him; syn. رَوَّحَهُ and رَوَّحَهُ. (TA.) You say, سَوَّى فُلَانٌ كَهْ أَمْرًا قَرْصِيَةً [Such a one made an affair easy to him, or, perhaps, commended it to him by making it seem easy, and so he embarked in it, or undertook it]: like as you say, سَوَّى فُلَانٌ كَهْ أَمْرًا قَرْصِيَةً. (AZ, K.) — سَوَّى السُّنَمِ He slit the veins of the women. (TA.) — See also 1, in two places.

4: see 2: — and see 1, in three places.

5: } see 1.
6: }

سَوَسَ: see سَوَسَ. — Also A canker, or corrosion, (قَادِحٌ), in a tooth: (AZ, K.) without . and without tesheed. (AZ.) — And A tooth that has been eaten, or corroded: (L, K, TA:) originally سَوَسَتْ; like سَوَسَتْ and سَوَسَتْ. (K.) — See also سَوَسَ, in two places.

سَوَسَ [The grub, or larva of the phalena tinea and of the carculio; i. e. the moth-worm and the weevil;] the kind of worm that attacks wool (S, A, K) and cloths (TA) and wheat or other food: (S, TA:) and with ة, [a n. un.], i. q. سَوَسَتْ; (Mgh, Mjb) as also سَوَسَتْ; (TA;) i. e., a worm that attacks wool and cloths (Mgh, Mjb) and wheat or other food: (Mgh:) and سَوَسَ, the kind of worm (M, Mjb) called سَوَسٌ, (M,) that eats grain (M, Mjb) and wood: (Mjb:) n. un. with ة: (M, Mjb:) and any eater of a thing is termed سَوَسٌ, whether worm or other thing. (M.) One says, سَوَسَتِ السُّنَمُ سَوَسَ السُّنَمِ + [The persons who compose a household are the grubs of property]: i. e., they consume it by little and little like as سَوَسَ consume grain, which can scarcely be cleared of them when they attack it. (Mjb.) — [The licorice-plant; so called in the present day:] a kind of tree, (AHn, M, K,) or plant, (Mgh,) well known, (Mgh, K,) with which houses are covered above the roofs, (AHn, M, Mgh,) the expressed juice of which is an ingredient in medicine, (AHn, M,) the leaves of which are put into [the beverage called] سَوَسٌ, and make it strong like [the strong drink called] سَوَسٌ, (Mgh,) in the roots of which is sweetness (AHn, M, K) intense in degree, (AHn, M,) and in its branches is bitterness, (AHn, M, K,) and it abounds in the countries of the Arabs: (AHn, M:) or a kind of tree that grows in leaves without twigs: (M:) or a certain herb resembling [the species of trefoil called] سَوَسٌ. (TA.) [The root is vulgarly called, in the present day, عُرْقُ سَوَسِ: and so is a strong infusion prepared from it, which is a very pleasant

drink: and its impregnated juice is called سَوَسٌ. (S, M, A, K:) and origin. (S, A, K.) One says, سَوَسْتُ كَلِمَةً (S, M) Chestiness of speech, or eloquence, is [a quality] of his nature. (S.) And سَوَسْتُ مِنَ السُّنَمِ (Lh, M, A) Generosity is [a quality] of his nature. (A.) And سَوَسْتُ مِنْ فُلَانٍ فُلَانٌ مِثْلِي Such a one is of good origin. (S.)

سَوَسٌ A certain disease in the rump of a horse or similar beast, (M, K, TA,) between the hip and the thigh, occasioning, as its result, weakness of the hind leg: (TA:) or a disease that attacks the beast in its legs. (M.) [See 1, last sentence.]

سَوَسٌ A certain kind of tree: n. un. with ة: (M, K:) AHn says, (M, TA,) on the authority of Abou-Zayd, (TA,) it is of the kind called سَوَسٌ, resembling the مَرَوْحُ, having a pericarp like that of the مَرَوْحُ, (M, TA,) without thorns and without leaves, growing high; and persons shade themselves beneath it; one of the Arabs said that it is the same that is called سَوَسٌ (written with the article السَّوَسِيُّ); and AHn says, I asked him respecting it, and he said that this and the مَرَوْحُ and the مَرَوْحُ all three resemble one another; (M;) and it is one of the best of materials used for producing fire, (Lh, M, K,) not giving a sound without emitting fire, (M,) or because it seldom gives a sound without emitting fire. (Lh, TA.)

سَوَسٌ A certain disease in the necks of horses, rendering them rigid, (ISH, K, TA,) so that they die. (ISH, TA.)

سَوَسٌ (with the article السَّوَسِيُّ): see سَوَسٌ. — And for the same word, and سَوَاوَةٌ and سَوَاوِيَةٌ: see art. سَوَى.

سَوَسٌ [A groom, who has the care and management of a horse or horses or the like;] one who manages, or tends, beasts or horses or the like, and trains them: (TA:) pl. سَوَسَاتٌ and سَوَسَاتٌ. (A.) And سَوَسٌ مَالٌ [A manager, or tender, of camels or cattle or other property]. (K in art. سَوَى, &c.) — [And hence,] : A manager, a conductor, an orderer, or a regulator, of affairs: pl. as above. (M, TA.)

سَوَسٌ A beast having the disease termed سَوَسٌ. (K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to سَوَسٌ.] — Also, [or سَوَسٌ, unless originally an epithet,] A kind of stone upon which is generated the salt called زَهْرَةُ السُّوسِ: the author of the "Minhaj" says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art. سَوَسِ.)

سَوَسٌ and طَعَامٌ سَوَسٌ (TA,) or سَوَسٌ, [which is app. the more correct,] (S,) and سَوَسٌ, (M,) Wheat, or other food, attacked by [the grub called] سَوَسٌ: (M, TA:) and سَوَسٌ مَسْوَسَةٌ wheat so attached. (Mgh.) And أَرْضٌ مَسْوَسَةٌ and سَوَسٌ [Land attacked by such grubs], (M, TA,) in like manner. (TA.) And سَوَسٌ شَجَرَةٌ [or سَوَسَةٌ A tree containing, or attached by, such

grubs]. (TA.) And سَوَسٌ مُبْسِ, (M,) or مُبْسَةٌ, (TA,) A sheep, or goat, abounding with wool [i. e. قَبْلُ: see 1, near the end of the paragraph]. (M, TA.)

سَوَسٌ: see سَوَسٌ, in two places.

سَوَسٌ and سَوَسٌ: see سَوَسٌ, in three places.

سوسن

سَوَسِنٌ, (M, Mjb, K,) like جَوْهَرٌ [in measure], (Mjb, K,) by the vulgar pronounced سَوَسِنٌ, with damma to the first letter, (Mjb, [and thus written in one of my copies of the S, in the other of those copies, and app. in most others, omitted,]) a Per. or foreign word, (أَعْرَابِيٌّ) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Per. سَوَسِنٌ in Hebr. שוּשַׁן,] (S,) [applied in the present day to The lily: and also the iris: and the pancratium: and app. to other similar flowers:] a certain plant, (M, Mjb, K,) of sweet odour, (K,) resembling what are called رِيَّاخِيْنٌ, with broad leaves, but not having an odour that diffuses itself like the رِيَّاخِيْنٌ; (Mjb;) it is well known, and of many kinds, the sweetest of which is the white: (S: [but only, as mentioned above, in one of my two copies thereof:]) there is a wild kind; and the garden-kind is of two sorts, namely, the آزَادُ, which is the white, and the اِبْرِيْمَا, [i. e. the iris, in the CK, erroneously, اِبْرِيْمَا,] which is the اَسْمَانِيَّوْنِي, [i. e. azure-coloured, from the Per. اَسْمَانٌ كُوْنٌ] beneficial as a remedy against the dropsy, an attenuant of thick matters; and the آزَادُ is of a delicate, or subtile, nature, [so I here render لَطِيْفٌ, but it has other meanings,] beneficial as a remedy for cold disorders in the brain, a discutient of the thick kinds of flatus that collect therein; its أُصْلُ [app. here meaning root] is a detergent of the skin, discutient; and its leaves are beneficial as a remedy against the burning of hot water, and against the sting of venomous reptiles or the like, and particularly of the scorpion: the n. un. is with ة. (K.)

سوط

سَوَطٌ, (S, M, K,) inf. n. سَوَطٌ, (S, M, K,) one part with another, (S,) and stirred it about, and beat it; (M;) as also سَوَطَهُ, (M, K,) inf. n. سَوَطٌ: (K:) or سَوَطٌ signifies the putting together two things in a vessel, then beating them with the hand until they become mixed: (Jm, K:) or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M:) you say, سَوَطَ قَدْرَهُ بِالسُّوْطِ [he mixed, and stirred about, and beat, the contents of his cooking-pot with the سُوْطٌ, q. v.]: (TA:) but you say also, سَوَطَ الْهَيْبَةَ, and سَوَطَهَا, he stirred about the [food called] هَيْبَةٌ with a piece of wood, in order that it might become mixed: (TA:) or سَوَطَهُ signifies he mixed it much. (S.) — [Hence,] سَوَطٌ + مِنْ دَمِي and حَبِكَ بِدَمِي [The love of thee is

mixed with my blood]. (TA.) And هُوَ يَسُوطُ الأَمْرَ † *He turns over the affair [in his mind]*. (TA.) And فلَانُ يَسُوطُ الحَرْبَ † *Such a one superintends, manages, or conducts, in person, the war*. (A, TA.) And فَلَانٌ أَمْرُهُ † *Such a one rendered his affairs confused, or disordered, or perplexed*: (TA:) and in like manner, رَأْيُهُ [his opinion]. (M.) And أَمْرُهُ † *He created confusion, or disorder, in his affair, or case*. (K, TA.) — سَاطَهُ, (M,) aor. يَسُوطُ, (S,) inf. n. سَوَاطُ, (M, K,) *He whipped him; struck him with a whip*; (S, M, K;) namely, a beast, and a man. (TA.) — سَاوِطِي فَسَطْتُهُ: see 3.

2: see 1, in six places. — سَوَاطُ الكُرْثِ, (M, K,) inf. n. تَسْوِيطُ, (K,) † *The leeks put forth their spikes* [or seed-stalks: see سَوَاطُ]. (M, K, TA.)

3. أَسَوَطُهُ †, aor. of the latter سَوَاطُ: thus mentioned by Lh, without any addition: app. meaning *He acted roughly with me with his whip, or he contended with me therewith, and I overcame him [with my whip]*: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes. (M.)

8. اسْتَوَطَ, which is extr., [for by rule it should be اسْتَاطَ.] *It (a thing) was, or became, mixed*. (M.) — [Hence,] اِسْتَوَطَ عَلَيْهِ أَمْرُهُ † *His affair, or case, was, or became, confused, or disordered, to him*. (M, K, TA.)

سَوَاطُ [A whip;] a certain thing, (S, M,) namely, plaited skin, (Bd in lxxxix. 12,) [or a lash,] with which one beats, or strikes, (S, M,) well known; (Msb;) i. q. مَقْرَعَةٌ: (K;) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi supra:) pl. [of pauc.] أَسَوَاطُ and [of mult.] سَيَاطُ: (S, M, Msb, K;) the latter originally سَوَاطُ. (TA.) The saying ضَرَبْتُ زَيْدًا بِسَوَاطٍ means ضَرَبْتُ زَيْدًا بِسَوَاطٍ [I struck Zeyd with a whip]: (M, Msb:*) or it is one of those rare instances in which a prefixed n. is suppressed; being originally ضَرَبْتُهُ ضَرْبَةً سَوَاطٍ [I struck him a stroke, or lash, of a whip], meaning ضَرْبَةً بِسَوَاطٍ [a stroke, or lash, with a whip]: (M:) or ضَرْبَةً وَاحِدَةً بِسَوَاطٍ [one stroke, or lash, with a whip]. (Mgh.) One says also, ضَرَبَهُ مَائَةَ سَوَاطٍ [He struck him a hundred strokes, or lashes, of the whip]. (S and K in art. سَحَل.) — In the Kūr [lxxxix. 12], where it is said, فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوَاطَ عَذَابٍ, (S, Msb,) it signifies † *A portion, or share*: (S, K:) or (S, Msb, but in the K, “and”) † *vehemence, or severity*; (S, Msb, K;) as being likened to the paining of a whip; (Msb;) because punishment is sometimes with the سَوَاطُ; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the Kūr means, † [And thy Lord poured upon them a portion, or a share, or vehemence, or severity, of punish-

ment: or it means,] *a mixture, prepared for them, of various punishments*: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is † *a kind of punishment*. (Jel.) [Agreeably with this last explanation, it is said that] the phrase فَمَا يَتَعَايَنُ وَاحِدًا means † *They two are agreed upon one mode*: (A:) or the meaning is † [they two enter, or plunge, into; or venture boldly upon, and do;] *one thing, or affair*; (S, and K; but wanting in one copy of the former; and in the latter, in the place of هِمَا is put مَا;) i. e., *one sort [of thing or affair]*. (S.) — [The measure of a whip, i. e. a whip's length, is an astronomical measure, which seems, from several instances that I have noted, in the work of Kz̄w &c., to be the same as رُمْحٌ is in modern usage; i. e. *four degrees and a half*, by rule; but, like the latter, not precise nor uniform in every instance.] — [The pl.] سَيَاطُ also signifies † *The seed-stalks of leeks*; (TK;) the stalks, of leeks, upon which are the زَمَالِقُ thereof: (M, K:) so called as being likened to the سَيَاطُ with which one strikes. (M.) — And سَوَاطُ signifies also † *A remaining portion* (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which the الغَدِيرُ is erroneously put for الغَدِيرُ,]) extended like the سَوَاطُ [with which one strikes]: (A:) pl. سَيَاطُ. (TA.) — And † *A place where water collects and stagnates*: (K:) pl. أَسَوَاطُ. (TA.) — And † *A road, or track, of little width, between two elevations*: pl. أَسَيَاطُ [or سَيَاطُ?] and أَسَوَاطُ: so in the A: but some say سَوَاطُ, q. v. (TA.) — Also † *A kind of tent, of [goats'] hair*. (Ibn-El-Kelbee, TA voce بَيْتٌ, q. v.) — And سَوَاطُ بَاطِلٌ † *Light entering from an aperture in a wall, in sunshine*; (K, TA;) also termed خَيْطٌ بَاطِلٌ: but as some say, with ش. (TA: and it is mentioned with ش in art. شَوْطُ in the S, and again in the K.)

سَوِيطٌ; fem. with ة: see مَسُوطٌ.

سَوَاطُ The شَرَطِيُّ [or officer of the prefect of police] who has with him the سَوَاطُ [or whip]. (TA.)

مَسُوطٌ Mixed. (TA.) So in a trad. of 'Alee with Fátimih, [in which the former expresses the intimacy of her union with him, as though they two were one person,] مَسُوطٌ لَحْمَهَا بِدَمِي وَلَحْمِي † *Her flesh is blended and mixed with my blood and my flesh*. (TA.) You say also, أَمْوَالُهُمْ مَسُوطَةٌ † *Their possessions are mixed among them*; (AZ, S, K;) i. q. مَسْتُوطَةٌ. (M.)

مَسُوطٌ: see what next follows.

مَسُوطٌ A thing with which one mixes a thing, (S, M, K,) and stirs it about; (M;) i. e., a stick, or the like, used for that purpose; as also مَسُوطٌ. (K.) = A horse that will not put forth his power of running unless by means of the whip; (Ibn-'Abbád and K; and so in a copy of the S, on the authority of AO, but omitted in another

copy;) as though (TA) *keeping it in store*. (S, TA.)

مَسْتُوطٌ; fem. with ة: see مَسُوطٌ.

سوع

1. سَاعَتِ الإِبِلِ, aor. تَسْوَعُ, (S, K,) inf. n. سَوْعٌ, (S,) *The camels were left to themselves*, (S, K,) without a pastor; (K;) as also سَاعَتْ with تَسْوَعُ for its aor. and سَوْعٌ for its inf. n. (Sh.)

3. عَامَلَهُ مَسَاوَعَةً [He bargained with him for work by, or for, the hour,] is from السَّاعَةُ, like سَاعَةُ from اليَوْمِ. (S, K.) [See also the last sentence of the second paragraph of art. سَعَى.] [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] سَاوَعَهُ, inf. n. سَوَاعٌ, *He hired him, or took him as a hireling, for the hour*. (TA.)

4. اسَاعَهُ *He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it*. (K.) Er-Rághib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from السَّاعَةُ. (TA.) You say, اِسَاعَتِ الإِبِلِ *I left the camels to themselves, left them alone, or neglected them*. (S.) And رَبُّ نَاقَةٍ تَسْبِغُ وَتَدَمَا حَتَّى تَأْكُلَهُ السَّبَاعُ [Scarce, or many, a she-camel leaves to itself, or leaves alone, or neglects, her young one [so that the beasts of prey devour it]]. (TA.) [See also 4 in art. سَبِغَ.] — اِسْوَعُ *He (a man, Zj) passed from one hour to another*; [i. e. time to time, or hour to hour]; (Zj, K;) as also اسَاعَ, inf. n. اسَاعَةٌ: (Zj, TA:) or *he remained behind, or held back, or delayed, for a time, or an hour*. (Ibn-'Abbád, K.)

سَاعٌ: see سَاعَةٌ, in two places.

سَوْعٌ and سَوَاعٌ i. q. هَدَّةٌ, as used in the phrase, جَاءَنَا بَعْدَ سَوْعٍ مِنَ اللَّيْلِ [He came to us after a period, or portion, of the night; or after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the passenger, were still; or after a third part of the night]: (S, K:*) or this phrase means *he came to us after a سَاعَةٌ [i. e. a short period, or an hour,] of the night*. (TA.)

سَاعَةٌ [An hour;] one of the divisions of the night and the day; (Lth, K, TA;) both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions; (TA;) [also termed سَاعَةٌ فَلَكِيَّةٌ (an astronomical hour; fifteen دَرَجَاتٌ of time; sixty minutes of time;) because سَاعَةٌ alone is often used in a vague sense, as meaning what is termed سَاعَةٌ زَمَانِيَّةٌ; i. e. a time of night or of day: but used absolutely by the Arabs as meaning a time; a while; a space, or period; an indefinite [short] time; and a little while; (Msb;) a [short or] little portion, or division, [or space, or period,] of the night and of the day: (TA:) and السَّاعَةُ signifies the pre-

سوغ - سوع

sent time: (S, K:) pl. سَاعَاتٌ and سَاعٌ (S, Mṣb, K,) [or the latter is rather a coll. gen. n. of which ساعة is the n. un.,] and سَوَاعٌ. (Mṣb.) It is used unrestricted in the Kūr [vii. 32 and in other places], where it is said, لَا يَسْتَأْخِرُونَ سَاعَةً (Mṣb) They will not remain behind (Bd) for a time, or any while, (Mṣb) or the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.) And so in a trad., where it is said, مَنْ رَاحَ فِي السَّاعَةِ الْأُولَى Who so goeth in the first time; not in the first astronomical ساعة, for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Mṣb.) [سَاعَةٌ signifies, as shown above, For, or during, an hour: and awhile; for a little while; during a short time; as in the phrase,] جَلَسْتُ عِنْدَكَ سَاعَةً I sat with thee, or at thine abode, for a little while, or during a short time. (TA.) [And فِي سَاعَةٍ In a short time: in a moment. And السَّاعَةُ Now: just now: this moment. And سَاعَتُهُ Then; at that time: or in that hour.] And مُدُّ سَاعَةٍ [A little while ago;] in the first time near to us: (K in art. انف:) or this signifies السَّاعَةَ [expl. above]. (Zj, T and M in art. انف.) [And مِنَ سَاعَتِهِ At the moment thereof; instantly. Hence, سُرِّ سَاعَةً An instantaneous poison.] — السَّاعَةُ also signifies † The resurrection; (S, K, TA;) the raising of mankind for the reckoning; also termed السَّاعَةُ الْكُبْرَى (Er-Rághib, B:) or the time thereof: (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one cry. (Zj, Az, TA.) Hence, in the Kūr [liv. 1], اقْتَرَبَتِ السَّاعَةُ † The resurrection [or the time thereof] hath drawn nigh. (Jel, TA.) And [in vii. 186 and lxxix. 42,] السَّاعَةُ † They ask thee concerning the resurrection [or the time thereof]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] عِنْدَهُ عِلْمُ السَّاعَةِ † With Him is the knowledge of the resurrection, (TA,) or of the time thereof. (Bd, Jel.) — Also † The death of one generation; termed, for distinction, السَّاعَةُ الْوَسْطَى as in the saying of Moḥammad, when he saw 'Abd-Allah Ibn-Uneys, إِنَّ يَطْلُبُ غَيْرَ هَذَا الْغَلَامِ لَمُرِّمَاتٍ [They have suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Rághib, B.) — Also † Difficultly, distress, or affliction; and so السَّاعُ. (TA.) — And † Distance, or remoteness. (TA.) — See also سَائِعٌ.

سَاعَةٌ سَوْعًا A severe, grievous, or distressing

[hour or time]; (S, K;) like the phrase لَيْلَةٌ لَيْلًا. (S.)

سَوَاعٌ: see سَوْعٌ. — Also, (S, K, [in the CK erroneously without tenween,]) and سَوَاعٌ, (Kh, K,) A certain idol (S, K) which belonged to the people of Noah, (S,) in whose time it was worshipped; then the deluge buried it, but Iblees exhorted it, and it was worshipped [again]; (K;) so says Lth; (TA;) then it became the property of [the tribe of] Hudheyl, (S, K,) and was at Rúhát, (S,) and pilgrimage was performed to it: (S, K:) or it belonged to [the tribe of] Hemdán: (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that it had the form of a woman: (Ḥar p. 362:) [if so, as a fem. proper name, it would be without tenween: but] it is mentioned in the Kūr [lxxi. 22, and is there with tenween]. (TA.) [See also وَدٌّ.]

سَائِعٌ He is left to himself, left alone, or neglected. (S, * K, * TA.) † سَاعَةٌ [is pl. of سَائِعٌ; and also signifies] In a state of perdition or destruction; perishing; or dying; in a pl. sense; like جَاعَةٌ as signifying جِيَاعٌ (K,) and مُطِيعُونَ as signifying طَاعَةٌ. (TA.)

سَائِعٌ: see the following paragraph.

سَائِعَةٌ A she-camel that leaves her young one so that the beasts of prey devour it: (Sh, K:) or a she-camel that goes away in the place of pasturing: (S:) belonging to this art. and to art. سَمِعٌ, q. v. (K.) You say also, رَجُلٌ مَضِياعٌ مُسَائِعٌ لِلْمَيْمَالِ [A man who is wont to neglect the camels or the like; or to leave them to themselves, or alone; or to lose them]; and accord. to A'Obeyd, مَضِيَعٌ مُسَاعٍ. (S.)

سوغ

سَاغٌ فِي الْحَلْقِي or سَاغٌ, (S, Mgh, Mṣb, K,) (JK, S,) aor. سَوَّغٌ, (S, Mṣb,) inf. n. سَوْغٌ (JK, S, Mgh, Mṣb, K) and سَوَّاعٌ or سَوَّاعٌ, accord. to different copies of the K, (TA,) and سَوَّانٌ (CK, [not in my MS. copy of the K not in the TA,]) and مَسَاغٌ, (MA,) It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to swallow;] was easy of entrance into the fauces; (S, Mgh, Mṣb, K;*) or passed the fauces easily and agreeably. (Bd in xiv. 20.) [See an ex. in a verse cited voce حَمِيمٌ.] — [Hence,] one says, سَعُ فِي الْأَرْضِ مَا وَجَدْتِ مَسَاغًا † Enter thou into the land while thou findest a place of entrance. (TA.) — And سَاغَ فِعْلُ الشَّيْءِ † The doing of the thing was allowable; or passed for lawful. (Mṣb.) And سَاغَ لَهُ مَا فَعَلَ † What he did was allowable to him; or passed for lawful to him. (S, K, TA.) — And سَاغَ النَّهَارُ † The day was, or became, easy. (TA.) — سَاغَتْ بِهِ الْأَرْضُ (K,) inf. n. سَوْغٌ, (TA,) i. q. سَاخَتْ † [The ground, or earth, sank with him; or sank with him and swallowed him up, or enclosed him]. (AA, K,

TA.) — And سَاغَتْ الْأَنَاقَةُ † The she-camel became apart, or alone, syn. شَدَّتْ (K, TA,) or ran, syn. شَدَّتْ (JK, and so in the CK and in my MS. copy of the K,) and went far away. (JK, TA.) — See also 4; in two places.

2. [سَوْغٌ is app., in its primary sense, syn. with أَسَاغَهُ: and hence what here follows.] — You say, سَوَّغَهُ مَا أَصَابَ, (JK, TA,) inf. n. تَسْوِغٌ, (JK,) † He made pleasant, or agreeable, to him what he attained: or, as some say, he left clear to him what he had attained. (TA.) — And سَوَّغَهُ, (inf. n. as above, K,) † He made it allowable, lawful, or free, (S, Mṣb, K,) † له to him. (S.) And سَوَّغَهُ مَالًا † [He made property allowable, &c., to him]: so in the "Mufradát." (TA.) — And سَوَّغَ لَهُ كَذَا † He gave him such a thing. (IDrd, K.) — [See also تَسْوِغَاتٌ, below.]

4. اسَاغَهُ, (JK, Mṣb,) inf. n. اسَاغَةٌ, (JK,) or اسَاغٌ, (Mṣb,) said of God, (JK,) or of a man, (Mṣb,) [He made it easy and agreeable to swallow;] he made it easy of entrance into the fauces; (Mṣb;) [or made it to pass the fauces easily and agreeably;] namely, beverage [&c.: see 1, first sentence]; (JK;) as also سَاغَهُ. (Mṣb.) — [Hence,] اسَاغَ لِي غَضَبِي [Make thou easy to me to swallow the thing that is choking me; or let me swallow it;] meaning † grant thou to me some delay, or respite; or act gently, or in a leisurely manner, towards me, or with me; (S, K;) and do not hurry me. (S.) — And اسَاغْتَهُ, (S, Mgh, Mṣb,) inf. n. as above, (S, Mṣb, TA,) I swallowed it: (Mṣb, and Jel in xiv. 20;) or I received it into my fauces easily (S, Mgh, and Bd in xiv. 20) and agreeably; (Bd ibid. ;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these; (TA;) and سَوَّغْتَهُ and سَوَّغْتُهُ, aor. سَوَّغْتَهُ and سَوَّغْتُهُ, (S, K,) inf. n. سَوْغٌ and سَوَّغٌ, (TA in art. سَوَّغٌ,) signify the same. (S, K.) — اسَاغَ فُلَانٌ فُلَانًا means † Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, تَمْرَأَمَرَهُ بِهِ is erroneously put for تَمْرَأَمَرَهُ بِهِ]) and accomplished the object of his want by means of him: (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, one says, اسَاغَ بِهِ. (Ibn-Buzurj, K.) — اسَاغَ أَخَاهُ He (a man, Lh) was born with his brother: (Lh, K:) or he was born [next, or immediately,] after his brother. (Ibn-'Abbád, K.) [See what next follows.]

سَوَّغْتَهُ (K) and سَوَّغْتَهُ (S, K) and سَوَّغْتُهُ هَذَا mean † This is he who was born next after this, (S, K, TA,) or, as in the "Mufradát," immediately after this; (TA;) and the like is also said of the female: (K:) one says, هِيَ أُخْتُهُ سَوَّغْتُهُ and سَوَّغْتُهُ [She is his sister that was born &c.], (S, TA,) as well as هُوَ أَخُوهُ سَوَّغْتُهُ and سَوَّغْتُهُ [He is his brother that was born &c.]: or سَوَّغَ الرَّجُلُ means he who was born after the man, or near after him, though not his brother: and Fr

heard a man of Benco-Temeem say **سُوغَهُ**, and another of the same tribe say **سُوغْتَهُ**, meaning *he who followed him*: (TA:) [the pl. of **سُوغ** is **أَسُوغ**; and it is said that] **أَسُوغُ الرَّجُلِ** means *those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them*: (TA:) or *those born next after him*: (JK:) and **أَسُوغ** is a dial. var. thereof: but IF says that **هَذَا سُوغٌ هَذَا** means *This is of the cast, mould, form, or fashion, of this*; and that the **س** may be a substitute for **ص**; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, **هَذَا سُوغٌ هَذَا** *this is proportionate to this, or of the proportion of this*. (TA in art. **سِيع**.)

سُوغَةٌ: see the next preceding paragraph in four places.

سَوَاغٌ *A thing whereby one makes to enter easily into his fauces [and to pass down his throat] that which is choking him*. (S, M, K.) One says, **الْمَاءُ سَوَاغٌ الْفُصْبِ** [*Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him*]. (S.)

سَانِعٌ, applied to beverage, or wine, (JK, K, TA,) and food, (TA,) *Descending easily [and agreeably] down the throat*; (JK, M, K, TA, and Bq and Jel in xvi. 68 and Bq in xxxv. 13;) [or *easy and agreeable to swallow*]; *not choking*; (Jel in xvi. 68;) and **سُوغٌ** signifies the same; (IDrd, K, TA;) and so **سِيعٌ**, applied to food [&c.]; (TA;) [and **مُسْتَسَاعٌ**, accord. to Freytag, as from the K, in which I do not find it.]

سِيعٌ: see the next preceding paragraph.

أَسُوغٌ: see **سَانِعٌ**. [Freytag assigns to it also another signification, which belongs not to it, but to **سُوغٌ**.]

تَسْوِيفَاتُ السَّلَاطِينِ is a post-classical term, (O, K,) from **سُوغْتَهُ لَهُ**, inf. n. **تَسْوِيفٌ**, meaning "I made it allowable, lawful, or free, to him:" (O:) and what is meant by [the sing. of **تَسْوِيفَاتُ** i. e.] **تَسْوِيفٌ** is *The permission [of the Sultan] for the taking of that which is one's right, or due, on a particular account, with facilitation thereof to the taker*. (MF.)

مَسَاعٌ [*A place of easy entrance or passage for beverage, or food, into the fauces or throat*. — And hence,] **مَسَاعٌ** [*A place of entrance into a land* [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) — And [hence] one says, **هَذَا لَا أَجِدُ لَهُ مَسَاعًا**; *This, I do not find to it a passage, or an [easy] entrance; or a way, or place, of entrance*. (TA.)

مَسَاعٌ: see **سَانِعٌ**.

سوف

1. **سَوَفَ الشَّيْءِ**, aor. **يَسُوْفُ** (S, M, M, K) and **يَسَافُ**, (M,) inf. n. **سُوْفٌ**; (S, M, K;) and so

سَوَفَهُ; (M, TA;) and **اسْتَأَفَهُ**, (M, M, K, K,*) inf. n. **اسْتِئَافٌ**; (S;) [and, accord. to Freytag, **سُوْفَهُ**; but he has not named his authority; if correct, probably having an intensive signification;] *He smelled the thing*. (S, M, M, K.) A poet says, (M, K,) namely, Ru-beh, (S, M, K.)

إذا الدليل استأف أخلاق الطرق

[*When the guide smells the natures of the roads to know whether he be pursuing the right course or deviating therefrom*]. (S, M, M, K.) — [And hence, *He hunted*. (Freytag, from the Deewán el-Hudhaleeyeen.)] **سُوْفٌ** is also *Syn. with سَبَرٌ*. (IAqr, K.) You say, of a man, **سَافَ عَلَيْهِ**, inf. n. **سُوْفٌ**, *He endured it with patience*. (TK.) — **سَافَ**, (S, M, O, K,) aor. **يَسُوْفُ** (S, O, K) and **يَسَافُ**, (O, K,) inf. n. **سُوْفٌ**, (M,) said of a man, (M,) and of cattle, (**مَالٌ**, M, O, K.) *He; or they, perished, or died*: (S, M, O, K:) or, said of cattle, *they had a murrain occurring among them*. (K.) — [**سَافٌ** expl. by Freytag in this art., as though having for its aor. **يَسُوْفُ**, and meaning *He smote a person with a sword*, is a mistake, caused by a mistranscription (of **سَفْتَهُ** for **سَفْتَهُ**) in art. **سِيفٌ** in some copies of the K.]

2. **سَوَفَهُ**, (S, M, K,) or **سَوَفَ بِهِ**, (M, K,) inf. n. **تَسْوِيفٌ**, (S, M, M, K,) *He said to him time after time سوف أفعل [I will do such a thing]*; (S, M, K, TA;) derived from the particle **سَوَفَ**: (IJ, M:) and hence, (M, K,) *he delayed, or deferred, with him; or put him off with promises; syn. مَطْلَهُ; (S, M, K, TA;) *saying سوف أفعل*; (TA;) or *promising to be faithful to his engagement*; (M, K;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi-Hadeed: (MF, TA:) and **سَوَفَهُ** signifies [the same, as is implied in the M, being *syn. with مَطْلَهُ*]; see an ex. in a verse cited voce **سَوَفٌ**, last sentence. (TA.) [**التَّسْوِيفُ** is [also expl. as] *Syn. with التَّأخِيرُ* [app. as meaning *the postponing, putting off, delaying, or deferring, anything*]. (TA.) [And it is implied in art. **عُظْبٌ** of the TA that it is *Syn. with التَّصْبِيرُ والتَّمْرِينُ*: so that you say, **سَوَفَهُ عَلَيْهِ**, meaning *He inured, or accustomed, him to it; and made him to endure it with patience*: see **سَافَ عَلَيْهِ**, above.] — You say also, **سَوَفْتُهُ أَمْرِي**, meaning *I made him (a man) to have the ordering and deciding of my affair, or case*, (S, K,) *to do what he would*: (S:) and so **سَوَمْتُهُ**. (TA.) — See also 1, first sentence.*

3. **سَافَهُ**: see 1: — and 2: — Also *i. q.* **سَارَهُ** [*He spoke, or discoursed, secretly to him or with him; or acquainted him with a secret*]. (K.) — And **سَافَ الْمَرْأَةَ** *i. q.* **ضَاجَعَهَا** [*He slept with the woman in, or on, one bed*]. (K.)

4. **سَافَ**, (S, M, K,) inf. n. **سِافَةٌ**, (TA,) said of a man, (S, M,) *His cattle perished, or died*: (S, K:) or *he had murrain occurring among his cattle*: so in a verse of Tufeyl, cited voce **اسْتَرْخَى**, in art. **رَخَوٌ**. (M.) [Hence,] one says, **أَسَافَ حَتَّى السُّوَفِ**, (AA, S, Meyd, K,) or **السُّوَفِ**, (As, Meyd,) [*He had murrain among his cattle*

until he did not complain of the murrain:] a prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) — **إِذَا الْوَالِدَانِ إِسَافَ الْوَالِدَانَ** *The two parents lost their child by his death*: in which case, the child is said to be **مَسَافٌ**; and his father, **مَسِيفٌ**; and his mother, **مَسِيفَةٌ**. (Ibn-'Abbád, K.) — **إِسَافَهُ اللَّهُ** *God destroyed him, or took away his life*. (M.) — **إِسَافَ الْخَزَزُ** *i. q.* **خَرَمَهُ** [i. e. *He spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one*]. (M.) And **إِسَافَ الْخَازِرُ** *The sewer of a skin, or hide, perforated, or sewed, in such a manner that the two stitch-holes became rent [into one]*. (A'Obeyd, K.)

8: see 1, first and second sentences.

سَافٌ Any row, or course, (S, M, L, K, TA,) [i. e.] *a single row, or course, (Mgh,) of bricks, (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA "and") of clay, (Mgh, TA,) of a wall, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also مَدْمَاكٌ (TA:) pl. of pauc. **أَسَفٌ** [formed by transposition, like **أَدْرُ** pl. of **دَارٌ**,] (L,) and **سَافَاتٌ**: (Mgh:) Lth explains **سَافَاتٌ** as signifying *what is between the سَافَاتُ of the building*: its **أ** is originally **و**. (TA.) [**سَافَةٌ** mentioned by Freytag as signifying "a single series of stones in a wall," on the authority of the K, I do not find there, nor in any other lexicon.] — Also *A certain bird, that preys*. (M.)*

سَوَفٌ, for which one also says **سَفٌ**, (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and **سَوٌ**, (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and **سِيٌ**, (M, Mughnee, K,) rejecting the final radical and changing the medial into **ي** for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the L **سَاٌ**, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting intensification, (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce **سَ** [q. v.]); i. e., denoting intensification with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (M, K;) it is *syn. with سَ* accord. to some, or *has a larger meaning than this latter* accord. to others. (Mughnee.) You say, **سَوَفُ أَفْعَلُ** [*I will do such a thing*]. (Sb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the **س** in **سَفَعَلٌ** [&c.]. (Sb, S.) [But] it is distinct from **سَ** by its [sometimes] having **ل** prefixed to it; as in [the phrase in the Kur xciii. 5], **وَلَسَوْفَ يُعْطِيكَ**, [*And thy Lord will give thee, and thou wilt be well pleased*]: (Mughnee:) in this phrase, [however,] the **ل** is [considered as] pre-

fixed to the verb, not to the participle: (M:) or the phrase is elliptical, for لَأَنْتَ سَوْفٌ يُعْطِيكَ (Bd.)

And it is distinct from سِي in this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying,

* وَمَا أُدْرِي وَسَوْفٌ إِخَالٌ أُدْرِي *
 * أَقْوَمُ آلِ حِصْنِ أُمِّ نِسَاءِ *

[And I know not, but I shall, I think, know, whether the family of Hishn be a company of men or women]. (Mughnee.)— When you desire to make it a subst., [i. e. to use it as a subst.,] you make it to have tenween [when it is indeterminate]. (IDrd, K.) IDrd cites as an ex.,

* إِنَّ سَوْفًا وَإِنْ لَيْتَا عَنَاءَ *

[Verily سَوْفٌ and verily لَيْتٌ are a nearness]: but one reading is إِنَّ لَوْأ; and another, إِنَّ لَيْتَا وَإِنْ لَوْأ; and there is no such reading as سَوْفًا وَإِنْ لَوْأ. (O, TA.) One says also, فَلَانٌ يَأْتِنَا السُّوفُ [lit. Such a one feeds upon the word سَوْفٌ]; meaning † Such a one lives by means of things hoped for: (S, K, TA.) and in like manner, مَا قُوْتُهُ إِلَّا السُّوفُ [lit. His food is not anything but, or other than, the word سَوْفٌ]. (A, TA.)— In the following verse of Ibn-Muqbil, cited by Sb,

* لَوْ سَأَوْقَتْنَا † بِسَوْفٍ مِنْ تَحِيَّتِيَا *
 * سَوْفُ الْعِيُوفِ لِرَاحِ الرُّكْبِ قَدْ قَبِعَا *

[Had she put us off with a سَوْفٌ as part of her greeting, with the putting off even of such as is affected with dislike, the riders had gone contented], سَوْفٌ is put in the accus. case [for مَسَاوِفَةٌ, i. e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.)

* سِيَفَةٌ: see مَسَاوِفَةٌ, in two places.

سَوَائِفٌ The [cucumber commonly called] قَيْطَانٌ [q. v.]: (M, K, TA.) so says AHn, (M, TA.) on the authority of Et-Toosee. (TA.)— See also what next follows.

سَوَائِفٌ and سَوَائِفٌ; with damm accord. to Aṣ, and so, he says, all the names of diseases, as نُحَازٌ and دُكَاعٌ and قَلَابٌ and خُمَالٌ [&c.]; accord. to AA, not so, but with fet-ḥ, and in like manner said 'Omárah Ibn-'Akeel; (S;) or none relates it with fet-ḥ except AA, and his relation is nought; (IB;) Disease of cattle, and death thereof: (S:) or each signifies death among mankind and cattle: (M:) or the latter, a mortality, or murrain, among camels; or so the former: or the latter, a mortality among mankind and cattle: (K:) and the former, disease of camels; (AHn, M, K;) and so the latter. (K.) One says, سَوَائِفٌ [سَوَائِفٌ] وَقَعَتْ فِي الْمَالِ سَوَائِفٌ [S] Death [or a murrain] happened among the cattle. (S.)

سَوَائِفٌ The nose: because one smells (سُفِّفَ, K, i. e. سُفِّفَ, TA) with it: (K:) so in the Moḥeet. (TA.)— See also مَسَاوِفَةٌ, in two places.

سَوَائِفٌ A child taken from his parents by death: see 4. (Ibn-'Abbád, K.)

مُسَيِّفٌ A man whose cattle have died. (TA.) — And A father having lost his child by death: see 4. (Ibn-'Abbád, K.)

مَسَاوِفَةٌ [properly A place of smelling: — and hence,] † Distance; (S, K, TA;) and مَسَافٌ and † سِيَفَةٌ signify the same in this sense [or in others here following]: (K:) [a space, or tract, or an extent, over which one journeys:] a far-extending tract that one traverses: originally a place of smelling of the guides, in order that they may know whether it be far or near, out of the way or in the right way: (A, TA:) or a [desert, or such as is termed] مَازَاة: (M:) said to be from سَافٌ, meaning “he smelled the thing;” for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it; but otherwise, not: (Mṣb:) or because the guide, when he is in a desert, (S, M, K,) and has lost his way therein, (M,) smells its dust, (S, M, K,) in order that he may know, (S, K,) or and thus knows, (M,) whether he be in the right way, (S, M, K,) or not: (S, K:) then, by reason of frequency of usage of this word [as meaning “a place of smelling of the guides”] it became a term for “distance:” (S, K:) pl. مَسَاوِفٌ (A, TA) and مَسَاوِفَاتٌ. (Mṣb.) One says, كَمْ مَسَافَةٌ هَذِهِ الْأَرْضُ † [How long is the distance, or how much is the extent, of this land?]. (TA.) And بَيْنَهُمْ مَسَافَةٌ بَعِيدَةٌ † [Between them is a far-extending distance or space]. (Mṣb.) And بَيْنَنَا مَسَافَةٌ عِشْرِينَ يَوْمًا † [Between us is the distance, or space, of twenty days]. (TA.)— In the following saying of Dhur-Rummeh, it is doubly tropical:

* وَأَبْعَدُهُمْ مَسَافَةً غَوَرَ عَقْلُ *
 * إِذَا مَا الْأَمْرُ ذُو الشُّبُهَاتِ عَلَا *

†† [And the furthest of them in the extent of the depth of intelligence when the affair, or case, in which are dubiousnesses overcomes and is onerous]. (A, TA.)

مَسْوُوفٌ One who does what he will, [as though he said time after time سَوُوفٌ أَفْعَلُ] whom no one will make to turn back. (K.)— And, with ṣ, A woman who will not comply with the desire of her husband when he calls her to his bed, and strives with him to repel him in respect of that which he desires of her, and says سَوُوفٌ أَفْعَلُ: such is said, in a trad., to be cursed. (TA.)— Also, with ṣ, A well (رَكِيَّةٌ) of which one says, Water will be found (سَوُوفٌ يُوْجَدُ) in it: or of which the water is smelt (يُسَافُ), and disliked, and loathed. (Ibn-'Abbád, Z, K.)— And, without ṣ, Very patient or enduring. (TA.)

مَسْتَأْفٌ A place of smelling, or that is smelt. (O, K.)

مَسْيَافٌ A mother having lost her child by death: see 4. (Ibn-'Abbád, K.)

مَسْيَافَةٌ [app. referring to a she-camel] Verily she is one that has ability for journeying. (M.)

سوق

1. سَاقُ الْبَاشِيَةِ (S, K,) or التَّعْمَرُ (Mgh,) or الدَّابَّةُ (Mṣb,) aor. يُسَوِّقُ (S, Mgh, Mṣb,) inf. n. سَوِّقُ (S, Mgh, Mṣb, K) and سِيَّاقُ (S, [so in both of my copies, but it is said in the JK that this latter is used in relation to death, and such is generally the case,]) or سَحَابُ (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and مَسَاقٌ and مَسَاقٌ (O, K, TA,) He drove the cattle [or the beast]; he urged the cattle [or the beast] to go; (Mgh;) and † اسْتَاقَهَا signifies the same, (S, K,) as also † اسَاقَهَا and † سَوَّقَهَا (TA;) or تَسْوِيقٌ, the inf. n. [of this last], signifies the driving well: (KL:) [and accord. to Freytag, † اسْتَاقَ, followed by an accus., signifies the same as سَاقٌ as expl. above; but for this he names no authority.] Hence, in the Kur [lxxv. 30], إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ (TA) i. e. To thy Lord, and his judgment, on that day, shall be the driving. (Bd, Jel.) And the saying, in a trad., لَا تَقْوَمُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ, [properly rendered The resurrection, or the hour thereof, shall not come to pass until a man come forth from the tribe of Kaḥṭān driving the people with his staff], allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying, سَاقٍ عَلَيَّ فَلَانًا, He urged such a one to intercede for him with me.]— [Hence also,] سَاقَهُ الْقَدْرُ إِلَى مَا قُدِّرَ لَهُ † [Destiny drove him, or impelled him, to that which was destined for him]. (TA.) [And in like manner one says of desire, &c.]— And إِلَى سَاقٍ (TA.) [And hence the saying, سَاقًا بِهَا، or سَاقًا بِهَا مَهْرًا (K,) or سَاقًا بِهَا (S, Mṣb,) inf. n. سَاقًا (TA;) and † اسَاقَهَا (Mṣb, K;) † He sent to the woman her dowry; (K, TA;) or conveyed it, or caused it to be conveyed, to her; (Mṣb;) though consisting of dirhems or deenárs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, مَا سَأَفْتُهَا, meaning † What didst thou give her as her dowry? occurring in a trad.; or, as some related it, مَا سَأَفْتُ مِنْهَا, i. e. What didst thou give for her, or in exchange for her? (TA.) And † سَاقَ إِلَيْهِ الشَّيْءُ † [He made, or caused, the thing to go, pass, or be conveyed or transmitted, to him; he sent to him the thing]. (M and K in art. اتى.) And † سَاقَ إِلَيْهِ خَيْرًا † [He caused good, or good fortune, to betide him]. (TA.) And † سَاقَ لِأَرْضِهِ آبِيًا † [He made a rivulet, or a channel for water, to run to his land]. (M in art. اتى.) — [Hence likewise,] سَاقَتْ الرِّيحُ السَّحَابَ † [The wind drove along the clouds]. (S,* TA.) — [And سَوِّقُ and سِيَّاقُ and سَاقُ الْحَدِيثِ, inf. n. سَاقٌ and مَسَاقٌ, † He carried on the narrative, or discourse.] You say, † فَلَانٌ يَسُوِّقُ الْحَدِيثَ أَحْسَنَ سِيَّاقٍ † [Such a one carries on the narrative, or discourse, in the best manner of doing so]. (Mgh, TA.) And † إِلَيْكَ يَسَاقُ الْحَدِيثُ † [To thee as its object the narrative, or discourse, is carried on]. (TA.) And † كَلَامٌ مَسَاقُهُ إِلَى كَذَا † [Speech whereof the

carrying-on is pointed to such a thing. (TA.) And **سَوَّقَهُ عَلَى سَوْقِهِ** † [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In like manner also one says,] **سَاقَ الْأُمُورَ أَحْسَنَ** † [He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so]. (A in art. حود.) — **سَوَّقَ الْمَعْلُومَ مَسَاقٍ غَيْرِهِ** [from سَاقَ الْحَدِيثِ expl. above] means † *The asking respecting that which one knows in the manner of one's asking respecting that which he knows not: a mode of speech implying hyperbole: as when one says,* **أَوَجِبُكَ هَذَا أَمْ يَدْرُ** [Is this thy face or a full moon?]. (Kull p. 211.) — **سَاقَ** said of a sick man, (K,) and **سَاقَ نَفْسَهُ** [app. thus originally,] (Ks, Mṣb, TA,) and **سَاقَ بِنَفْسِهِ**, (TA,) aor. **يَسُوقُ**, (Ks, Ṣ, O, Mṣb, TA,) inf. n. **يَسَاقٌ**, (Ṣ, O, Mṣb, K,) originally **سَواقٍ**, (TA,) and **سَوَّقَ** (O, K) and **سَوَّقُوهُ**, (TA,) † *He cast forth, or vomited, his soul; (Ks, TA;) he gave up his spirit; or was at the point of death, in the agony of death, or at the point of having his soul drawn forth; (Ṣ, O, Mṣb, TA;) or he began to give up his spirit, or to have his soul drawn forth.* (K.) You say, **رَأَيْتُ فَلَانًا يَسُوقُ** † *I saw such a one giving up his spirit at death.* (Ṣ, O, TA.) And **رَأَيْتُ فَلَانًا بِالسَّوْقِ** [or **فِي السَّيَاقِ**, as in the Mṣb,] † *I saw such a one in the act [or agony] of death; and يَسَاقٌ [having his soul expelled], inf. n. سَوَّقَ: and **لَسَاقٌ** † [Verily his soul is being expelled]. (Ish, TA.) — **سَاقَهُ**, (K,) first pers. **سَقَنْتُهُ**, (Ṣ,) aor. as above, inf. n. **سَوَّقَ**, (TA,) also signifies *He hit, or hurt, his (another man's, Ṣ) سَاقَ [or shank].* (Ṣ, K.)*

2. **سَوَّقَ**, inf. n. **تَسْوِيقٌ**: see 1, first sentence. — **سَوَّقَ فَلَانًا أَمْرَهُ** † *He made such a one to have the ruling, or ordering, of his affair, or case.* (Ibn-'Abbād, K.) — See also 5. — Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) † *It had a سَاقَ [i. e. stem, stock, or trunk].* (K, TA.)

3. **سَاقَهُ** *He vied, or competed, with him, in driving:* (K: [in the CK, for **فِي السَّوْقِ**, is put **فِي السَّوْقِ**]:) or *he vied, or competed, with him to decide which of them twain was the stronger; from the phrase **قَامَتِ الْحَرْبُ عَلَى سَاقِي**. (Ṣ.) [Hence,] one says **بَعِيرٌ يَسَاقُ الصَّيْدَ** † [A camel that vies with the animals of the chase in driving on, or in strength]. (JK, Ibn-'Abbād, O, K, TA.) — **سَاقَةٌ** is also syn. with **مَتَابَعَةٌ** [app. as meaning † *The making to be consecutive, or successive, for it is added, as though driving on one another, or as though one portion were driving on another.* (TA. [See 6, its quasi-pass.].) — [Freytag also assigns to **سَاقَ** the meaning of *He, or it, followed (secutus fui)*, as on the authority of the Ḥamāseh; but without pointing out the page; and it is not in his index of words explained therein.]*

4: see 1, in two places. — **أَسَقْتُهُ إِيلًا** *I made him to drive camels:* (K:) or *I gave to him*

camels, to drive them: (Ṣ, TA:) or † *I made him to possess camels.* (TA.)

5. **تَسَوَّقَ الْقَوْمَ** *The people, or party, [trafficked in the سوق, or market; or] sold and bought:* (Ṣ, TA:) the vulgar say **سَوَّقُوا**. (TA.)

6. **تَسَاوَقَتِ الْإِبِلُ** † *The camels followed one another;* (Az, O, Mṣb, K, TA;) and in like manner one says **تَقَاوَدَتِ**; (O, K, TA;) *as though, by reason of their weakness and leanness, some of them held back from others.* (TA.) And **تَسَاوَقَتِ الْغَنَمُ** † *The sheep, or goats, pressed, one upon another, (K,) or followed one another, (O,) in going along, (O, K,) as though driving on one another.* (O.) [See also 7.] — The lawyers say, **تَسَاوَقَتِ الْخَطْبَتَانِ**, meaning † [The two demands of a woman in marriage] were simultaneous: but [Fei says] I have not found it in the books of lexicology in this sense. (Mṣb.)

7. **انْسَاقتِ الْمَاشِيَةُ** *The cattle went, or went along, being driven; [or as though driven; or drove along;] quasi-pass. of سَاقَهَا. (Ṣ, TA.) And انْسَاقتِ الْإِبِلُ [has the like signification: or means] † *The camels became consecutive.* (TA. [See also 6.]*

8: } see 1, first sentence.
10: }

سَاقٌ *The shank; i. e. the part between the knee and the foot of a human being; (Mṣb;) or the part between the ankle and the knee (K, TA) of a human being; (TA;) the سَاقِ of the human foot: (Ṣ, TA:) and [the part properly corresponding thereto, i. e. the thigh commonly so called, and also the arm, of a beast;] the part above the وِطْطِيفِ of the horse and mule and ass and camel, and the part above the كِرَاعِ of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the shank commonly so called, of the hind leg, and, less properly, of the fore leg, of a beast: and to the bone of any of the parts above mentioned: and sometimes, by synecdoche, to the hind leg, and, less properly, to the fore leg also, of a beast: it generally corresponds to ذِرَاعُ: of a bird, it is the thigh commonly so called: and sometimes the shank commonly so called: and, by synecdoche, the leg:] it is of the fem. gender: (Mṣb, TA:) and for this reason, (TA,) the dim. is **سَوِيقَةٌ**: (Mṣb, TA:) the pl. [of mult.] is **سَوَاقٌ** (Ṣ, Mgh, O, Mṣb, K) and **سَيْقَانٌ** and [of pauc.] **أَسْوَاقٌ**, (Ṣ, O, K,) the و in this last being with ة in order that it may bear the dammeh. (O, K.) A poet says,*

* لِلْقَتَى عَقْلٌ يَعْيشُ بِهِ
* حَيْثُ تَهْدِي سَاقَهُ قَدَمُهُ

meaning *The young man has intelligence whereby he lives when his foot directs aright his shank.* (IAḡr, TA.) And one says of a man when difficulty, or calamity, befalls him, **كَشَفَ عَنِ سَاقِهِ** [lit. *He uncovered his shank; meaning † he prepared himself for difficulty*]: so says IAmb: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the سَاقِ when they mean to express the difficulty of

a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying **يَوْمٌ يَكْشِفُ عَنِ سَاقِي** (Ṣ, K, TA,) in the Kṣur [lxviii. 42], (Ṣ, TA,) [lit. *On a day when a shank shall be uncovered,*] means † *on a day when difficulty, or calamity, shall be disclosed.* (I'Ab, Mujāhid, Ṣ, K, TA.) It is like the saying, **قَامَتِ الْحَرْبُ عَلَى سَاقِي**, (Ṣ, TA,) which means † *The war, or battle, became vehement, (Mṣb in this art. and in art. حَرْب,) so that safety from destruction was difficult of attainment:* (Id. in art. حَرْب:) and **كَشَفَتِ الْحَرْبُ عَنِ سَاقِي**, [as also **كَشُرَتْ عَنْ سَاقِي**,] i. e. † *The war, or battle, became vehement.* (Jel in lxviii. 42.) And in like manner, **وَاتَّقَتِ الْأَسَاقِيُّ بِالسَّاقِي**, (K, TA,) in the Kṣur [lxxv. 29], (TA,) means † *And the affliction of the present state of existence shall be combined with that of the final state:* (K, TA:) or it means *when the [one] leg shall be inwrapped with the other leg by means of the grave-clothes.* (TA.) One says also, **قَامَ الْقَوْمُ عَلَى سَاقِي** † *The people or party, became in a state of toil, and trouble, or distress.* (TA.) And **قَرَعَ لِلْأَمْرِ سَاقَهُ**, [originating from one's striking the shin of his camel in order to make him lie down to be mounted; lit. *He struck his shank for the affair;] meaning † he prepared himself for the thing, or affair; syn. تَشَرَّعَ: (JK:) or he was, or became, light, or active, and he rose, or hastened, to do the thing; or † he applied himself vigorously, or diligently, or with energy, to the thing, or affair; i. q. شَمَّرَتْهُ [q. v.]; (TA;) or **تَجَرَّدَ لَهُ**. (A and TA in art. قَرَعَ [q. v.: see also ظَنَّبُوبُ, in several places].) [It is also said that] **أَوْهَتْ بِسَاقِي** means **كِدْتُ أَفْعَلُ** [i. e. *I nearly, or almost, did what I purposed: but this explanation seems to have been derived only from what here, as in the TA, immediately follows*]: Kurf says, describing the wolf,*

* وَلِكِنِّي رَمَيْتُكَ مِنْ بَعِيدٍ
* فَلَمْ أَفْعَلْ وَقَدْ أَوْهَتْ بِسَاقِي

[i. e., app., *But I shot at thee from afar, and I did not what I purposed, though it (the shot, الرميَّة, I suppose, being meant to be understood,) maimed a shank: which virtually means, though I nearly did what I purposed: the poet, I assume, says **أَوْهَتْ بِسَاقِي** for the sake of the measure and rhyme, for **أَوْهَتْ سَاقًا**: see what is said, in the explanations of the preposition بِ, respecting the phrase **وَأَمْسَحُوا بِرُؤْسِكُمْ**]. (TA.) — By a secondary application, **سَاقٌ** signifies † [*A greave; i. e.] a thing that is worn on the سَاقِ [or shank] of the leg, made of iron or other material.* (Mgh.) — Also † [*The stem, stock, or trunk, i. e.] the part between the أَسْلُ [here meaning root, or foot, (though it is also syn. with سَاقِ in the sense in which the latter is here explained,)] and the place where the branches shoot out; (TA;) or the support; (Mṣb;) or the جَذَعُ; (Ṣ, K;) of a tree, or shrub: (Ṣ, Mṣb, K, TA:) pl. [of mult.] **سَوَاقٌ** (Mṣb, TA) and **سَوَاقٌ** and **سَوَاقٌ** and **سَوَاقٌ****

and [of pauc.] اسوق and اسوق. (TA.) It is related in a trad. of Mo'awiyeh, that a man said, I applied to him to decide in a litigation with the son of my brother, and began to overcome him therein; whereupon he said, Thou art like as Aboo-Duwad says,

* ائى ابيع له حربا تنضب *
* لا يرسل الساق اى ميسكا ساقا *

[Whencesoever, or however, a preparation is made for him, to catch him, he is like a chameleon of a tree of the kind called تنضب, he will not loose the stem thereof unless grasping a stem]: he meant that no plea of his came to nought but he clung to another; likening him to the chameleon, which places itself facing the sun, and ascends half-way up the tree, or shrub, then climbs to the branches when the sun becomes hot, then climbs to a higher branch, and will not loose the former until it grasps the other. (O, TA.)—[Hence, perhaps, as it seems to be indicated in the O,] one says, ولدت فلانة فلانة بنين على ساقى (K, [in the copies of which, however, I find ثلاث put for ثلاثة,]) or على ساق واحد (S,) or واحدة (O,)

i. e. † Such a woman brought forth three sons, one after another, without any girl between them: (S, O, K, TA:) so says ISk: and ولد لفلان ثلاثة وولد لفلان ثلاثة, i. e. † Three children were born to such a one, one after another. (TA.) And بنى القوم بيوتهم على ساق واحد † [The people, or party, built their houses, or constructed their tents, in one row or series]. (TA.)—ساق also signifies † The soul, or self; syn. نفس: hence the saying of 'Alee (in the war of the [schismatics called] شراة), لا بد لي من قتالهم ولو تلبثت ساقى † [There is not for me any way of avoiding combating them, though my soul, or self, should perish by my doing so]. (Abu-l-'Abbás, O, TA.) So too in the saying, قدح في ساقه [as though meaning † He cankered his very soul]: (IAar, TA in art. قدح:) [or] he deceived him, and did that which was displeasing to him: (L in that art.) † he impugned his honour, or reputation; from the action of canker-worms (قوادح) cankering the stem, or trunk, of a shrub, or tree. (A in that art.)—ساقى [is said to signify] The male of the قمارى [or species of collared turtle-doves of which the female is called قمرية (see قمرى)]; (S, Mgh, K;) i. e. the ويسان (S, Mgh:) the former appellation being given to it as imitative of its cry: (As, K:) it has neither fem. nor pl.: (AHát, TA:) or الساق is the pigeon; and الحرور, its young one: (Sh, K:) the poet Ibn-Harmeh uses the phrase كساقى ابن حمر. (O, TA.) [See more in art. حمر.]

ساقى: see ساقى.
سوق [A market, mart, or fair;] a place in which commerce is carried on; (ISd, Mgh, TA;) a place of articles of merchandise: (Mgh, TA:) so called because people drive their commodities thither: (TA:) [in the S unexplained, and in the K only said to be well-known:] of the fem. gender, and masc., (S, Mgh, Mgh, K,*) the former in the

ساقى: see ساقى.

دial. of the people of El-Hijáz, and the latter in that of Temeem, (S and Mgh voce زقات, q. v.,) the former the more chaste, or the making it masc. is a mistake: (Mgh:) pl. أسواق: (TA:) the dim. is سوقة [with ة, confirming the opinion of those who hold سوق to be only fem.]: also signifying merchandise, syn. تجارة; as in the phrase, جاءت سوقة [Merchandise came]. (TA.)—[Hence,] سوقى الحرب † The thickest, or most vehement part (حومة,) of the fight; (S, K, TA;) and so سوقى الحرب † سوقة; i. e. the midst thereof. (TA.)

Sوق Length of the shanks: (S, K:) or beauty thereof: (K:) or it signifies also beauty of the shank. (S.)
ساق † The rear, or hinder part, of an army: (S, Mgh, K, TA:) pl. of ساقى; being those who drive on the army from behind them, and who guard them: (TA:) or as though pl. of ساقى, like as قاذو is of قاذو. (Mgh.) And hence, ساقه † [The rear of the company of pilgrims]. (TA.)

سوقة † A subject, and the subjects, of a king; (K, TA;) so called because driven by him; (TA;) contr. of ملبك; (S, Mgh, Mgh;) whether practising traffic or not: (Mgh:) not meaning of the people of the أسواق [or markets], as the vulgar think; (Mgh;) for such are called سوقيون, sing. سوقى: (Ham p. 534:) it is used alike as sing. and pl. (S, Mgh, Mgh, K) and dual (Mgh, Mgh) and masc. and fem.: (S, K:) but sometimes it has سوق for its pl. (S, K.)—سوقة الطرثوث [in the CK, erroneously, الترتوث] The part of the [plant called] طرثوث that is below the تكعة [or تكعة or تكعة, which is the head from the top to the extent of a finger, or the flower at the head thereof]; (O, K;) sweet and pleasant: so says Ibn-'Abbád: (O:) AHn says [of the طرثوث], it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its سوقة; which is in some inst. long; and in some, short. (TA.)—See also سوقى, last sentence.

سوقى [Of, or relating to, the سوق, or market]. Its pl., سوقيون, means The people of the سوق (Ham p. 534.)—[Hence,] أدير سوقى A skin, or hide, prepared, or dressed; in a good state: or not prepared or dressed: it is ascribed to the vulgar: and there is a difference of opinion respecting it: the second [explanation, or meaning,] is that which is commonly known. (TA.)
سوقى of parched barley (شعير), or of [the species thereof, or similar grain, called] سلت, likewise parched; and it is also of wheat; but is mostly made of barley (شعير); (MF, TA;) what is made of wheat or of barley; (Mgh, TA;) well known: (S, Mgh, K, TA:) [it is generally made into a kind of gruel, or thick ptisan, being moistened with water, or clarified butter, or fat of a sheep's tail, &c.; (see لت;) and is therefore said (in the Mgh in art. حسو and in the KT voce أكل, &c.) to be supped, or sipped, not eaten:

but it is likewise thus called when dry; and in this state is taken in the palm of the hand and conveyed to the mouth, or licked up: (see حافى, and فبح;) it is also made of other grains beside those mentioned above; and of several mealy fruits; of the fruit of the Theban palm; (see خنبي;) and of the carob; (see خرروب;) &c.:] it is also, sometimes, with ص: so says IDrd in the Jm: and he adds, I think it to be of the dial. of Benoo-Temeem: it is peculiar to that of Benul-'Ambar: (O, TA:) the n. un. [meaning a portion, or mess, thereof] is with ة: (AAF, TA in art. جش:) and the pl. is أسوقة. (TA.)—And Wine: (AA, K:) also called الكرم سوقة. (AA, TA.)

Sباقى [an inf. n. of 1 (q. v.) in several senses. —As a subst., properly so termed.] † A dowry, or nuptial gift; (K, TA;) as also سوق [which is likewise originally an inf. n.: see 1]. (TA.) —[Also, as a subst. properly so termed, † The following part of a discourse &c.; opposed to سباق: you say سباق الكلام وسباقه † the preceding and following parts of the discourse; the context, before and after: see, again 1. And † The drift, thread, tenour, or scope, of a discourse &c.]
سوقة dim. of ساقى, q. v.: (Mgh, TA:)—and of سوق, also, q. v. (TA.)
سواق: see ساقى. —Also A seller, and a maker, of سوقى. (Mgh.)
سواق Long in the ساق [or shank]. (AA, K. [See also أسوق.])—And † Having a ساق [or stem]; applied to a plant. (Ibn-Abbád, K.)—And † The طلع [or spadix] of a palm-tree, when it has come forth, and become a span in length. (K.)
ساقى [Driving, or a driver;] the agent of the verb in the phrase ساق المشية: as also سوقى (S, K) in an intensive sense [as meaning Driving much or vehemently, or a vehement driver]: (S, TA:) pl. of the former ساقفة, q. v. (TA.) معها ساقى وساقى, in the KUR [l. 20], is said to mean Having with it a driver to the place of congregation [for judgment] and a witness to testify against it of its works: (TA:) i. e. an angel driving it, and another angel testifying of its works: or an angel performing both of these offices: or a writer of evil deeds and a writer of good deeds: or its own person, or its consociate [devil], and its members, or its works. (Bd.)
ساقى, [originally سوقى,] † Clouds (سحاب), AZ, As, S, K) driven by the wind, (AZ, As, S,) containing no water, (AZ, S, K,) or whether containing water or not. (As.)
ساقفة, [a subst. formed from the epithet ساقى by the affix ة,] originally سوقفة, (TA,) Beasts (دواب) driven by the enemy; (S, K;) like وساقفة: in a verse cited voce جبأ: (S:) or a number of camels, of a tribe, driven away together, or attached by a troop of horsemen and driven away. (Z, TA.)—[Hence,] one says, المرأ ساقفة القدر

† [Man, or the man, is the impelled of destiny]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) — سَوْقَةٌ signifies also *An animal by means of which* [in the O سَوْقًا, for which سَوْقًا is erroneously put in the K,] *the sportsman conceals himself, and then shoots, or casts, at the wild animals: (O, K:) like قَيْدَةٌ (A in art. قود): said by Th to be a she-camel [used for that purpose]: (TA:) [so called because driven towards the objects of the chase: see دَرَبَةٌ:] pl. سَوَائِقُ. (K.) [See also مَسَوِقُ.]*

أَسْوَقُ A man (S, *TA) *long in the shanks: (S, K: [see also سَوَائِقُ:] or thick in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) beautiful in the shank or shanks, (S, K,) applied to a man: and so سَوَقًا applied to a woman: (S:) Lth explains the latter as meaning a woman having plump shanks, with hair. (TA.)*

إِسَاقَةٌ (Lth, O, K, in the CK أساقة.) *The strap of the horse's strirrup. (Lth, O, K.)*

بَعِيرٌ مَسْوُقٌ (JK, O, and TA as from the Tekmileh,) or مَسْوِقٌ, like مُخْبِنٌ, (K, [but this I think to be a mistake,]) means *الذئب يسوق الصيد الذي يسوق الصيد* [i. e. † *A camel that vies with the animals of the chase in driving on, or in strength*]; (JK, O, K;) so says Ibn-'Abbād: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA. [See also سَيْقَةٌ, last signification.]

مَسْوِقَةٌ *A staff, or stick, with which cattle are driven: pl. مَسَاوِقُ: perhaps post-classical.*

مُنْسَاقٌ i. q. تَابِعٌ [app. as meaning † *A follower, or servant; as though driven*]. (Ibn-'Abbād, O, K.) — And † *A relation; syn. قَرِيبٌ. (Ibn-'Abbād, O, K.)* — And عِلْمٌ مَّنْسَاقٌ † *A mountain extending along the surface of the earth. (Ibn-'Abbād, O, K.)**

سوك

1. يَسُوكُ (IDrd, O, Mḡb, K,) aor. سَاكَ الشئ, (IDrd, O, Mḡb,) inf. n. سَوْكٌ, (IDrd, O, Mḡb,) *He rubbed the thing, or rubbed it well. (IDrd, O, Mḡb, K.) — See also 2. = And see 6.*

2. سَوَكَ فَاهُ (S, O, Mḡb,) or سَوَكَ فَاهَهُ (K,) inf. n. تَسْوِيكٌ; (S, O, Mḡb, K;) and سَاكُهُ (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. سَوَاكٌ; (Mḡb; [there said to be an inf. n., as well as a subst. syn. with مَسْوَاكٌ, but without the mention of its verb;]) and تَسْوَكٌ and سَوَاكَ, these two used without the mention of the mouth (S, O, Mḡb, K) or the stick; (K;) [He rubbed and cleaned his teeth with the سَوَاكِ, or مَسْوَاكِ.]

5: see the next preceding paragraph.

6. سَوَاكٌ and سَوَاكٌ [each an inf. n., the verb of the latter, if it have one, being app. † سَاكَ,] *A weak manner of going: or a bad manner of going, resulting from slowness or emaciation:*

Bk. I.

(K, TA:) so says ISk. (TA.) One says, جَاءَتْ الإِبِلُ تَسَاوِكُ, [for تَسَاوِكُ,] i. e. *The camels came inclining from side to side, in consequence of weakness, in their going along.* (S, O.) [Or جَاءَتْ الإِبِلُ تَسَاوَكْتَ. means *The camels had an agitation of their necks in consequence of leanness.* (IF, Mḡb.) In the M it is said that جَاءَتْ الغنم تَسَاوِكُ means *The sheep, or goats, came, not moving their heads, in consequence of weakness.* (TA.)

8: see 2.

سَوَاكٌ and مَسْوَاكٌ signify the same; (S, Mḡb, O, Mḡb, K;) i. e. *A tooth-stick; a piece of stick with which the teeth are rubbed [and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres]; (K,* TA;) [commonly] a piece of stick of the [kind of tree called] أَرَاكٌ: (Mḡb:) accord. to IDrd, derived from سَنَّتُ الشئ meaning "I rubbed, or rubbed well, the thing;" (O, Mḡb;) accord. to IF, from [expl. above]: (Mḡb:) accord. to Lth, (T, TA,) سَوَاكٌ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سَوَاكٌ (S, O, Mḡb, K) and سَوَاكٌ (Az, TA) and سَوَاكٌ (AHn, TA,) and [of pauc.] أَسْوَاكَةٌ; and the pl. of مَسْوَاكٌ is مَسَاوِيكٌ. (TA.) In the saying, in a trad., خَيْرٌ مَسَاوِيكٌ أَسْوَاكٌ, a prefixed n. is [said to be] suppressed [so that the meaning is *The best of the habits, or customs, of the faster is the use of the tooth-stick*: but see 2, where سَوَاكٌ is said, on the authority of the Mḡb, to be also an inf. n.].*

مَسْوَاكٌ: see سَوَاكٌ, in two places.

سول

1. يَسَالُ aor. سَالٌ, (Akh, and S, M, Mḡb, K, all in art. سَأَلَ,) like يَخَافُ, aor. يَخَافُ, (Mḡb and K ibid.) first pers. pret. سَلْتُ, [like خَفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَلْتُ,]) and aor. سَأَلَ, (Sb, M and K in this art.,) imperative سَلْ, (S, Mḡb, K, TA, all in art. سَأَلَ,) dual سَلَا, and pl. سَلُوا, these two being irregular, (Mḡb in that art.,) inf. n. سَوَالٌ, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سَوَالٌ, (M and K ibid.,) mentioned by Th, (M ibid.,) i. q. سَأَلَ [He asked, &c.], (Akh, and S, M, Mḡb, K, all in art. سَأَلَ,) and سَأَلْتُ; a dial. var. of the verb with أ, (Sb, M and K in the present art.,) the medial radical being originally و, (M and K ibid.,) not a substitute for أ, (M ibid.) as is shown by the phrase هَمَا يَسَاوِلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.): it is of the dial. of Hudheyl. (TA in art. سَأَلَ.) [For the pass. (سِيلُ &c.), see سَأَلَ.] A certain elegant scholar says,

• سَأَلْتُ هَدِيْلَ رَسُوْلَ اَللّٰهِ فَاَحْسَنَ •

i. e. [Hudhey] *asked of the Apostle of God as a thing wished for [something beyond measure evil]:* it is not from سَأَلَ, [i. e. it is originally سَوَّلَ, not formed from سَأَلَ by the substitution of ل for أ,] as many of the elegant scholars say. (Er-Rághib, TA.) = سَوَّلَ, (M, K,) [aor. يَسُوَّلُ,] inf. n. سَوَّلٌ, (M,) *He, or it, was, or became, lax, flaccid, or uncompact; or it hung down loosely; was, or became, pendent, or pendulous: (M, K:) [or, said of a man, he was, or became, flaccid, or pendulous, in the belly, or in the part of the belly below the navel; as appears from an explanation of سَوَّلَ and from what here follows:] سَوَّلَ, (S, TA,) in the K, erroneously, سَوَّلَةٌ, (TA,) signifies flaccidity, or uncompactness, or pendulousness, (S, K, TA,) of the belly, (K,) and so تَسَوَّلٌ and تَسَوَّلَةٌ, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (S, TA.)*

2. سَوَّلْتُ لَهٗ نَفْسَهُ أَمْرًا, (S,) or كَذَا, (M, K,) or السَّيِّئِ, (Mḡb,) inf. n. تَسْوِيْلٌ, (TA,) *His soul embellished [or commended] to him (S, M, Mḡb, *K) a thing, or an affair, (S,) or such a thing, (M, K,) or the thing: (Mḡb:) or made it [to appear] easy to him, and a light matter in his eyes; from سَوَّلَ signifying "laxness" or the like: (Bḍ in xii. 18:) the inf. n. signifies the embellishing, a thing, and making it to be loved or approved, in order that one may do it or say it: (TA:) or the soul's embellishing a thing that is eagerly desired, and picturing what is foul thereof as goodly: (Er-Rághib, TA.) and it is said to be from سَوَّلَ signifying "an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world." (TA.) — You say also, سَوَّلْتُ لِيْ كَذَا *Such a thing is imaged in the mind to me; is an object of fancy to me; or seems to me. (L in art. هَد.)* — And سَوَّلْتُ لَهٗ said of the Devil, *He led him into error; or made him to err: (M, K:) or facilitated to him the commission of great sins; from سَوَّلَ meaning as expl. above in this paragraph: or incited him to indulgence in appetences, or lusts; from السَّوَّلُ meaning [by implication] التَّسْوِيْلِيّ: (Bḍ in xlvi. 27:) or [as though meaning] *let down his rope [to him to aid in the accomplishment of his desire]. (Ḥam p. 748.)***

5: see 5 in art. سَأَلَ; = and 1, last sentence, in the present art.

6. هُمَا يَسَاوِلَانِ [They two ask, or beg, each other; i. q. يَسَاوِلَانِ, q. v.]: (M, K:) a phrase mentioned by AZ. (M.)

سَوَّلَةٌ i. q. مَسْأَلَةٌ [as signifying *A petition; or a request; meaning a thing that is, or has been, asked, or begged; see سَوَّلَ*]; (TA;) as also سَوَّلَةٌ; (K, TA;) each, (TA,) a dial. var. of the word with : (K, TA: [but it is also said in the latter that سَوَّلٌ is the original of سَوَّلَ because the readers of the Qur-án read the word with . in chap. xx. verse 36:]) or *an object of desire or wish (أُمْتِيَّة), which one asks: (TA:) or an object*

of want, which the soul eagerly desires: (Er-Rághib, TA:) or an object of a man's desire (أمنية), which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world: but there is a difference between سول and سولة on the one hand and أمنية on the other hand, in that the former relate to what is sought, or demanded, and أمنية relates to what is meditated (فكر); (TA;) [for] this last primarily signifies "a thing that a man meditates (يقدر) in his mind," from فخر signifying قدر; (Bd in ii. 73;) so that the سول seems to be after the أمنية: (TA:) سول may be from سولت له نفسه كذا in the first of the senses assigned to it above, and [from] سول said of the Devil in the last of the senses assigned to it above. (Ham p. 748.) [See also سؤل, below.]

سولة: see 1, last sentence.

سولة: see سول, in three places.

سولة, (M, K,) applied to a man, (M,) One who asks, or begs, much; (K;) i. q. [سولة] and سؤل. (M.)

سؤال an inf. n. of سأل as syn. with سأل: (Sb, Th, M, K:) [and used as a simple subst., like سؤل and سولة, for] IJ mentions أسولة as its pl. (M, TA.)

سويل An equal. (M, K.) So in the saying, أنا سويلك في هذا الأمر [I am thy equal in this affair]. (M.)

أسول Lax, flaccid, or uncompact; or hanging down loosely; or pendent, or pendulous; in the lower part: (M, K:) or a man flaccid, or pendulous, in the part of the belly below the navel: fem. سولاء: and pl. سؤل. (S.) And سحاب أسول Clouds that are uncompact, (S, TA,) their skirts, or fringes, hanging down; and in like manner, سحاب سؤل; sing. سحابة سولاء. (TA.) And دلو سولاء A large bucket. (M, K.)*

سوم

1. سوم, inf. n. of سأم, primarily signifies The going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: and sometimes it is used as meaning the going, or going away; as when it is said of camels [or the like]: and sometimes, as meaning the seeking, or seeking for or after, or seeking to find and take or to get; as when it relates to selling or buying. (Er-Rághib, TA.) — You say, سامت الهاشية (S, Mgh, Mqb, TA) or النعم (M) or المال (K,) aor. نسوم, (S, M, Mqb,) inf. n. سوم, (S, M, Mgh, Mqb,) The cattle pastured (S, M, Mgh, Mqb, K, TA) by themselves (Mqb) where they pleased; and in like manner, الغنم [the sheep or goats]: or went away at random, or roved, pasturing where they pleased. (TA.) — [Hence, سأم, inf. n. as above, He did as he pleased.] You say, خلته

وسومه I left him to do as he pleased. (S, M, K.)* [In the CK, خلته وسومه لها يريدته is put for خلته وسومه لها يريدته; and the like is done in one of my copies of the S. See also 2.] — And سأم, (S,) or سامت الإبل, and الريح, (M, K,) or الريح, (S,) inf. n. as above, (S, M,) He, or it, (S,) or the camels, and the wind, (M, K,) or the winds, (S,) passed, went, or went on or along: (S, M, K:) or سوم signifies the passing, &c., quickly; one says of a she camel, سامت, aor. and inf. n. as above, she passed, &c., quickly; (As, TA;) and hence the saying of Dhu-l-Bijádeyn cited in art. تعرض, voce تعرض: or the passing, &c., quickly, with the desire of making a sound in going along. (TA.) — And سامت الطير على سامت الشيء, (M, K,) aor. and inf. n. as above, (M,) The birds went, [or hovered,] or circled, round about the thing: (M, K:) or, as some say, سوم signifies any going, [or hovering,] or circling, round about. (M.) — [As mentioned in the first sentence of this art.,] سوم is also in selling and buying. (S.) You say, سامت السلعة, (Mgh, Mqb,) aor. and inf. n. as above, (Mqb,) He (the seller) offered the commodity, or article of merchandise, (Mgh, Mqb,) for sale, (Mqb,) and mentioned the price: (Mgh:) and it is also said of the purchaser, like استامبا, (Mgh, Mqb,) meaning he sought to obtain the sale of the commodity, or article of merchandise: and one says also of the seller, and of the purchaser, سامت بالسلعة, meaning he mentioned the price of the commodity [in offering it for sale, and in offering to purchase it]: (Mqb:) and in like manner, سميت فلانا بسلعتي, inf. n. as above, I said to such a one, "Wilt thou take [or purchase] my commodity for such a price?" (TA:) and سامني بسلعته he (the seller, Mqb) mentioned to me the price of his commodity [in offering it for sale]: (Mqb, TA:) [and, agreeably with these explanations,] Kr says that السوم signifies العرض [i. e. the act of offering, &c.]: (M, TA:) or سميت بالسلعة, inf. n. سوم, (M, K) and سوم, with damm; (K, TK; [in the former only said to be syn. with سوم in selling and buying;]) and سوم, (M, K,) inf. n. سوم; (TA;) and غاليت عليها and استميت بها; signify غاليت [which means I offered the commodity for sale, mentioning its price, and was exorbitant in my demand: and also I purchased the commodity for a dear, or an excessive, price: and both these meanings are app. here intended]: (M, K, TA:) and in like manner, استمته السلعة [I offered to him the commodity for sale, &c.]: and I purchased of him the commodity, &c.]: (TA:) or, as some say, (so in the TA, but in the M and K "and,") this last, as also استمته على السلعة, means استمته [i. e. I asked him the price at which the commodity was to be sold]: (M, K, TA:) and سامنيها, (M,) or سومنيها, (TA, [but the former is app. the right,]) means ذكر لي سومها [i. e. he mentioned to me the price at which it was to be sold]: (M, TA:) you say also, استمته عليه when you mention the price of the commodity [i. e. it means I mentioned to him the

price at which I would sell my commodity]: and you say, استامر مني بسلعتي when he is the person who offers to thee the price [i. e. it means he offered to me a price for my commodity; or he sought to obtain from me the sale of my commodity by offering a price for it]: (TA:) and استامر على he contended [by bidding] against me in a sale: (S, P:) or استامر على السلعة, which means استامر على سومي [i. e. he sought to obtain the sale of the commodity in opposition to me, or to my seeking it]. (Mqb. [See also 3.]) Hence, [Mohammad is related to have said,] لا يسوم الرجل على لا يسوم أحدكم على سوم أخيه, (Mgh,) or سوم أخيه, (Mqb,) i. e. [The man, or any one of you,] shall not purchase [in opposition to his brother]: (Mgh, Mqb:) and it may mean shall not sell; the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, "I have the like thereof for less than this price:" so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. لا يستامر, meaning shall not purchase. (Mgh.) And it is said in a trad., نهي عن السوم قبل طلوع الشمس, meaning, accord. to Aboo-Is-hák, أن يسوم [i. e. He (Mohammad) forbade the offering a commodity for sale before the rising of the sun]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean the pasturing of camels; because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, سميتك استامر فيه [He demanded for it a dear price]. (S.) And سامه بعمل [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K in art. عمل. [See also 3.]) — The Arabs also say, عرض على سوم غالة [He offered to me in the manner of offering water to camels taking a second draught]; meaning like the saying of the vulgar, عرض سايرتي: (Ks, TA: [see art. سبر:]) a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عل; and see Freytag's Arab. Prov. ii. 84.]) — And you say, سامه الأمر, (M, K,) aor. as above, (TA,) inf. n. سوم, (M, TA,) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient: (M, K, TA:) or he brought upon him the affair, or event; (Zj, M, K, TA;) as also سومه, (K,) inf. n. سومير: (TA:) or he endeavoured to induce him, or incited him, or made him, to do, or to incur, the affair, or event: (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the Kur [ii. 46 and vii. 137 and xiv. 6], يسومونكم سوء العذاب They bringing upon you evil punish-

ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Kah and Bd in ii. 48:) or endeavouring to induce you to incur it: (Kah ibid.): from سامة حسفا [expl. by what here follows] (Kah and Bd ibid.) You say, حسفت I brought upon him حسفت [i. e. wrong, or wrong treatment, as expl. in the Kah and by Bd ubi supra]: or I endeavoured to induce him to incur it (أردته عليه) (S): [see also حسفت: and حسفت حسفت; expl. in art. حسفت:] and سبر الحسفت He was constrained to incur, or to do, what is termed الحسفت [meaning abasement or ignominy, or that which was difficult]: (TA:) and حسفت I abased him. (Msb.) — سامة, aor. as above, also signifies He kept, or gave, to it, not quitting it. (M,* TA.) — See also 4.

2. سوم الخيل (S, K,) or الإبل (M,) [inf. n. تسوم,] He sent forth (S, M, K) the horses, (S, K,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.]) — [Hence,] حسفته means حسفته وسومه, (AZ, S, M, K,) i. e. [He left him] to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.]) Whence the prov., عبده وسومه A slave, and he has been left to do as he pleases. (TA.) — And حسفته فلاناً في مالي I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, S; and in like manner حسفته في ماله is expl. in the M and K.)

And حسفته أمرى I made him to have the ordering and deciding of my affair, or case, to do what he would; like حسفته أمرى. (TA in art. سوف.) — And حسفته على القوم He urged his horses [حسفته being understood] against the people, or party, and made havoc among them. (S, K.) — And حسفته signifies also The making a horse to sweat well. (KL.) — See also 1, in the last quarter of the paragraph. — And سوم الفرس (M, K,) inf. n. تسوم, (K,) He put a mark upon the horse: (M, K:) he marked the horse with a piece of silk (بحريفة [perhaps a mistranscription for بحريفة] i. e. with an iron such as is used for branding), or with something whereby he should be known. (Lth, TA.) See also 5. [And see 4.]

3. سائمة (MA) بالساعة (S, Mgh) [and في الساعة agreeably with what here follows and with an ex. in art. بكر, inf. n. سوامر (S, Mgh) and مساومة (TA,) [I bargained, or chattered, with him, or] I contended with him in bargaining, or chattering, for the commodity, or article of merchandise, (MA, Mgh,* TA,) and in deciding the price: (TA:) and تساوؤنا (S, Mgh, TA*) في الساعة (TA) [and بالساعة agreeably with what here precedes] We bargained, or chattered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Mgh.) See also 1, in three places.

4. اسم الباشية (S, Mgh, Mgh) or الإبل (M, K,) inf. n. إسامة (Mgh,) He pastured the cattle,

or the camels: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Msb:) and [in like manner] إبلت إبلت I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Qur [xvi. 10], فيه تسيمون (S) Upon which ye pasture your beasts. (Jel.) — [And accord. to Freytag, اسم occurs in the Deewán of Jereer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] — اسم إليه بعصره He cast his eye, or eyes, at him, or it. (K.) — See also سامة.

5. تسوم He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, تسوموا فإن الملاكة تسوموا فان الملاكة قد تسومت تسومت, accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

6: see 3.

8. أرض تستامر فيها الإبل (M,) or تستامر (M,) (TA,) means A land in which the camels pasture by themselves where they please (تسومر فيها) (M:) or a land into which they go away [to pasture]. (TA.) [See also مسامر.] — استامر الساعة &c.: see 1, in ten places.

Death: (IAqr, S, M, Mgh:) and سامة [as its n. un.] a death: (IAqr, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السامر عليكم [Death come upon you, instead of السلام عليكم]; and that he [i. e. Mohámmad] used to reply, عليكم; accord. to the generality of the relaters, وعينكم, but correctly without the و, because the و implies participation: and it is related of 'Aisheh that she used to say to them, عليكم السامر والذامر واللغنة, as mentioned in art. سامر: (TA:) the Jews are also related to have said [to the Muslims], عليكم السامر الدامر meaning الموت الدامر. (TA in art. دومر: see دائر in that art.) — Also A kind of tree, of which are made the masts (أذقال [pl. of ذقل]) of ships: (Kr, M, TA:) accord. to Sh, (TA,) the [tree called] خمزان. (K, TA. [And accord. to some copies of the K, سامة also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, والسامة has been erroneously substituted in the copies above referred to for والسافة, which, by reason of what precedes it, means that سامة also signifies the same as سافة; and if the former reading were right, the context in the K would imply that السامة is also the name of a son of Noah, which is incorrect; the name of that son being only سامر.]) — Also A [hollow, or cavity, in the ground, such as is called] نفرة, in which

water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written تنقع in the CK and in my MS. copy of the K, I read تنقع.] — Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سامة: (M, K:) the former signifies Veins of gold: and the latter, a single vein thereof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to Aq and IAqr: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or rock]: (M, K:) En-Nábighah El-Jaadee, (M,) or Edh-Dhubyanee, (TA,) uses السامر as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Aboo-Sa'eed says that silver is called in Pers. سامر, and in Ar. سامر: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khafeem, (S,)

• لَو أَنَّكَ تَلَقَى حَنظَلًا نَوَقَ بَيْضَنَا
• تَدْرَجُ عَنْ ذِي سَامِهِ الْمُتَقَارِبِ

(S, M,) [i. e. If thou throwest colocynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لَو أَنَّكَ is for لَو أَنَّكَ: and] the * in سامة relates to the ببيض [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S,* M.)

سوم [is originally an inf. n.: see 1, passim: — and is also used as a subst. signifying The price of any commodity, or article of merchandise; like حسفته and حسفته]. You say, سامة سامة, and سامة سامة, referring to a ساعة [or commodity]: see 1, in the former half of the paragraph. And سامة بعيرك حسنة حسنة, and سامة إلهة لقالى السامة (S, M, K) and السامة, meaning سوم [i. e. Verity it is dear in price]. (M, K.) حسفته and حسفته are both substs. from سامر as used in the phrase سامة الرجل يساعته [and the like]; (TA;) syn. with حسفته. (Har p. 435 in explanation of the former.)

سامة [as n. un. of سامر: see the latter, first sentence, and last but one. — Also] حفرة (M, and so in copies of the K,) or حفرة (K) accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (على وبعير): its pl. is سامر [originally سوم]: and you say, إسامة (M, K, TA,) inf. n. إسامة, meaning He dug it [i. e. the إسامة]. (TA.) — Also i. q. سافة [q. v.], (K, accord. to the TA, [as mentioned above, see سامر,]) on the authority of IAqr. (TA.)

سوم: see سوم, in three places. — Also, (S, 186 *

M, K,) and **سَويَة** (M, K) and **سَوي**, also written **سَويَا**, (S, M, K, TA, but omitted in some copies of the K,) and **سَويَا** and **سَويَا**, (S, M, K,) the last mentioned by **As**, (TA,) [and it occurs with tenween by poetic license, being properly like **سَويَا**, a rare form, q. v.,] *A mark, sign, token, or badge, by which a thing is known, (S, M, K,) or by which the good is known from the bad: (TA:)* accord. to **J**, (TA,) the **سَويَة** is a mark, &c., that is put upon a sheep or goat, and such as is used in war or battle; (S, TA;) whence the verb **تَسَوَّى** [q. v.]: (S:) and accord. to **IAar** the **سَويَة** is a mark upon the wool of sheep; and its pl. is **سَويَر**: [see also **سَويَة**, in art. **وسير**]: accord. to **IDrd**, one says, **عَلَيْهِ سَوي** **حَسَنَة**, meaning *Upon him, or it, is a good mark* &c.; and it is from **وَسَمْتُ**, **اَسِير**, being originally **وَسَمِي**; the **و** being transposed, and changed into **ي** because of the kesreh before it: (TA:) this form occurs in the **Kur** [xlviii. 29], where it is said, **سَويَا** **فِي وُجُوهِهِمْ** [Their mark is upon their faces; and in several other places thereof]. (S.)

سَويَة: see **سَوَّى**, in five places: — and see also **سَويَة**, in two places. [For the meanings "pactus" and "pastum missus," assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.]

سَوي, also written **سَويَا**: see **سَويَة**, in two places.

سَويَا: see **سَويَة**.

سَويَا: see **سَويَة**. — [In the present day it is applied to *Natural magic*: from the Pers. **سَويَا**.]

سَويَا: see **سَويَة**. — Also **سَويَا** **سَويَا** (**نُفْرَتَان**) beneath the eye of the horse. (K.) — [And accord. to Freytag, it occurs in the **Deewán el-Hudhaleeyeen** in a sense which he explains by "Malum" (an evil, &c.).]

سَويَا [The offering a commodity for sale, &c.: see 1. — Also *A certain bird*. (K.)]

سَويَا: see art. **سَوي**.

سَويَا [Going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: (see 1, first sentence:)] going away at random, or roving, wherever he will. (TA.) And [particularly], (S,) as also **سَويَا** (**As**, **S**, **M**, **K**) and **سَويَة**, (**As**, **S**, **M**, **Mgh**, **Msb**, **K**,) Cattle, (**مَال**, **S**, **TA**, or **مَاشِيَة**, **Mgh**, **Msb**,) or camels, (**As**, **M**, **K**, **TA**,) and sheep or goats, (**TA**,) pasturing (**S**, **M**, **Mgh**, **Msb**, **K**, **TA**) by themselves (**Msb**) where they please; (TA;) or sent forth to pasture, and not fed with fodder among the family [to whom they belong]; (**As**, **Mgh**, **TA**;) or pasturing in the deserts, left to go and pasture where they will: (TA:) the pl. of **سَويَا** and of **سَويَة** is **سَويَات**: (S:) the pass. part. n. **سَويَا** is not used. (**Msb**.) It is said in a trad., **فِي سَويَة** **الغَنَمِ رَحَاةً** [In the case

of pasturing sheep or goats, there is a poor-rate]. (TA.) And in another trad., **السَّويَة جَبَار**, i. e. *The beast (دَابَّة) that is sent away into its place of pasture, if it hurt a human being, the injury committed by it is a thing for which no mulct is exacted.* (TA.) And it is related in a trad. respecting the emigration to Abyssinia, that the **Nejáshee** sai: to those who had emigrated to his country, **أَمَكُوا فَانْتَرَسُوا بِرُضِي**, i. e. [Tarry ye, and ye will be] secure [in my land]: **IAth** says that thus it is explained: and **سَويَة** is [said to be] an Abyssinian word: it is related also with **fet-h** to the **س**: and some say that **سَويَة** is pl. of **سَويَة** [like as **شَويَة** is said to be of **شَويَة**; i. e., ye shall rove (**تَسَوَّى**) in my country like the sheep, or goats, pasturing where they please (**كَالغَنَمِ السَّويَة**), no one opposing you: (TA:) or, as some relate the trad., it is **شَويَة**. (TA in art. **شَويَة**.)

سَويَة **أَرْض** **مَسَامِر** *A place where cattle pasture by themselves where they please; a place where they rove about, pasturing: like أَرْض مَسَامِر*. — Freytag explains it as meaning *A place of passage: — and A quick passage:* from the **Deewán el-Hudhaleeyeen**.]

سَويَة **أَرْض** **مَسَامِر** *A wide and thick piece of wood at the bottom of the قَاعِدَتَان [or two side-posts] of the door. (K.) — And A staff in the fore part of the [women's camel-vehicle called] هُودَج. (K.)*

سَويَة **الْحَيَلِ المَسُومَة** means *The pastured horses: (S, Msb, TA:)* or the horses sent forth with their riders upon them: (**AZ**, **Az**, **Msb**, **TA**;) or it means, (**TA**;) or means also, (**S**, **Msb**,) the marked horses; (**S**, **Msb**, **TA**;) marked by a colour differing from the rest of the colour; or by branding: (**TA**;) or the horses of goodly make. (**Ham** p. 62, and **TA**. [See the **Kur** iii. 12.])

سَويَة, in the **Kur** [iii. 121], may mean, accord. to **Akh**, either *Marked [by the colours, or the like, of their horses, so as to be distinguished from others], or sent forth; and is thus with **سَويَة** and **ن** [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders. (S.) — And **سَويَة**, (**S**, **M**, **K**,) in the **Kur** [li. 33 and 34], (**S**, **M**,) means [*Stones of baked clay*] having upon them the semblance of seals [impressed in the presence of thy Lord], (**S**, **K**, **Er-Rághib**,) in order that they may be known to be from God: (**Er-Rághib**;) or marked (**Zj**, **M**, **Bd**, **K**, **Jel**) with whiteness and redness, (**Zj**, **M**, **K**,) as is related on the authority of **El-Hasan**, (**Zj**, **M**,) or with a mark whereby it shall be known that they are not of the stones of this world (**M**, **K**) but of the things wherewith God inflicts punishment, (**M**,) or [each] with the name of him upon whom it is to be cast: (**Jel**;) or sent forth: (**Bd**, **TA**;) but **Er-Rághib** says that the first is the proper way of explaining it. (TA.)*

سَويَة, applied to a land (**أَرْض**): see 8.

سُون

5. **سُون**: see 1 in art. **سول**, last sentence.

سوي

1. **سَوي**, **اَسَوي**: see 3, in two places. — [Accord. to **Golius**, **سَوي**, inf. n. **سَوي**, signifies *He intended, or proposed to himself*: this he says as on the authority of the **KL**, in which only the inf. n. is mentioned with the explanation **قصد كردن** and to this, **Freytag** adds the authority of **Meyd**; and also that the verb governs the thing which is its objective complement in the accus. case. In the **S** and other lexicons of good repute, I find the meaning of **قصد** assigned to **سَوي** followed by **إلى**; but in none to **سَوي**.]

2. **سَويَة**, (**S**, **M**, &c.,) inf. n. **تَسَوَّى**, (**K**,) *He made it equal, equable, uniform, even, level, flat, plane or plain; (S, M, MA, Msb, K;) or equal in respect of elevation or of depression; (Er-Rághib, TA;) [and straight, right, direct, or rightly directed; (see its quasi-pass. S;)] and **سَويَة** signifies the same; (M, K;) namely, a place, (**Msb**, **K**,) or a thing, (**S**, **M**, **Er-Rághib**, **TA**,) or an uneven, or a crooked, thing. (**Mgh**.) It is said in a trad., **فَأَمَرَ بِالْخَرْبِ فَسَوَّى** [And he gave orders respecting the ruins, and they were levelled]. (TA in art. **عَرب**.) And in another trad., **سَوَّى** **عَلَى رَقِيَّة**, meaning *We buried Rukéiyeh, and made the earth of the grave even, or level, over her.* (**Mgh**.) [Hence also,] **سَوَّى** **عَلَيْهِ الأَرْض**: see 8. And hence the saying in the **Kur** [iv. 45], **وَلَوْ تَسَوَّى بِهَرَمِ الأَرْض**, (**TA**,) i. e. *That they were buried, and that the ground were made level over them; (S, Bd;) **ب** being here syn. with **عَلَى**: (TA in art. **ب**;) or the meaning is, that they became like the dust of the earth; (**M**, **Jel**;) thus expl. by **Th**; (**M**;) or that they had not been created, and that they and the earth were alike. (**Bd**.) [Hence also,] **بَنَى قَادِرِينَ** **عَلَى أَنْ نَسَوي بَنَانَهُ**, in the same [lxv. 4], is said to mean [Yea: we are able] to make his hand like the foot of the camel, without fingers: or to make his fingers uniform, of one measure or size: (TA:;) or the meaning is, we are able to put together the bones of his fingers [consistently] as they were. (**Bd**, **Jel**.) And **بَنَى** **بَيْنَ** **سَوي**, in the **Kur** [xviii. 95], means **سَوي** [i. e. *Until, when he had made the space between the two sides of the mountains even, or level, by filling it up.*] (TA.) — [Also *He made it uniform, equal, or consimilar, with another thing.*] One says, **سَوَّى** **بِهِ**, (**M**, **K**,) inf. n. as above; (**K**;) and **سَوَّى** **بِهِ**, (**M**, **TA**, **TK**,) and **سَوَّى** **بِهِ**; *I made it uniform, or equal, with it; or like it: (M, K, TA:)* and **سَوَّى** **بِهِ**, *I raised this so as to make it equal in measure, or quantity, or amount, with that.* (TA.) And **سَوَّى** **بَيْنَهُمَا**, (**S**, **M**, **K**,) *I made them uniform, or equal, each with the other; or like each other.* (**M**, **K**, **TA**.) — [And *He made it symmetrical or symmetrically, by, or with, a just adaptation of its component parts; made it congruous or consistent in its several parts, or with congruity or consistency in its several parts: he made it, formed it, or fashioned***

TA.) And **استوى الماء والخشب**, meaning **مع السوية** [i. e. *The water became even, or level, with the pieces of wood*]. (TA.) See also 6, in four places. One says also, **استوى المعوج** [or **المعوج** (as in the MA) i. e. *The crooked, or uneven, became straight, or even*]: (Mgh:) and **استوى من أفواج** [It became even from a state of unevenness]. (§.) **فاستوى على سوقه**, in the Kṛ xlvi. last verse, means *And has stood straight, or erect*, (Bḍ.) or *became strong, and stood straight, or erect*, (Jel.) **upon its stems**. (Bḍ, Jel. [Golius erroneously assigns a similar meaning to **استوى**, a verb which I do not anywhere find.] And **فاستوى** in the same, liii. 6, *And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him*: (Bḍ:) or *became firm, or steady*. (Jel.) **استوى** said of a stick &c. means *It stood up or erect: and was, or became, even, or straight*: hence one says, **استوى إليه كالشبر المرسل**, *He, or it, went towards him, or it, with an undeviating, a direct, or a straight, course, like the arrow shot forth*: and hence, **ثم استوى إلى السماء** is metaphorically said of God, in the Kṛ ii. 27 [and xli. 10]; (Ksh;) meaning *Then He directed himself by his will to the [heaven, or] elevated regions*, (Ksh, Bḍ.) or *upwards*, (Ksh,) or *to the heavenly bodies*; (Bḍ:) syn. **عَمَد**, (Zj, M, K,) and **قَصَدَ** (Zj, S, M, K, and Ksh and Bḍ) **بارادته**; (Ksh, Bḍ;) for when **الاستواء** is trans. by means of **إلى**, it imports the meaning of *the directing of oneself, or, as in this case, of one's design*: (TA;) you say of any one who has finished a work and has directed himself to another, **قد استوى له**, or the meaning here is **صعد**, (Zj, M, K,) or **صعد أمره** [i. e. *his command ascended*]; (M;) and this is what is intended here by **صعد**: (TA:) or **أقبل عليها** [i. e. *He advanced to it, namely, the heaven*]; (Fr, Th, M, K;) like as one says, **كان فلان مقبلًا على فلان ثم استوى على**, and **أقبل على** also, meaning **أقبل** [i. e. *such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling*]: (TA:) or it means **استوى**, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also **استوى** and **ظهر** [as meaning *He had, or gained, the mastery, or victory*]: and hence the saying of El-Akḥṭal, cited by him [in the S,]

within his grasp; agreeably with what here follows]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying **به استوت** **لما استوت على البهائم** means [When his riding-camel ascended with him upon the desert: or stood up with him. straight upon its legs. (Mgh.) And one says, **استوى على ظهر دابته**, or **على الفرس**, (Mḥb,) *He was, or became, firm, or steady, [or he settled himself, or became firmly seated, or sat firmly,] upon the back of his beast, or upon the horse*: (§, Mḥb, TA:) and **استوى جالسًا** [He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly]. (Mḥb.) **استوى** as quasi-pass. of **سواء** also signifies *It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state*. And hence, **استوى الرجل** [i. e. *he attained the utmost limit of [the period termed] his youth*]; (S;) or *attained the utmost limit of his make and of his intellect, by the completion of from twenty-eight to thirty [years]*: (T, TA:) or *attained to forty [years]*. (K.) And **استوى الطعام** *The food became thoroughly cooked*. (Mḥb.) **خط الاستواء** means *The equinoctial line*. **استوى**, [app. a dial. var. of **استوى**]: see **استوى**, in the next paragraph. **سواء**, originally **سوى**; and its dual: see **سواء**, in ten places, all except one in the latter half of the paragraph. — [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, **وقع رأسه**, (Fr, S,) or **سواء رأسه** and **هو في سي رأسه** [in the CK (erroneously) **سي**] and **وقع**, (K,) or **سواء رأسه** (M, K) and **سواء رأسه**, (Ks, M,) i. e. † [He is in, or has lighted upon, or come upon,] what is in the predicament of his head (**حكر رأسه**) [in point of eminence, of wealth, or welfare]: or what covers his head [thereof]: (M, K,) or what equals his head [in eminence] (**يساوى رأسه**), of wealth, or welfare: (T, TA:) or what has equalled his head [in eminence], of wealth, or welfare; i. e. what has accumulated upon him, and filled [or satisfied] him: (M:) or [what equals] the number of the hairs of his head, of wealth, or good; (A'Obeyd, S, K;) as some explain it. (A'Obeyd, S.) See also **سن**, last sentence but one. — [Hence likewise,] **استوى**, (S, M, Mḥb, K,) also pronounced **استوى**, without teshdeed, (Mḥb,

Mughnee, K,) and **استوى** is a dial. var. thereof, (Mḥb,) a compound of **استوى** and **ما**, denoting exception: (§:) one says, **لا يستوى زيد**, i. e. *ممثل زيد* [lit. *There is not the like of Zeyd*; virtually, and generally, meaning *above all Zeyd, or especially Zeyd*]; **ما** being redundant: and **استوى** also; like as one says, **دع ما زيد**, (M, K:) [J says,] with respect to the case of the noun following **ما**, there are two ways: you may make **ما** to be in the place of **الذى**, and mean that an inchoative is to be understood, [namely, **هو** or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, **لا يستوى القوم**, meaning **الذى** **هو أخوك** [i. e. *The people, or party, came to me, and there was not the like of him who is thy brother; or above all, or especially, he who is thy brother*]: (§, TA: [thus in a copy of the S: in other copies of the same, and in the TA, for **استوى**]) but this rendering is invalidated in such a phrase as **ولا يستوى زيد** by the suppression of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying **ما** to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making **ما** redundant, and making **استوى** to govern the noun in that case because the meaning of **استوى** is **ممثل**: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Kays,

ألا رب يومك منهن صالح
ولا سيما يوم بدارة جمل

[Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dārat Juljul, a certain pool, where Imra-el-Kays surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10]: you say also, **أضرب القوم ولا يستوى أخيك**, meaning **ولا** **ممثل** **أخيك** [i. e. *I will beat the people, or party, but there shall not be the like of the beating of thy brother*]: and if you say, **ولا يستوى أخوك**, [and there shall not be the like of him who is thy brother]: in the saying **إن فلانًا كبريم ولا يستوى إن أتته**, accord. to Akh, **ما** is a substitute for the affixed pronoun **هو**, which is suppressed; the meaning being, **ولا مثله إن أتته** [i. e. *Verily such a one is generous, and there is not the like of him if thou come to him sitting*]: (§, TA:) it is said in the Mḥb, [after explaining that **ما** in **استوى** may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that **ما** may be used in the sense of **الذى**, and the noun following put in the nom. case as the enunciative of the inchoative **هو** which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as a specificative; (Mughnee;) in which case we must regard **ما** as a substitute for the affixed pronoun **هو**];

قد استوى بشر على العراق
من غير سيف ودم مبراق

[Bishr has gained the mastery over El-'Irāk without sword and without shed blood]: Er-Rāghib says that when this verb is trans. by means of **على**, it imports the meaning of **الاستيلاء**; as in the saying in the Kṛ [xx. 4] **الرحمن على العرش استوى** [which may be rendered, *The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally*

but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like زَيْدٌ, determinate: (Mughnee:)] also that سَمًا should not be used without لَا preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that لَا is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, لَا سَمِي لَيْسَ فُلَانٌ (Lh, M, K) i. e. *There is not the like of such a one:* (TA:) and لَا سَمَكَ مَا فُلَانٌ (Lh, M, K) i. e. *Such a one is not the like of thee.* (TA.) [In both of these instances, مَا is obviously redundant. Other (similar) usages of سَمِي are mentioned voce سَوَاءٌ, to which reference has been made above.] — سَمِي also signifies *A [desert such as is termed] مَفَازَةٌ*; (S, M, K;) because of the evenness of its routes, and its uniformity. (TA.) [Hence السَّمِي is the name of a particular tract, said in the M to be a certain smooth place in the بَادِيَّةُ.] — See also art. سَمِي.

سَمِيَّة: see سَوَاءٌ, near the end of the paragraph.

سَوِي: see سَوَاءٌ, in seven places: — and see also سَوِي, in two places.

سَوِي: see سَوَاءٌ, in seven places. — Also, and likewise سَوِي, (Akh, S, Msh, Mughnee, K,) and سَوَاءٌ, (Akh, S, M, Mughnee, K,) and سَوِيَّة, (Mughnee,) i. q. مَكَانٌ, (Mughnee,) or غَيْرٌ, (Akh, S, M, Msh, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like غَيْرٌ; accord. to Ez-Zejjajee and Ibn-Málik, used in the same sense and manner as غَيْرٌ; but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says, عِنْدِي رَجُلٌ سَوِي زَيْدٌ, meaning *I have with me a man instead of Zeyd and in the place of Zeyd*: (Ham p. 570, and TA:*) [but] one says [also], سَوَاؤُكَ and سَوَاؤُكَ and مَرَزْتُ بِرَجُلٍ سَوَاؤُكَ, meaning *I passed by a man other than thee*: (S:) and جَاءَنِي سَوَاؤُكَ [and سَوَاؤُكَ &c. I saw other than thee], using it as an agent; and رَأَيْتُ سَوَاؤُكَ [and سَوَاؤُكَ &c. I saw other than thee], using it as an objective complement: and مَا جَاءَنِي أَحَدٌ سَوَاؤُكَ [and سَوَاؤُكَ &c. None except thou came to me]: and مَا جَاءَنِي سَوَاؤُكَ [and سَوَاؤُكَ &c. None other than thou came to me]: (Mughnee:) and قَصَدْتُ الْقَوْمَ سَوِي, meaning *I betook myself to, or towards, the people, or party, others than Zeyd, which is virtually the same as except Zeyd*: (Mshb:) and تَنْنُ فَعَلْتُ ذَاكَ وَأَنَا سَوَاؤُكَ لِأَتِيَّتِكَ مِنِّي, meaning *[If thou do that] when I am in a land other than thy land, [what thou dislikest, or hatest, shall assuredly come to thee from me.]* (Ibn-Buzurj, TA.) — The Arabs also said, عَقَلُكَ سَوَاؤُكَ, meaning *Thine intellect has departed from*

thee. (IAsr, M.) — The strangest of the meanings of سَوِي, in this sense with the short alif and with kesr, is قَصْدٌ. (Mughnee.) سَوِي الشَّيْءِ means قَصْدُهُ [i. e. *The tendency, or direction, of the thing*]. (M.) And one says, قَصَدْتُ سَوِي فُلَانٌ, meaning *I tended, or betook myself, in the direction of, or towards, such a one*. (S, K:*) [In the CK, and in my MS. copy of the K, سَوَاءٌ is erroneously put for سَوِي.] And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khatem, TA.)

وَلَا صَرَفْتُ سَوِي حَدِيْفَةً مِدْحَتِي

[And I will surely turn towards Hodheyyfeh my eulogy]. (S, Mughnee.)

سَوَاءٌ [in some copies of the K erroneously written without ء in its primary acceptation is an inf. n., [but without a proper verb, used as a simple subst.,] meaning *Equality, equability, uniformity, or evenness*; syn. اِسْتَوَاءٌ; (Mughnee;) as also سَوِيَّة: (M, K:*) or [rather] it is a subst., (S, and Ksh and Bḍ in ii. 5,) meaning اِسْتَوَاءٌ, (Ksh and Bḍ ibid.,) from اِسْتَوَى in the sense of اِعْتَدَلَ; (S:*) and signifies [as above: and] *equity, justice, or rectitude*; syn. عَدْلٌ; (S, M, K:*) as also سَوِيَّة: (M;) and سَوِي and سَوِي, as well as سَوَاءٌ, accord. to Fr, are syn. with نَصْفٌ; and accord. to him, (TA,) and to Akh, (S, TA,) syn. with عَدْلٌ; (S, K, TA:*) [but app., only syn. with عَدْلٌ and نَصْفٌ not as a subst. but as an epithet, like وَسَطٌ thus used, as will be shown by what follows, although] each said by Er-Rághib to be originally an inf. n. (TA.) One says, هُمَا سَوَاءٌ, meaning *They two are on an equality, or on a par, in respect of this affair, or case*: (S, TA:*) and هُمَا سَوِيَّة, meaning [likewise] اِسْتَوَاءٌ [i. e. *They are on an equality, or on a par*], (M, K,) and هُمَا سَوِي [in this affair, or case]. (M.) And اِعْتَدَلَ الشَّيْءَ بَيْنَهُمَا بِالسَّوِيَّةِ, (S,) meaning *I divided the thing between them two with equity, justice, or rectitude*. (TA.) And it is said in the Kur [viii. 60], قَاتِلِيذِ اِنْبِهَارٍ عَلٰى سَوَاءٍ, meaning *Edul* [as expl. in art. نَبَذَ, q. v.]. (S,* TA.) [Hence,] لَيْلَةُ السَّوَاءِ *The night of the thirteenth [of the lunar month; the first being that on which the new moon is first seen]; (As, S, K, TA:*) in which the moon becomes equable or uniform (يَسْتَوِي) [in illumination]: (TA:) or the night of the fourteenth.* (M, K.) — And i. q. وَسَطٌ [as meaning *The middle, or midst, of a thing*]; (S, M, Mughnee, K:*) as also سَوِي and سَوِي. (Lh, M, K.) Hence, سَوَاءُ الشَّيْءِ *The middle, or midst, of the thing*; (S, M;) as also سَوَاءٌ and سَوَاءٌ. (Lh, M.) It is said in the Kur [xxxvii. 53], فَرَأَاهُ فِي سَوَاءِ اَلْجَحِيْمِ, [And he shall see him] in the middle or midst [of the fire of Hell]. (S,* Mughnee, TA.) In like manner also one says سَوَاءُ السَّبِيْلِ [The middle of the road]: or, accord. to Fr, it means *the right direction of the road or way.* (TA.) And one says, اِنْقَطَعَ

سَوَالِي, meaning *My waist [broke], or my middle.* (TA.) And سَوَاءُ التَّهَارِ means *The middle of the day.* (M, K. [In some copies of the K, مَسْعَةٌ is erroneously put for مُنْتَصَفَةٌ.]) — [Hence, perhaps, as being generally the middle or nearly so,] *The summit of a mountain.* (M, K.) And *An [eminence, or a hill, or the like, such as is termed] حَرَّةٌ: or a [stony tract such as is termed] حَرَّةٌ: or the head of a حَرَّةٌ. (M.) — It is also used as an epithet; (Mughnee;) and signifies *Equal, equable, uniform, or even*; syn. مُسْتَوِي; (M, Mughnee, K;) applied in this sense to a place; (Mughnee;) as also, thus applied, سَوِي, and سَمِي; (M, K;) or these two signify, thus applied, [like سَوَاءٌ as expl. hereafter,] *equidistant in respect of its two extremities.* (TA.) And as syn. with مُسْتَوِي, it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase لَيْسُوا سَوَاءً [They are not equal; in the Kur iii. 109]. (Mughnee.) Using it in this sense, one says اَرْضٌ سَوَاءٌ [An even land]: and دَارٌ سَوَاءٌ *A house uniform (مُسْتَوِيَةٌ) in respect of the [appertenances termed] مَرَاقِي: and ثَوْبٌ سَوَاءٌ *A garment, or piece of cloth, equal, or uniform, (مُسْتَوِي) in its breadth and its length and its two lateral edges: but one does not say جَمَلٌ سَوَاءٌ, nor رَجُلٌ سَوَاءٌ: (M, TA:*) though one says رَجُلٌ سَوَاءٌ الْبَطْنِ *A man whose belly is even with the breast: and سَوَاءٌ الْقَدَمِ *having no hollow to the sole of his foot.* (TA.) One says also رَجُلٌ سَوِي الْخَلْقِ, (S, M,) meaning مُسْتَوِي [i. e. *A man uniform in make, or symmetrical; or full-grown, of full vigour, or mature in body, or in body and intellect: see S:*) (S:) and رَجُلٌ سَوِي *A man equally free from excess and deficiency in his dispositions and his make: (Er-Rághib, TA:*) or sound in limbs: (TA voce مَرَّةٌ, q. v.): and غُلَامٌ سَوِي *A boy, or young man, uniform in make, or symmetrical, (مُسْتَوِي الْخَلْقِ) without disease, and without fault, or defect: (Mgh:) and the fem. is سَوِيَّة. (M.) Accord. to Er-Rághib, سَوِيَّةٌ signifies *That which is preserved from excess and deficiency: and hence سَوِيَّةٌ الصِّرَاطِ [in Kur xx. last verse, as though meaning *The road, or way that neither exceeds, nor falls short of, that which is right*]; (Er-Rághib, TA:*) the right, or direct, road: (Bḍ, Jel:) and some read السَّوَاءَ, meaning *the middle, good, road: and السُّوَاءَ (Ksh, Bḍ) i. e. the evil, or bad, road: (Bḍ:*) and السُّوِيَّة [i. e. most evil, or worst; fem. of سُوءًا: for الصِّرَاطُ is fem. as well as masc.]: (Ksh, Bḍ:) [and] السُّوِي, of the measure فَعْلِي from السَّوَاءَ, [with which it is syn.,] or originally السُّوِي [mentioned above]: (K:*) and السُّوِي, (Ksh, Bḍ,) which is dim. of السَّوَاءَ, (Lh, TA,) [or] as dim. of السَّوَاءَ [in which case it is for السَّوِيَّة]. (Ksh, Bḍ.) — [Hence,] it signifies also *Complete: (Mughnee:) you say, هَذَا**********

دِرْهَمِ سَوَاءٍ (M, Mughnee) This is a complete dirhem; (Mughnee;) using the last word as an epithet: and سَوَاءٌ also, using it as an inf. n., as though you said اسْتَوَاءٌ: and in like manner in the *Ḳur* xli. 9, some road سَوَاءٌ; and others, سَوَاءٌ. (M.) — And *Equitable, just, or right*; syn. عَدْلٌ: used in this sense in the saying in the *Ḳur* [iii. 57], نَعَالُوا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَ [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) — And *Equidistant, or midway*, (عَدْلٌ, and وَسَطٌ, §, or نَصْفٌ, Mughnee,) *between two parties*, (§), or *between two places*: (Mughnee;) applied as an epithet to a place; as also سَوِيٌّ and سَوِيٌّ; (§, Mughnee;) of which three words the second (سَوِيٌّ) is the most chaste; (Mughnee;) or the last two signify *equal* (مَسْتَوٍ) *in respect of its two extremities*; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rāghib, TA.) ♀ مَكَانًا سَوِيًّا and سَوِيٌّ, (M, Ḳ,) in the *Ḳur* xx. 60, accord. to different readings, means *A place equidistant, or midway*, (Ksh, Bd, Jel,) *between us and thee*, (Ksh, Bd,) or to the comer from each of the two extremities: (Jel:) or مَعْلَمٌ سَوِيٌّ and مَكَانٌ سَوِيٌّ [i. e. a place marked], (so in a copy of the M and in one of the Ḳ,) or مَعْلَمٌ, (so in other copies of the Ḳ and in the TA,) which is for مَعْلَمٌ, meaning *having a mark, or sign, by which one is guided, or directed, thereto*. (MF, TA.) — [Also *Equal, or alike, in any respect*.] One says, مَرَّتُ بِرَجُلٍ مَرَّتٌ سَوِيٌّ, (M, Mughnee, Ḳ,) and وَالْعَدَمُ وَالْعَدَمُ, (Ḳ,) and سَوِيٌّ وَالْعَدَمُ, (M, Ḳ,) meaning *I passed by a man whose existence and whose non-existence are equal, or alike, to me, or in my opinion*: (M, Ḳ, *) and Sb mentions the phrase, سَوَاءٌ هُوَ وَالْعَدَمُ [as meaning *His existence and his non-existence are equal, or alike, to me*]. (M.) And سَوَاءٌ هِيَ أَوْ قَعَدَتْ [It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see *Ḳur* ii. 5, and the expositions thereof]. (§) [And سَوِيٌّ is used as an adv. n., or as an inf. n. adverbially, meaning *Alike*: see an ex. in a verse cited voce سَوِيٌّ]. — Also *A like; a similar person or thing*; (§, M, Ḳ;) and so سَوِيٌّ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is أَسْوَاءٌ, (§, M, Ḳ,) and also, (§, * Ḳ,) but anomalous, (§), or [rather] quasi-pl. ns., all anomalous, (M,) سَوَايَةٌ (§, M, Ḳ) and سَوَايَةٌ and سَوَايَةٌ: (M, Ḳ, *) and أَسْوَاءٌ is also pl. of سَوِيٌّ: (TA:) as to سَوَايَةٌ, Akh says, سَوَايَةٌ is of the measure فَعَالٌ, and سَيَّةٌ may be of the measure فَعَلَةٌ or فِلَةٌ, the former of which is the more agreeable with analogy, the و being changed into ي in سَيَّةٌ because of the kesreh before it, for it is originally سَوِيَّةٌ; and it is from أَسْوَيْتُ الشَّيْءَ meaning “I neglected the thing:” [see 4:] (§) accord. to Aboo-Alee, the ي in سَوَايَةٌ is changed

from the و in سَوَايَةٌ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَايَةٌ has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

• سَوَايَةٌ كَأَسْنَانِ الْجَمَارِ •

[Equals like the teeth of the ass]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَايَةٌ زَيْدٌ وَعَمْرُو, meaning *Two possessors of equality, or likeness, are Zeyd and Amr*, (M, Ḳ,) because it is [originally] an inf. n.: (M:) and هُمَا فِي هَذَا الْأَمْرِ سَوَايَةٌ [They two are in this affair, or case, likes]: (§) and هُمَا سَوَايَتَانِ (§, M, Ḳ) and سَيَّتَانِ i. e. *They two are likes*: (§, M, Mgh, Mgh, Ḳ, *) and هُمَا سَوَايَةٌ and هُمَا سَوَايَةٌ i. e. *They are likes*; (§) [the first and last of these three are mentioned in the Mgh as identical in meaning:] or, accord. to Fr, the last means *they are equals in evil*, not in good: (T, TA:) and مَا هُوَ لَكَ بِسَيِّءٍ [They are not persons like to thee]: (Lh, M:) and مَا هِيَ لَكَ بِسَيِّئَةٍ (Lh, M, Ḳ, *) i. e. *She is not a person like to thee*: (TA:) and مَا هُنَّ لَكَ بِسَوَايَةٍ [They (females) are not persons like to thee]: (Lh, M, Ḳ, *) and لَا سَيِّئَةٌ لَكَ إِذَا فَعَلْتَ ذَلِكَ [There is not a like to him who did that]: and لَا سَيِّئَةٌ لَكَ إِذَا فَعَلْتَ ذَلِكَ [There is not the like of thee when thou doest that]: (Lh, M, Ḳ, *) and لَا سَيِّئَةٌ لِذَلِكَ [There is not the like of such a one: in the CḲ, Ḳ, *) and لَا سَيِّئَةٌ لِذَلِكَ [There is not the like of thee]: (Lh, M, Ḳ, *) and سَوَايَةٌ should not be used with أَوْ in the place of وَ except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-eyb,

• وَكَانَ سَيَّانٌ أَلَّا يَسْرَحُوا نَعْمًا •
• أَوْ يَسْرَحُوا بِهَا وَأَغْبَرَتْ السُّوحُ •

[And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought]. (M.) For two other exs. of سَوَايَةٌ, [as well as of its syn. سَوِيٌّ, and for سَيِّئَةٌ also,] see سَوِيٌّ. — See also سَوِيٌّ in six places.

سَوَايَةٌ: see سَوِيٌّ, second sentence, in two places: and سَوَايَةٌ also, in the latter half of the paragraph: — and see سَوِيٌّ. — بَعَثُوا بِالسَّوَايَةِ وَاللَّوَاءِ means *They sent seeking, or demanding, aid, or succour*. (Ḳ in art. لَوِيٌّ. [The proper signification of السَّوَايَةِ in this instance I do not find explained.]

سَوِيٌّ: see سَوَايَةٌ, in the former half of the paragraph, in six places.

سَوِيٌّ: see سَوَايَةٌ, in the middle of the paragraph.

سَوِيَّةٌ: see سَوَايَةٌ, in five places. — [Also fem. of سَوِيٌّ. — And hence, as a subst.,] *A kind of vehicle of female slaves and of necessitous persons*: (Ḳ, *) or a [garment of the kind called] كِسَاءٌ, *stuffed with panic grass* (لُثَامٌ), (§, M, Ḳ, and

L in art. كَرْبٌ,) or *palm-fibres* (لَيْفٌ), (M,) or *the like*, (§, M, and L ubi supra,) *resembling the بردعة* [q. v.], (§, and L ubi supra,) *which is put on the back of the camel, (M,) or on the back of the ass &c., (L ubi supra,) and which is one of the vehicles of female slaves and of necessitous persons*: (M:) and likewise *such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called سَوِيَّةٌ* [q. v.]: pl. سَوَايَاتٌ. (§)

سَوَايَةٌ and سَوَايَةٌ and سَوَايَةٌ: see سَوَايَةٌ, in the latter half of the paragraph; the last of them in three places.

سَوَايَةٌ, each of the measure فَعَالٌ, irregularly derived from اسْتَوَى and اتَوَى; a prov., applied to women, meaning *Straight and bending, and collecting together and separating; not remaining in one state, or condition*. (Meyd.) — And اَرْضٌ سَوَايَةٌ *Land of which the earth, or dust, is like sand*. (IAth, TA.)

سَايَةٌ is [held by some to be] of the measure فَعَلَةٌ from السَّوِيَّةُ [inf. n. of سَوِيٌّ]; (Ḳ, *) mentioned by Az on the authority of Fr; but in copies of the T, فَعَلَةٌ from السَّوِيَّةُ. (TA.) One says, ضَرَبَ لِي سَايَةَ, meaning *He prepared for me a speech*: (Ḳ, *) or *an evil speech, which he framed (سَوَاهَا) against me to deceive me*: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سَوَاوٌ.]

أَسْوَى [More, and most, equal, equable, uniform, or even: and more, or most, equitable, &c.]. One says, هَذَا الْبَكَانُ أَسْوَى هَذِهِ الْأَمْكِنَةِ [i. e. *This place is the most even [of these places]*]. (M.)

تَسَوَاءٌ *An even place*; occurring in a trad.: the ت is augmentative. (TA.)

مُسَوًى [act. part. n. of 4]. One says in answer to him who asks, “How have ye entered upon the morning?” (§) or “How have ye entered upon the evening?” (M, TA,) مُسَوًى صَالِحُونَ [as enunciations of نَحْنُ understood], (§, M,) or مُسَوًى صَالِحِينَ [as enunciations of أَصْبَحْنَا understood, but I think that مُسَوًى is a mistranscription for مُسَوًى], meaning *In a good, right, state, with respect to our children and our cattle*. (§, M, TA.)

مَسَاوٍ: see سَوَايَةٌ, in three places.

مُسَوًى: see سَوَايَةٌ, in the former half of the paragraph, in six places: and see also مُسَوًى. [هَلَالٌ] مُسَوًى: see مُسَوًى.]

سَوِيٌّ: see سَوَايَةٌ, in the former half of the paragraph, in six places.

سَوِيٌّ: see سَوَايَةٌ, in the middle of the paragraph.

سَوِيَّةٌ: see سَوَايَةٌ, in five places. — [Also fem. of سَوِيٌّ. — And hence, as a subst.,] *A kind of vehicle of female slaves and of necessitous persons*: (Ḳ, *) or a [garment of the kind called] كِسَاءٌ, *stuffed with panic grass* (لُثَامٌ), (§, M, Ḳ, and

(TA.) He drew forth the she-camel's سبب, or milk that descended before the full flow: (M, K:) from El-Hejeree. (M.)

5: see above. سبب (S, M, and so in copies of the K,) or اسبب, [a variation of the former,] (TA, as from the K,) She (a camel) emitted her milk, (Fr, S, K,) i. e., what is termed سبب, (M,) without its being drawn forth. (Fr, S, K.) — Hence, اِنَّا نَلْتَسِبُ لِي بِشَيْءٍ قَلِيلٍ [Verily such a one yields me, or gives me, little]. (TA.) — اِنْتَسَبْتُ اَعْلَى He acknowledged my right, or due, after he had denied it. (K.) — تَسَبَّتْ عَلَيَّ اَمُورٌ The affairs have become discordant, or discrepant, to me, (K, TA,) so that I know not which of them to pursue; (TA;) as also تَسَبَّتْ. (TA in art. سا.)

7. انسب اللبن The milk, such as is termed سبب, issued without being drawn forth. (Fr, S.)

سبب (Fr, S, M, K) and سبب (M, K) The milk that issues without being drawn forth; (Fr, S;) the milk (S, M, K) that is in the extremities of the camel's teats, (S, K,) or in the fore part of the udder, (IAth, TA,) descending (K) before, (قيل, so in copies of the S and M and K,) or at the first of, (قيل, so in the TA as from the K,) the full flow. (S, M, K.) — See also the former word in art. سوا.

سبب: see the next preceding paragraph.

سبب: and سبب: see art. سوا.

سبب, occurring in a trad., is expl. as meaning One who sells grave-clothes, and [therefore] wishes for people's death: it may be from السواء and المساء: or from السبي meaning "the milk that is in the fore part of the udder:" or it may be from سببت meaning "I milked her." (IAth, TA.)

سبب

1. سبب (S, M, A, Mgh, Msb, K,) aor. سبب, (S, A,) inf. n. سبب (S, M, A, K,) It ran; (S, M, A,* Mgh, Msb, K;) said of water: (S, M, A, Msb;) and انسب, likewise said of water, it ran of itself. (Msb.) — [Hence,] سابت الحية (M,) aor. as above; (M, A;) and انسبت; (S, M, A, Msb;) † The serpent ran: (S, A,* Msb;) or went along (M, TA) in a uniform, or continuous, course, (M,) or quickly. (TA.) ساب and انسب both signify † He, or it, walked, or went along, quickly: (K, TA:) [or] so the former verb. (M.) It is said in a trad., respecting a man who drank from the mouth of a skin, اِنْسَبْتُ فِي بَطْنِهِ حَيَّةٌ † A serpent entered and ran into his belly with the running of the water: wherefore it was forbidden to drink from the mouth of a skin. (TA.) El-Hareere, in [his first Maḳāmeḥ, entitled] the Ṣan'āneeyeh, [p. 20,] uses the phrase, اِنْسَبْتُ فِيهَا عَلَى غَرَارَةٍ, meaning He entered into it as the serpent enters into its lurking place. (TA.) And you say of a viper, ساب and انسب, meaning † It came forth from its lurking-place. (TA.) And انسب † He re-

turned towards you. (S.) — ساب, (Mgh, Msb,) aor. as above, inf. n. سبان, said of a horse and the like, † He went away at random: (Msb:) or † he [app. a horse or the like] went any, or every, way: (Mgh:) or سابت الدابة † The beast was left alone, or by itself, to pasture, without a pastor. (S,* A, TA.) — And ساب في منطق † He took every way [or roved at large] in his speech: (TA:) or he dilated, or was profuse, without consideration, in his speech. (A, TA.) And ساب في الكلام † He entered into talk, or discourse, with loquacity, or irrationality. (TA.) It is said in a trad., اِنَّ الْحَمَلَةَ بِالْمَنْطِقِ اَبْلَغُ مِنَ السُّوْبِ فِي الْكَلِمِ, meaning † [Verily] art, or still, in speech is more eloquent, [or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, [is more eloquent, or effective,] than profusion. (L, TA. [السُّوْبِ is here an inf. n.]

2. سبب † He left, left alone, or neglected, a thing. (M.) — † He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor. (S, A, Mgh.) — † He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed سائب. (Msb.) — See also what next follows.

4. سبب † حوردانه said of a horse, [and سبب] has the same or a similar meaning,] i. q. رقص, q. v. (TA in art. رقص.)

7: see 1, in seven places.

سبب [is an inf. n. of 1, used in the sense of سائب (q. v.), as will be shown in what follows in this paragraph. — And hence,] † A gift: (S, M, A, Mgh, Msb, K,) and a voluntary gift, by way of alms, or as a good work: (TA:) and a beneficence, an act of beneficence or kindness, a favour, or a benefit: (M, K:) pl. سووب. (L, TA.) It is said in a trad. respecting a prayer for rain, اِنَّكَ يَا رَبِّ وَاجْعَلْهُ سَبِيًّا نَافِعًا † And make Thou it to be a beneficial gift: or the meaning in this instance may be, a flowing rain. (TA.) And one says, اِفْضِ سَبِيًّا عَلَى النَّاسِ † His gifts flowed abundantly upon the people. (A, TA.) [See also an ex. in a verse cited voce سبب.] — Also i. q. ركاز † [i. e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Msb:) or سووب; (A'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Msb:) the latter signifies, accord. to Th, metals, or minerals: (M, TA:) accord. to Aboo-Sa'eed, veins of gold and of silver, that come into existence, and appear, in the mines: so called because of their running (لانسابها) in the earth: accord. to Z, treasure buried in the Time of Ignorance: or metal, or mineral: (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.) The Prophet said, (Mgh, TA,) فِي السُّوْبِ الْخَمْسُ, i. e. In the case of ركاز, the fifth part [is for the government-treasury]. (A, Mgh, TA.) — Also The hair of the tail of a

horse. (M, K.) — And A pole with which a ship or boat is propelled. (M, K.)

سبب A place, or channel, in which water runs: (S, M, K:) or سووب مآء: (A:) pl. سووب. (M.) — And The apple: in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سيبويه; as though meaning "the scent of apples;" (M, K,* TA;) accord. to Abu-l-'Alā, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سببي signifying "thirty" and سووب signifying "odour;" as though meaning "thirty odours:" (MF, TA:) and some say that سووب is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سووبه, changing the s into z, but pausing upon it [so as to pronounce it s]. (TA.)

سبب and سبب (S, M, K) and سبب (K) [Unripe dates in the state in which they are called] بلخ: (S, M, K:) or [in the state in which they are called] بنور: (K:) or green بنور: (AHn, M:) Aṣ says that the flowers of the palm-tree when they have become بلخ are termed سبب, without tashdeed: (TA:) [but see بنور:] the n. un. is سبابة (S, M) and سبابة (S) [and سبابة]: Sh says that they are called سبب in the dial. of El-Medeeneh, and one is called سبابة in the dial. of Wādi-l-Kurā: and he adds, I have heard the Baḥrānees say سبب and سبابة. (TA.)

سبابة n. un. of سبب; (S, M;) like as سبابة is of سبب. (S.) — Also Wine. (K.)

سبب and سبب: see سبب, in three places.

سبب Running water. (Msb.) [See also سبب, first sentence.]

سبب † Any beast that is left to pasture where it will, without a pastor; (M, A, K:*) pl. سوابب and سووب. (A.) † A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden. (M.) In the Kur v. 102, (TA,) † A she-camel that was set at liberty to pasture where it would, (S, Mgh, Msb, K,) in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Msb, K) and the like: (S, K:) or the mother of a بغيره; (S, Mgh; [in the Msb, said to be a بغيره (itself); and in one place in the TA said to be a she-camel of which the dam is a بغيره; but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was her milk drunk except by her young one or a guest, until she died, when the men: and the women ate her together; and the ear of her last female young one was slit, and she was [therefore] called بغيره, and was a سبابة like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he came from a far journey, (M, IAth, K,) or re-

covered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, IAth,) or when his beast had been saved therefrom, (K,) or from war, said, هِيَ سَائِبَةٌ; (M, IAth, K;) i. e. she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the Kur: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milked: (TA:) the pl. is سَائِبَاتٌ, like نُوَاحٍ pl. of نَائِحَةٌ, and نَوَائِبُ pl. of نَائِبَةٌ; (S;) and سَوَائِبٌ. (TA.) It is said in a trad., "I saw 'Amr Ibn-Lohel dragging his intestines in the fire [of Hell]:" and he was the first who set at liberty سَوَائِبُ: the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a سَائِبَةٌ: whereupon it was said to him, "Dost thou ride what is forbidden?" and he replied, يَرْكَبُ الْحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) بَدَتَانِ السَّائِبَاتِيْنَ means *The two camels, or cows or bulls, for sacrifice,* [which the Prophet brought as offerings to the House [of God at Mekkah], and which one of the believers in a plurality of gods took away: they are thus called because he gave them up (سَوَّوْهُنَّ) to God. (TA.) — Also † *A slave emancipated so that the emancipator has no claim to inherit from him,* (S, M, A, Mgh, Mṣb, K,) except, accord. to Esh-Shâfi'ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA.) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Mṣb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Mṣb as on the authority of IF, it is added, that "this is what is related to have been forbidden:" but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Mṣb, and that they relate only to the she-camel termed سَائِبَةٌ:] a slave is thus emancipated by his owner's saying to him, أَنتَ سَائِبَةٌ. (S.) 'Omar said, السَّائِبَةُ وَالصَّدَقَةُ يَوْمِيَوْمِيَا [The sabbat and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

سج

2. سَجَّ: } see art. سَوَجَّ.
سَجَّجَ:

سج

1. سَجَّ عَلَى وَجْهِ الْأَرْضِ, (S, Mgh, K,) or سَجَّ, (A,) acr. سَجَّجَ, (S, K,) inf. n. سَجَّجَ, (S, A, Mgh, K,) and سَجَّجَانٌ, (K,) *It (water) ran upon the*

surface of the earth. (S, A, Mgh, K.) — And hence, (TA,) سَجَّجَ فِي الْأَرْضِ, (S, A, Mṣb,) acr. as above, (S, Mṣb,) inf. n. سَجَّجَاتٌ, (A,) or سَجَّجَ, (Mṣb,) or both, and سَجَّجَانٌ and سَجَّجٌ, (S, K,) said of a man, (A,) † *He went, or journeyed, through the land, or earth,* (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لَا سِبَاحَةَ فِي الْإِسْلَامِ, (S, A, TA) i. e. † [There shall be no going about through the land, or earth, in the way of devotees, in El-Islâm: or] no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and caberniating and corrupting. (IAth, TA.) The سِبَاحَةُ of the Muslims [in a religious sense, and such as is approvable,] is † *Fasting.* (TA.) — [Hence also,] سَاحَ الظُّلُّ *The shade changed, or turned, or moved, from side to side, or from place to place.* (S, K.)

2. سَجَّ is said by Golius, as on the authority of the K, to signify *He made water to flow:* and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K. — See 4. — سَجَّجَ فُلَانٌ, [app. for سَجَّجَ فُلَانَةً] inf. n. سَجَّجَةٌ, † *Such a one talked much.* (A, TA.) — And سَجَّجَ, inf. n. as above, † *It (a garment, or piece of cloth,) had in it [or was diversified with] various stripes.* (L.) [And in like manner it is said of other things: see its part. n., سَجَّجٌ.]

4. اسَاحَ نَهْرًا *He made a river, or rivulet, to flow, or run.* (A, K.) [See also 2.] — اسَاحَ الْفَرْسُ جُرْدَانَهُ (A) or ذُكْرَهُ (L) † *The horse put forth his veretrum from its prepuce;* (L;) and سَجَّجَ signifies the same: (A, L:) or both of these verbs, said of a horse, are syn. with رَفَّضَ [q. v.]. (TA in art. رَفَّضَ.) — And اسَاحَ بِذَنبِهِ, said of a horse, † *He let his tail hang down loosely:* (K:) accord. to the K, J is in error in writing this verb اسَاحَ; and As says that اسَاحَ is right; and that اسَاحَ is a mistranscription: the like is also said in the TS: but اسَاحَ is asserted by more than one to be the right word. (TA.)

7. اسَاحَ بَطْنَهُ † *His belly became large* (K, TA) and *wide,* (TA,) and *approached [the ground] by reason of fatness.* (K, TA.) One says of a she-ass, اسَاحَ بَطْنَهَا, meaning † *Her belly became big, and approached the ground.* (IAgr, T.) — اسَاحَ بَالَهُ † [His, or its, state, or condition,] became free from straitsness, or unstraitened. (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O),

أَمْتِي ضَمِيرَ النَّفْسِ إِذَاكَ بَعْدَمَا
يُرَاجِعُنِي بَنِي قَيْتَسَاحَ بَائِبَهَا

† [I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitsness]. (S, O.) — اسَاحَ said of a garment, or piece of cloth, (K, TA,) &c., (TA,) † *It became much rent, or rent in several places.* (K, TA.) In like manner it is said of the dawn [as meaning † *It broke*]. (TA.) And it is said in the trad. relating to the cave (الْفَارُ) [mentioned in the Kur ix. 40] فَانْسَاخَتْ, meaning † [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the سَاحَةُ of a house [expl. in art. سَوَّجَ]: but as some relate it, the verb in this instance is [انصاخَتْ] with سَجَّ and سَجَّجَ. (TA.)

سَجَّجَ *Running water;* (S, Mṣb;) an inf. n. used as a subst.: (Mṣb;) or *running external water:* (K:) or *external water running upon the surface of the earth:* (T, TA:) the water of rivers and valleys: (Mgh:) pl. سَجَّجَاتٌ. (T, TA.) [And it is used as an epithet:] you say also (TA) مَاءٌ سَجَّجٌ (A, TA) and سَائِبٌ (A) *Water running upon the surface of the earth:* (A, TA:) pl. of the former سَائِبَاتٌ. (TA.) — Also † *A striped [garment of the kind called] كِسْدَةٌ, (K, TA,) with which one covers himself, and which one spreads:* (TA:) or a striped [garment such as is called] قَهْدَةٌ: and a sort of [the garments called] بُرُودٌ: (S;) pl. سَجَّجَاتٌ. (TA.) See also سَجَّجٌ.

سَاحَةٌ: see 7; and see also art. سَوَّجَ.

سَجَّجَ † *An itinerant, a roamer, or frequent traveller:* (A, * MA:) from السَّاحِ فِي الْأَرْضِ. (A.)

سَجَّجَ: see سَجَّجَ. — [Hence,] † *A man going, or journeying, [as a devotee, or otherwise,] through the land or earth.* (A.) — And, as being likened thereto, † *Fasting, or a faster:* (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) السَّائِحُونَ in the Kur ix. 113 means † *The fasters:* (Bq, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or *those who observe the obligatory fasts: or those who fast constantly:* (TA:) or *those who journey to war against unbelievers, or to seek knowledge.* (Bq.) And السَّائِحَاتُ in the Kur lxvi. 5 means † *Women who fast: or who forsake their country or homes [for the sake of God].* (Bq, Jel.) — This last (سَائِحَاتُ) [if not a mistranscription for سَائِبَاتُ] also means † *Swift horses:* — and † *The planets.* (KL.)

سَجَّجَ or مَسَاحَةٌ, the latter of the measure مَسَاحَةٌ, from السَّبَاحَةُ, [each app. meaning † *A place of سِبَاحَةٍ, or journeying,*] is sing. of مَسَاحٍ, in which the ي is like that in مَعَارِشٌ, as in other similar words of which the medial radical is an

سبع

1. سَاع, aor. يَسْعُ, inf. n. سَعٌ and سَوْعٌ, It (water, and the سَرَاب [or mirage],) ran, and was in a state of commotion, upon the surface of the ground; (S, O, K;) as also انساع: (S:) or the latter, said of water, it ran upon the surface of the ground; as also تسع: and انساع, said of a thing in a congealed or solid state, signifies also it melted; became fluid, or liquid. (TA.) — سَاعَتِ الْإِبِلُ (Sh, K,) aor. as above, inf. n. سَعٌ, (Sh,) The camels were left to themselves, without a pastor; (Sh, K;) as also سَاعَتِ having تسوعٌ for its aor. and سَوْعٌ for its inf. n. (Sh, S* and K* in art. سوع.) — And سَاعَ الشَّيْءُ, aor. as above, The thing became left, or neglected, or lost; or it perished. (TA.)

2. تَسْبَعُ The act of plastering with mud [or with سَبَاع]. (K.) You say, سَبَعْتُ الْحَائِطَ I plastered the wall with mud and chopped straw. (S.) — And The act of anointing with fat and the like. (K.) You say, سَبَعْتُ الْمَرْأَةَ مَزَادَتَهَا The woman anointed [with fat, or the like, her leathern water-bag]. (TA.)

4. اَسَاعَهُ He left it, neglected it, lost it, or destroyed it. (TA.) [See also art. سوع.]

5: see 1. — تَسْبَعُ الْبَقُلُ The herbs, or leguminous plants, dried up; or became yellow. (TA.)

7: see 1, in two places.

سَعٌ Water running upon the surface of the ground. (Lth, K.)

سَبَاعٌ, (K,) or سَبَاعٌ, (S,) or both, (MF, TA,) Mud: (TA:) or mud [mixed] with chopped straw, with which one plasters. (Kr, S, K.) The saying of the poet, (S, K,) namely El-Kufáme, (K,) describing his she-camel, (TA.)

- فَلَمَّا أَنْ جَرَى سِمَنْ عَلَيْهَا
- كَمَا طَيَّنَتْ بِالْفَدَنِ السَّبَاعَا

presents an inversion, the meaning being كَمَا طَيَّنَتْ بِالْفَدَنِ السَّبَاعَا [i. e. And when fatness extended upon her, as when thou plasterest with mud and chopped straw the pavilion]; الفَدَنُ signifying القَصْرُ. (S, K: [but in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find بَطَّنَتْ in the place of طَيَّنَتْ.]) — Also فَاتٌ with which a مَزَادَةٌ [or leathern water-bag] is anointed. (K.) — And Pitch, or tar; syn. زَفْتٌ; as being likened to mud, because of its blackness. (TA.)

سَاعٌ, mentioned in this art. in the TA: see art. سوع.

سَرَابٌ أَسْبَعٌ A mirage [running upon the surface of the ground, (see 1,) and] in a state of commotion: (S, TA:) or, as some say, [in a state of exceeding commotion; for] the form of the epithet in this case denotes مُغَاضَلَةٌ. (TA.)

مَسْبَعَةٌ A plasterer's trowel; syn. مَالِجَةٌ: (S:)

a piece of wood, made smooth, used by skilful plasterers with mud. (Lth, K.)

مَسْبَعَةٌ A she-camel that goes away in the place of pasturing: (K:) mentioned by J in art. سوع, q. v.: (TA:) or that bears, or suffers, neglect, or being left alone, (الَّتِي تَحْمِلُ الضَّبْعَةَ) [for the last of which words we find in some copies of the ك الضَّبْعَةَ, but it is said in the TA that the former is the right reading, as is shown by its being added,] and bad superintendence or management; (K, TA;) thus expl. by أَص: (TA:) or upon which one journeys and returns; (K;) thus expl. by Sgh, but this is the explanation of مَرَبَاعٌ, with which it is coupled. (TA.)

سبع

1. سَبَعَهُ, aor. أُسْبِعُهُ, inf. n. سَبَعٌ: see 4, in art. سوع. هَذَا سَبَعٌ هَذَا: see هَذَا سَوْعٌ هَذَا, in art. سوع, in two places.

سَبَعٌ: see سَاعٌ, in art. سوع.

سيف

1. سَفَّهَهُ, (S, M, O, K,) first pers. سَفَّهْتُ, (S, O, M, K,) [in the CK, erroneously, سَفَّهْتُ] aor. سَفَّهْتُ, (S, O, M, K,) inf. n. سَفْفٌ, (M,) He struck him, or smote him, with the سيف [or sword]; (S, M, O, M, K;) as also تَسْفَهُهُ. (TA.) — See also 3. — سَفْفٌ, inf. n. سَفْفٌ; and انساف; [app., as seems to be indicated by the context, said of palm-trees (نَخْلٌ) or of palm-branches (سَعْفٌ), as meaning They had upon them what is termed سيف, q. v.:] (M, TA:*) and سَفِّتٌ and انسافتٌ are said of a palm-tree (نَخْلَةٌ) [app. as meaning it had سيف upon it]. (TA.)

3. مَسَابَفَةٌ signifies The contending with another in fight, or in smiting, with the sword. (S, Mgh.) سَابَفْنِي سَفْفَهُ, a phrase mentioned, without his adding anything thereto, by Lh, app. means [He contended with me in smiting with the sword, and] I was more skilled in the use of the sword (كُنْتُ أَسِيفٌ) than he. (M.) — See also 6.

4. اسَافَ الْقَوْمُ The people, or party, came to the سيف [or sea-shore]. (AAF, M.) — اسَافَ الْخُرُزُ (S, K) i. q. حُرْمَةٌ (S, TA) [expl. in art. سوف] is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.)

5: see 1. — [Accord. to Freytag, تَسِيفٌ signifies He was slain with the sword: but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.]

6. تَسَابَفُوا They contended, one with another, in smiting with swords; (S, M, K;) as also سَابَفُوا; (K;) and so اسَافُوا, (M, K,) as expl. by the lexicologists; but this last properly signifies they took, or took hold of, the swords. (IJ, M.)

7: see 1, in two places.

8. اسْتِيفَ signifies The act of [putting to the sword,] destroying, or killing. (KL.) One says, اسْتِيفَ الْقَوْمُ [app. meaning The people, or party, were put to the sword]: (K:) a phrase mentioned by Lth. (TA.) — See also 6.

سَيْفٌ A sword; (MA, PS, &c.;) a certain thing with which one smites; (M;) well known: its names exceed a thousand: (K: in which it is added that its author has mentioned these names in [his book entitled] الرَّوْضُ الْمَسْلُوفُ) [for the names of particular parts thereof, see ذَبَابٌ: pl. [of pauc.] أَسْيَافٌ (S, M, O, M, K,) and أَسِيفٌ (Lh, M, O, K) and [of mult.] سِوْفٌ (S, M, O, M, K) and [quasi-pl. n.] مَسِيفَةٌ, like مَشِخَةٌ, (O, K, TA,) or مَسِيفَةٌ, like مَشِخَةٌ. (CK.) [Hence,] سَيْفُ الْجَبَّارِ + [The sword of Orion:] the three stars [η, θ, κ, beneath the girdle] of الجَبَّارِ, in a sloping direction, near together, disposed in a row. (Kzw.) — + A certain fish, (Ibn-'Abbád, O, K,) resembling a سيف [or sword]; (Ibn-'Abbád, O;) as also سَيْفٌ. (K.) — + The سَبِيبُ, (M,) [i. e.] the hair of the tail, (K,) of a horse. (M, K.) — سَيْفُ الْغُرَابِ + i. q. الدَّبُّوْتُ; (K;) A certain plant, the stem (أَصْلٌ) and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of [fibres of the kind called] لَيْفٌ; (AHn;) so called because its leaves are slender at the extremity like the سيف [or sword]. (AHn, K.) — هُرُ أَسْيَافٌ [lit. They are swords] means أَحْزَابٌ [i. e. + they are bodies, or parties, of men prepared, or ready, for fighting, &c.]. (Ibn-'Abbád, O, K.) — And one says, بَيْنَ فَكِّهِ سَيْفٌ صَارِفٌ; [Between his two jaws is a sharp tongue; lit., a cleaving sword]. (TA.)

سَيْفٌ The shore (سَاحِلٌ) of the sea or of a great river: (S, M, O, Mgh, M, K:) and the side (سَاحِلٌ) of a valley: or [the margin of the shore of a sea or of a great river; for it is added,] every سَاحِلٌ has a سيف: or السَّيْفُ is applied only to the سيف [or sea-shore, or seaboard,] of 'Oman: (K:) [if otherwise applied,] its pl. is أَسْيَافٌ. (S, M.) One says, هُرُ أَهْلُ أَسْيَافٍ وَأَرْيَافٍ [They are people of the shores of the sea or of a great river, and of the tracts of towns, or villages, and cultivated lands]. (TA.) — Also A thing that adheres to the lower parts, or roots, of palm-branches, like [the fibres called] لَيْفٌ, but not the same as لَيْفٌ: (S: in which is added, "this I have taken from a book, without having heard it:") or the [fibrous substance called] لَيْفٌ, (K,) or the thick, or coarse, لَيْفٌ, (M,) adhering to the lower parts, or roots, of palm-branches, which is the worst sort thereof, [i. e. of لَيْفٌ,] (M, K,) and the hardest, and coarsest. (M.) [See سَيْفٌ.] — See also سيفٌ.

سَيْفَةٌ: see art. سوف.

سَيْفَانٌ, applied to a man, Tall and slender, (Ks, S, M, O, K,) like the سيف [or sword], (M,) lank in the belly: (Ks, S, O:) and with س applied to a woman, (Ks, S, M, O, K,) meaning tall; resembling a sword-blade: (O:) or it is peculiar

to women; (K;) [i. e.] accord. to Kh, one does not apply to a man the epithet **سَيْفَان**. (O.)

سَيْفَان An owner, or a possessor, of a **سَيْف** [or sword]; (S, M, O, K;) as also **سَيْفِي**: (M:) pl. [or rather coll. gen. n.] of the former **سَيْفَانَة**: (S, M, O, K:) or this last signifies a people, or party, whose **حُصُون** [or fortresses] are their **سُيُوف** [or swords; i. e. whose only means of defence are their swords]. (Lth, O, K.)* — Also † A man who is a frequent shedder of blood; or who sheds much blood. (TA.) [An executioner who slays with the sword.] — And A maker of **سُيُوف** [or swords]. (TA.) [And A seller of swords.]

سَائِف Striking, or smiting, with the **سَيْف** [or sword]. (S.) — And A man having a **سَيْف** [or sword]: (S, O, K:) or having with him a **سَيْف**. (Msb.)

أَسَيْف [More, and most, skilled in the use of the sword]: see 3.

مُسَيْف One having upon him a **سَيْف** [or sword]; (S, O, K;) having hung upon himself a **سَيْف**: (Ks:) and (K) accord. to Ibn-'Abbád, a courageous man having with him a **سَيْف**. (O, K.) — See also **سَيْفِي**. — And see art. **سُوف**.

مُسَيْفَة, or **مُسَيْفَة**: see **سَيْف**.

مُسَيْفَة, applied to a [garment of the kind called] **بُرْد**, Having upon it what resemble the forms of **سُيُوف** [or swords]: (M, TA:) and, so applied, having broad stripes, like the **سَيْف** [or sword]. (TA.) — And, applied to a dirhem, of which the sides are plain, or clear of any impress or the like. (IAqr, O, K.)

مُسَيْفَات A wind (**رِيح**) that cuts like the **سَيْف** [or sword]. (M.) — See also art. **سُوف**.

سيل

1. **سَال**, (S, M, Msb, K,) said of water, (S, Msb, TA;) or of a thing, (M,) aor. **سَيْل**, (Msb, K,) inf. n. **سَيْلَان** and **سَيْلَان** (S, M, Msb, K, TA) and **مَسَال** and **مَسَال**, (TA,) It flowed, or ran: (M, K, TA:) or, said of water, it rose so as to become excessively copious, and flowed, or ran: and **سَال** said of thing, it was, or became, fluid, or liquid; contr. of **جَمَد**. (Msb.) — The Arabs say, **سَال بِهَر السَيْلِ وَجَاءَتْ بِنَا الْبَحْرُ** [The torrent flowed with them, and the sea estuated with us so as to be unnavigable;] meaning, † they fell into a hard case, and we fell into one that was harder than it: (M, Meyd:) a proverb. (Meyd.) — And **سَالَتْ عَلَيْهِ الْخَيْلُ** † [The horsemen poured upon him]. (TA.) [See also 6.] — And **سَالَتِ الْغُرَّةُ** † [The blaze upon the face of a horse] extended, or spread, long and wide: (S:) [or, simply, extended down the face; as appears from an explanation of the word **شُرَاخ** in the S and K &c.: see also **سَائِلَة**, below. And in like manner **سَال** is often said of flowing, or defluent, hair.] — **سَيْل** &c. for **سَيْل**, pass. of **سَال**: see this last word, in art. **سَال**.

2: see 4.

3. **سَائِلَت**: see 3 in art. **سَال**.

4. **سَالَة**, (S, M, Msb, K,) inf. n. **سَالَة**, (Msb,) He made it to flow, or run; (S, M, Msb, K;) as also **سَيْلَة**, (S, TA,) inf. n. **تَسْيِيل**. (TA.) It is said in the K̄ur [xxxiv. 11], **وَأَسَلْنَا لَهُ عَيْنَ الْقَطْرِ** (M, TA) i. e. And we made [the source of copper, or of brass,] to flow, or run, for him. (TA.) — And † He made it long, (M, K,) and complete; (M;) namely, the point of the iron head or blade of an arrow or of a spear &c. (M, K.)

6. **تَسَايَلَتِ الْكَتَائِبُ** † [The troops of horse] poured [together] from every quarter. (S, TA.) [See also 1.] — **هِيَ تَسَايَلَان**: see 6 in art. **سَال**.

سَيْل A torrent, or flow of water; (MA;) [i. e.] much water, (M, K,) or a collection of rain-water, (Msb,) flowing, or running, (M, Msb, K,) in a valley, or water-course, or torrent-bed: (Msb:) or water that comes to one [from rain, in any case, or] from rain that has not fallen upon one: (TA:) originally an inf. n.: (Msb, TA:) pl. **سُيُوف**: (S, M, Msb, K:) † **سَائِلَة**, also, signifies the same as **سَيْل**; and its pl. is **سَائِلَات** [expl. in the M as meaning flowing, or running, waters]. (TA.) — And they said also, **سَيْل سَائِل**, meaning † **سَائِل** [i. e. Flowing, or running, water]; (M, K;) putting the inf. n. in the place of the epithet. (M.) **وَجَدْتُ بَقْلًا وَتَقِيلًا وَمَاءً عَلَلًا سَيْلًا**, meaning I found herbs full-grown and large and tall, and herbs not full-grown and therefore small, [and water among trees, flowing, or running,] is a saying of one sent to seek for herbage and water; mentioned by Th. (M.)

سَيْلَة A mode, or manner, of flowing or running of water. (K.)

سَيْلَان The **سَيْخ** [or tongue] of [meaning that enters into] the hilt, or handle, of a sword (M, K) and of a knife (M) and the like; (M, K;) the part, (S, TA,) in the A the tail, (TA,) that enters into the hilt, or handle, of a sword and of a knife: heard by A'Obeyd, though not from a learned man: (S, TA:) but AA cites the following ex. from Ez-Zibrikan Ibn-Bedr:

• **وَلَنْ أَصَالِحَكُمَا مَا دَامَ لِي قَوْسٌ**
• **وَأَشْتَدُّ قَبْضًا عَلَى السَّيْلَانِ إِبْهَامِي**

[And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword]. (El-Jawáleekee, IB, TA.)

سَيْلَان pl. of **سَيْلَة**, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to A species of mimosa, or acacia, mentioned by Forskál in his Flora Aegypt. Arab., pp. lvi. and cxiv., and by Delile in his Floræ Aegypt. Illustr. (in the Descr. de l'Égypte), no. 965: and to a species of thistle; **carduus lacteus**; or wild artichoke:] a species of trees having thorns, of the kind called **عِضَاه**: (S:) certain trees having white thorns: (M:) or the [thorny plant called] **شَبَه**: (AA, M:) a certain plant; (K;) said to have white thorns, from

which, when these are plucked, there issues what resembles milk: (AA, M, K:*) certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins: (TA:) or, (K,) accord. to Aboo-Ziyád, (AHn, M,) tall **سَمْر** [or gum-acacia-trees]: (AHn, M, K:) accord. to the A, the trees called **عَلَف** [now applied to the *salix Aegyptia* of Linn.] in the dial. of El-Yemen. (TA.)

سَيْلَان [Flowing, or running, much]. One says, **نَزَلْنَا بِوَادٍ تَهْتَهُ مِيَالٌ وَمَاؤُهُ سَيْالٌ** [We alighted in a valley the herbage whereof was inclining much, by reason of its luxuriant growth, and the water whereof was flowing, or running, much, by reason of its copiousness]. (TA.) — [And Distilling much: see **رَنَدٌ**.] — Also A certain mode of calculation. (O, K, TA.) [In the CK, **الْحَيْتَانِ** is erroneously put for **الْحِسَابِ**.]

سَيْلَانَة: see **سَائِلَة**. — Also A bending in a sea or great river. (TA.)

سَائِل: see **سَيْل**. — Also Fluid, or liquid. (Msb.) — **سَائِلُ الْأَطْرَافِ**, in a description of the Prophet, means † Extended in the fingers: or, as some relate it, **سَائِن**, with **ن**, which has the same meaning. (O.) And **غُرَّةٌ سَائِلَةٌ** means † [A blaze upon the face of a horse] extending, or spreading, long and wide: (S:) or [extending so as to be] equable, or uniform, upon the bone of the nose: or that has extended upon the extremity of the nose so as to make it white: (M, K:) or that has spread widely upon the forehead and the bone of the nose: (TA:) if narrow, it is termed **شُرَاخ**. (S, TA.)

سَائِلَة [as a subst. formed from the epithet **سَائِل** by the affix ة]; pl. **سَائِلَات**: see **سَيْل**. — [Hence the saying,] **رَأَيْتُ سَائِلَةً مِنَ النَّاسِ** † I saw a company of men that had poured from some quarter; and so † **سَيْلَة**. (TA.) — The pl. **سَائِلَات** also signifies Valleys [app. flowing with water, or because they flow with water]. (T in art. **دَنْب**.)

مَسَال: see **سَيْل**.

مَسَالُ الْخَدَيْنِ [app. meaning † Having expanded cheeks, not elevated in the balls thereof, like **سَيْلُ الْخَدَيْنِ**,] is a tropical phrase. (TA.)

— **مَسَالَا الرَّجُلِ** † The two sides of the beard of the man: (O, and so in one of my copies of the S:) or, of his jaws: (so in the TA and in my other copy of the S; i. e. **لَحْيَتِهِ** instead of **لَحْيَتِهِ**;) sing. **مَسَال**: and pl. **مَسَالَات**. (S, O.) And also † The two sides of the man [himself]; syn. **عَطْفَاهُ**. (S, O.)

مَسِيل A place [or channel] in which a torrent flows: (Msb:) or **مَسِيل مَاءٍ** and **مَسِيل مَاءٍ**, (S, K,) the latter anomalous, so much so that a parallel to it is scarcely, or in no wise, known, (MF,) a water-course; i. e. a place [or channel] in which water flows, or runs: pl. [of pauc., of the former,] **أَمْسِلَة**, (S, K,) and [of mult.] **مَسَائِل** and **مَسَائِل** and **مَسَائِل**; (S, Msb, K, TA;) the second

pl. regular, without ة, (TA, [though written in the CK with ة,]) and the rest irregular, (S, ° TA,) the sing. being likened to رُغِفٌ, (S, Mṣb, TA,) which has for its pl. رُغَفَةٌ and رُغْفٌ (S, TA) and رُغْفَانٌ. (S, Mṣb, TA.) — It is also an inf. n. (TA. [See 1, first sentence.]) — Also Rain causing much flowing; opposed to مَرَزَغٌ [q. v.]. (Ḥam p. 632.) [See also what follows.]

رُغِفٌ Rain that causes the valleys and water-courses (تَلَاعٌ) to flow; opposed to مَرَزَغٌ [q. v.]. (S in art. رَزَغٌ, and Ḥam p. 632.) [See also what next precedes.]

Quasi سوير

سِيرِيَّةٌ and سِيرِيٌّ and سِيرِيَّةٌ and سِيرِيَّةٌ: see art. سوير.

سِيرِيَّةٌ: see سَائِرٌ [of which it is said to be pl.], in art. سوير.

سَوِيٌّ and لَا سَوِيَّةً and لَا سَوِيَّةً: see art. سوي.

سوين

سَوِيْنٌ One of the letters of the alphabet: (S, M, L, K:) [i. e., the name of that letter: (see art. س:) of the masc. gender as being supposed to be a حَرْفٌ [or letter], and fem. as being supposed to be a كَلِمَةٌ [or word]. (L.) The saying فُلَانٌ لَا يَخْبِنُ سَوِيْنَهُ means Such a one will not form well one of the three شَعَبٌ [i. e. teeth, or cusps,] of his مَس. (S, L.)

سَوِيْنَاءٌ Certain stones, (M, L, K,) so says Zj, (M, L,) well-known: (K:) whence the name of a certain mountain in Syria. (M, L.)

سَوِيْنَةٌ A certain tree; (M, L, K;) mentioned by AHn on the authority of Akh: (M, L:) pl. سَوِيْنِيْنٌ. (M, L, K.)

سويو

سَوِيَّةٌ The curved part of each of the two extremities of a bow: pl. سَوِيَّاتٌ: (S, K:) the س in the sing. is a substitute for و: AO says that Ru-beh used to pronounce it [سَوِيَّةٌ] with ة; and the rest of the Arabs, [سَوِيَّةٌ] without ة. (S, TA.) [See also art. سَاو.]

سَوِيٌّ: see art. سوي.

سَوِيٌّ, with the compound سَوِيَّةٌ: see art. سوي. — [Hence, perhaps, because of its uniformity, and, if so, belonging to art. سوي,] كَلَاءٌ سَوِيٌّ Much, or abundant, herbage: mentioned by Sgh. (TA.)

سَوِيَّةٌ: see art. سوي.

سَوِيَّةٌ Of, or relating to, the سَوِيَّة of a bow. (S.)

ش

The thirteenth letter of the alphabet: called **شِين**. It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **شَجْرِيَّةٌ**, (TA,) from **الشَّجَرُ**, which means "the place of the opening of the mouth." (TA on the letter **ج**. See also **شِين** in art. **شِين**.) It is sometimes substituted for the affixed pronoun of the second pers. fem., **ك**; as in **رَأَيْتِشِ** for **رَأَيْتِكَ**, and as in the following verse,

• **فَعَيْنَاشِ عَيْنَاهَا وَجِيدِشِ جِيدَهَا** •
• **وَلَكِنَّ عَظْمَ السَّاقِ مِثْلَ رَقِيشِ** •

[And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender]; i. e. **عَيْنَاك** and **جِيدُكَ** and **مِنْكَ**: this substitution for the affixed pronoun of the second pers. fem. is of dial. of Benoo-Amr and Temeem; and is not restricted to cases of pausation, as is shown by the verse above cited, though some assert it to be so: it is also substituted for the **ك** of **دِيكَ**, when with **kesr**, so that they said **دِيَشِ**: also for **ج**, as in **مُدْمَشِ** [or **مُدْمَشِ**], for **مُدْمَجِ** [or **مُدْمَجِ**]: and for **س**, as in **جَعْسُوشِ**, for **جَعْسُوسِ**. (MF. [See also De Sacy's Chrest. Arabe, sec. ed., iii. 530-31.]) — [As a numeral, it denotes *Three hundred.*]

شاب

شُؤْبُوبٌ A shower, or fall, or what pours forth at once or without intermission, of rain (S, A, O, K) &c.: (S, O:) or of rain with hail; for otherwise this term is not applied to rain: (ISd, TA:) pl. **شَائِبٌ**: (S, A, O, K:*) this is the pl. of **شُؤْبُوبٌ** (K, TA) in all its senses: (TA:) or rain that falls upon one place and misses another; like **نَجَاٌ** and **نَجْوٌ**. (AZ, TA.) — [A thin, not wide, cloud, of which the rain falls with vehemence. (Freytag, from the Deewán of the Hudhalees.)] — A heat, or an unintermitted act, of running. (TA.) — Sharpness, vehemence, force, or strength, of anything: (K:) violence, or vehemence, of impetus or pushing or driving, (S, A, O, K,) of rain, (A,) or of anything. (K.) Kaṣb Ibn-Zuheyry says, speaking of a he-ass and she-asses,

• **إِذَا مَا أَتَحَاهَنَّ شُؤْبُوبُهُ** •
• **رَأَيْتَ لِجَاعِرَتَيْهِ غَضُونَا** •

Bk. I.

i. e. When he runs vehemently [towards them, or rather when his vehemence of running is directed towards them], thou seest a wrinkling [or wrinkles] in his **جَاعِرَتَانِ** [dual of **جَاعِرَةٌ**, q. v.]. (S, O.) — The first appearance [or bloom] of beauty. (K.) One says of a girl, or young woman, **إِنِّي لَنَحْسَنَةٌ** Verily she is goodly in respect of the first appearances [or bloomings] of beauty of countenance in the eye of the beholder. (O.) — The vehemence of the heat of the sun. (K.) — And The **شَائِبِ الشَّمْسِ** (K:) **شَائِبِ الشَّمْسِ** signifies the lines, or streaks, (**طُرَاتِقِ**) of the sun when it rises. (O.) — **شَائِبِ الصَّيْغِ** What flows, of the [manna, or gum, called] **مِغْفَرٌ** [q. v.], and remains like strings, or threads, between the trees and the ground. (T, L.) [See also **سَعَائِبٌ**.]

شأت

شَائِبَةٌ A horse that has a habit of stumbling; or that stumbles often: (S, K:) it has no corresponding verb: and accord. to **As**, it signifies (S) a horse whose hind hoofs fall short of reaching [the spots that have been trodden by] his fore hoofs: (S, K:) [but see **شُؤْبُوبٌ**:] pl. **شُؤُوتٌ**. (TA.) [See also **أَحْسُنُ**.]

شأف

1. **شَائِبَتْ رِجْلُهُ** (S, O, K,) aor. ء, (K,) inf. n. **شَائَفٌ**; (S, O;) and **شَائَفَتْ رِجْلَهُ** (O, K;) His foot became affected with an ulcer, or imposthume, such as is termed **شَائِفَةٌ**, breaking out in it. (S, O, K.) — Accord. to some, (O,) **شَائِفُ الجَرَجِ** (O, K, [in my MS. copy of the K **شَائِفٌ**, and so accord. to the TK, and in the CK without ء, but I think that the right reading is **شَائِفٌ**, and that its verb is **شَائَفَ**, or it may be **شَائَفَ**, and inf. n. of **شَائَفَ**]) signifies The wound's becoming in a corrupt state, so that it will hardly, or not at all, be cured. (O, K.) — **شَائَفَتْ صَدْرَهُ عَلَيَّ** His bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (TA.) — **شَائَفَتْ أَصَابِعَهُ**, (AZ, O, K,) or **يَدَهُ**, (M, TA,) His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails; (AZ, M, O, K;) as also **سَائَفَتْ**, (O, TA,) and **سَعَفَتْ**: so say AZ and IAṣr, and in

like manner says Th. (TA.) — **شَائَفَتْهُ** (S, O, K,) and **شَائَفَتْ لَهُ** (AZ, O, K,) aor. ء, (K,) inf. n. **شَائَفٌ**, (S, O, K,) in the Bári' **شَائَفٌ**, with fet-h to the ء, (TA,) and **شَائَفَةٌ**; (O, K;) and **شَائَفَتْ مِنْهُ**, inf. n. **شَائَفٌ**, omitted in the K [and S, and O], but correct, as Sgh has indicated in the Tekmileh; (TA;) I hated him; (S, O, K;) like **شَائَفَتْ لَهُ**; (S and O in art. **شَائَفَ**;) namely, a man: (S, O:) or the first and second signify, (K,) or the first also signifies accord. to IAṣr, (O,) I feared, when I saw him, namely, a man, that I should smite him with an evil eye, or should guide against him one whom he disliked, or hated; (O;) or I feared that he would smite me with an evil eye, or I guided against him one whom he disliked, or hated. (K.) — And **شَائَفٌ** He (a man, A'Obeyd, O) was frightened, or afraid. (A'Obeyd, O, K.)

10. **اِسْتَشَائَفْتُ**, said of a **قُرْصَةٌ**, [so in the TA, an evident mistranscription, app. for **قُرْحَةٌ**, and so in the next paragraph, i. e. an ulcer, or imposthume,] means **صَارَتْ لَهَا أَصْلٌ** [It had, or acquired, root, or rootedness, or permanence; as though it became a **شَائِفَةٌ**]. (TA.)

شَائِفٌ [part. n. of **شَائَفَ**, and properly meaning Having an ulcer, or imposthume, such as is termed **شَائِفَةٌ**,] is applied as an epithet to a heart, in the following verse, cited by IKṭṭ,

• **يَا أَيُّهَا الْجَاهِلُ إِلَّا تَنْصَرِفْ** •
• **وَلَرْتَدَاوِ قُرْصَةَ الْقَلْبِ الشَّائِفِ** •

[in which **قُرْصَةٌ** is doubtless a mistranscription (like that in the next preceding paragraph) for **قُرْحَةٌ**; the obvious meaning of the verse being, † O thou ignorant one, wherefore wilt not thou revert, when thou hast not cured the sore of an ulcerated heart?]. (TA.)

شَائِفَةٌ An ulcer, or imposthume, (**قُرْحَةٌ**) thgt breaks out in the bottom of the foot, and is cut-terized, (S, IAth, O, K,) or is cut, (Yaaḳoob, IAth, O,) and goes away; (Yaaḳoob, S, IAth, O, K;) and the word is also pronounced without ء [i. e. **شَائِفَةٌ**]: (IAth, TA:) or an ulcer, or imposthume, in the foot of a person, who dies if it is cut: (O, K:) and it is also said to be a tumour in the hand, and foot, from the entering of a piece of wood, or stick, into the flesh of the foot, or the palm of the hand, and its remaining therein, so

that the place swells, and becomes large. (TA.) *استأصل الله شأفته* (S, O, K) is a prov. (S, O) meaning † *May God cause him to go away like as the شافة above mentioned goes away*: (S, O, K:) or this means *may God extirpate him*: for — *شافة* is also syn. with *أصل* [i. e. *Root, &c.*]: (O, K:) so says Sh. (O.) [See also 10 in art. *أصل*: and see what here follows.] — It is also said to signify *The family and household* of a man: and hence the form of imprecation, *استأصل الله شأفتهم*, [May God extirpate their family and household]. (TA.) — And † *Enmity*. (TA.)

شافة, thus with fet-ḥ to the ء, is an epithet applied to a man, meaning *Mighty, potent, powerful, or strong; inaccessible, or difficult of access*. (TA.)

رجل مشؤوفة *A foot affected with an ulcer, or imposthume, such as is termed شافة, breaking out in it*: (O, K:) from *شفتت رجله*. (O, K, TA.) — And *مشؤوف*, from *شفت*, *Frightened, or afraid*; (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

شام

1. *شؤمر عليهم*, (S, MA, K,) inf. n. *شؤمر*, (MA,) *He (a man, S) was, or became, unlucky, or inauspicious, (صار شؤما, S, K, in the MA شؤم شد,) to them*: (S, MA, K;) as also *شأمهم*, and *شأم*, and *شؤمر عليهم*: (K:) or *شأمهم*, (AZ, Ham p. 224,) or *شأم عليهم*, (S,) or both of these, (TA,) aor. ء, (S, TA,) inf. n. *شأم*, (TA,) *he drew upon them ill luck, or evil fortune*; (S, TA;) or *caused ill luck, or evil fortune, to befall them from him*: (AZ, Ham ubi supra, TA:) or *شؤمر* as an inf. n. signifies the *being unlucky*: and the *rendering unlucky*: and so *شؤمر* [as it is commonly pronounced: see *شؤمر* below]. (KL.) — And *شأمهم*, inf. n. *شأم*, so in the L; in the K, *شأمهم*, inf. n. *شأمهم*; but the former is the right; (TA;) *He made them to go, or journey, to الشام* [i. e. *Syria*]. (K, TA.)

2: see what next precedes.

3. *شأمهم بأصحابك* *Take thou the direction of the left hand with thy companions*: (S, K, TA:) *شأمهم* signifies “take thou the direction of the right hand.” (TA.) — And *شأمهم* *He (a man) came to الشام* [i. e. *Syria*]: like *شأمهم* signifying “he came to El-Yemen.” (TA. [See also 4.]

4. *شأمهم* *He desired the left*: like as *شأمهم* signifies “he desired the right.” (TA in art. *شأمهم*.) — And *شأمهم* (a man, S) *came to الشام* [i. e. *Syria*]: (S, K, TA: [see also 3:]) or *he went thither*: and *شأمهم* signifies “he came to El-Yemen.” (TA.) — *شأمهم* (S, K, TA) *How unlucky, or inauspicious, is he!* (TA:) the vulgar say, *ما أشأمه*. (S, TA.)

5. *شأمهم*, (MA, TA,) from *شؤمر*, (TA,) *He found him, or it, unlucky, or inauspicious*: and

he became unlucky by means of him, or it: (MA:) or *شأمهم* signifies *he had ill luck, or evil fortune*. (KL.) See also 6. — And *شأمهم* *He took the direction of his left hand*: (K, TA:) and in like manner *شأمهم*, [whence it seems that *شأمهم* in the sense expl. above may be a mistake for *شأمهم*,] “he took the direction of his right hand.” (TA.) — And *شأمهم* *He asserted his relationship to [the people of] الشام* [i. e. *Syria*]: (S, K:) a verb similar to *تقيس* and *تكوف*. (S.)

6. *شأمهم*, (S, Mṣb, K, TA, &c.,) in some of the copies of the K *شأمهم*, (TA,) [and in like manner *شأمهم*, which is often opposed to *شأمهم*, (see an instance in Bḍ xvii. 14,) is used in the K in art. *عطس*, and *شأمهم* in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and *شأمهم* is used in the same manner in “Les Oiseaux et les Fleurs,” p. 83, as mentioned by Freytag, so that *شأمهم* and *شأمهم* are the contr. of *شأمهم* and *شأمهم*,] *They augured evil from him, or it; regarded him, or it, as an evil omen*; (Mṣb, KL;*) like *شأمهم*: (Mṣb:) *deemed him, or it, unlucky, or inauspicious*. (KL.) — *شأمهم*, thus, with medd, also signifies *He took the direction of الشام* [i. e. *Syria*]. (TA.) — See also 5.

10: see the next preceding paragraph.

الشام, the name of a certain country [i. e. *Syria*], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced *الشام* [as it commonly is in the present day]. (Mṣb.) — [And as this country lies on the north of Arabia, *الشام* also signifies *The northern region*; opposed to *اليمن*.]

شؤمر, (S, Mṣb, K, &c.,) thus, with ء, but always pronounced *شؤمر*, without ء, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] *Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck*; contr. of *شأمهم*; (S, K;) [i. e.] i. q. *شؤمر*: (Har p. 158:) *evil [of any kind]*; syn. *شؤمر*: (Mṣb:) [and particularly] *an evil omen*: (Pṣ:) and *شأمهم* signifies the same as *شؤمر*: (TA:) [or, like *منحسة*, a cause of *unluckiness, &c.*]: *شأمهم* is a pl. of *شؤمر*, [or of *شأمهم*: if of the former,] irreg., like as its syn. *شأمهم* is [said to be] of *شؤمر*. (TA in art. *شؤمر*.) It is said in a trad., *إن كان الشؤمر ففى ثلاث المرأة والدار والفرس*, meaning *If there be that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse*: i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from

the house, and selling the horse: or, as some say, the *شؤمر* of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) — See also *مشؤوم*. — Also *Black camels*: and *شأمهم* signifies “white” camels, (K, TA,) and is also written and pronounced *شأمهم*: (TA:) neither of these has a sing.: (K:) both occur in a verse of Aboo-Dhu-eyb: but accord. to one reading thereof it is *شأمهم*; pl. of *شأمهم*: so says AA: and

IJ says that *شؤمر*, [without ء,] being originally *شأمهم*, of the measure *فعل*, may also be pl. of *شأمهم*. (TA.)

شأمهم and *شأمهم* *The left, meaning the left side or direction or relative location or place*; (S, K;) i. q. [ميسرة and] *ميسرة*; (S;) contr. of *شأمهم* and *شأمهم*. (K.) One says of a man, *شأمهم* [He sat on the left]. (S.) And one says, *شأمهم* i. e. [Take thou with them] the *direction of the left hand*. (S.) And *شأمهم* *نظرت يمنة وشأمهم* [I looked in a right direction and in a left direction]. (TA.) And hence *أصحاب الشأمهم*, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [The occupants of the left: or] those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness (*الشؤمر*): and *أصحاب اليمنة* is expl. as having the contr. senses. (Ksh and Bḍ in lvi. 9.) — Also, the former, *A mole (خال) upon the person*: thus, with ء, as mentioned by IATH: also mentioned without ء in art. *شأمهم*. (TA.) — See also *شأمهم* as meaning “a black she-camel,” in art. *شأمهم*.

شأمهم *Nature; natural, native, or innate, disposition, temper, or other quality or property*: (K, TA:) mentioned thus, as with ء, by AZ and Lḥ, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with ء is held by ISd to be extraordinary. (TA.) [See art. *شأمهم*.]

شأمهم, (S, Mṣb, K, TA,) without ء, (TA,) and *شأمهم*, (S, Mṣb, K,) of the measure *فعل*, (S,) an allowable form, without ء, (Mṣb,) like *شأمهم* and *شأمهم*, (TA,) and *شأمهم*, (Sb, S, K,) [Syrian;] of, or relating to, *الشام*: (S, Mṣb, K:) one should not say *شأمهم*; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is *شأمهم* and *شأمهم*, the latter without tesheed: (S, TA:) the pl. of *شأمهم* is *شؤمر*, like *غراب* [in measure]. (TA.) — [And hence, *Northern*.]

شأمهم, and *شأمهم* the fem. of the former; and *شأمهم*: see the next preceding paragraph.

شؤمر: see *شؤمر*.

أشأمهم [More, and most, unlucky, inauspicious, unfortunate, or unprosperous]. The Arabs say,

أشأمر حبل أمرى بين لحيته (Meyd, TA,) as some relate it, or, as others relate it, فكبه, which means the same, (Meyd,) [app. meaning accord. to the TA, The most unlucky thing of every man is between his two jaws, or the two lateral portions of his lower jaw; but it is said that] أشأمر is here used in the sense of شؤمر [i. e. the unluckiness, &c.]; and in a similar manner [the contr.] أيمن is used [in the sense of يمن]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. is شؤمى. (TA.) — Hence, (TA,) اليد الشؤمى The left hand or arm; contr. of اليمنى; (K, TA;) i. q. الشمال. (TA.) It is said in a trad., respecting camels, لا يأتى خيرها إلا من جانبها الأشأمر [Their goodness comes not save from their left side]: i. e. they are milked and mounted only from the left side. (TA.) — See also مشؤمر, in three places. — Zuheyr, in the following saying,

- قَتَّتِجْ لَكُمُ غِلْمَانَ أَشَامِرَ كَلْبِهِ
- كَأَحْمَرَ عَادٍ تُرِضِعُ تَقَطِيرِ

uses it in the sense of the inf. n. شؤم; (S;) meaning شؤمر غلمان: (S, and EM p. 124:) he says, And it, i. e. war, will bring forth for you boys of ill luck, or evil omen; all of them like Aħmar of 'Ad: then it will suckle these boys, and wean them: by Aħmar of 'Ad, he means Aħmar of Thamood, for Aħmar was the surname of him who hamstrung the she-camel of Šaliħ, and his name was Kudār: he says thus for the sake of the measure: or, as some say, Thamood were called 'Ad-el-Ākħireh. (EM.)

مَشَامَةٌ: see شؤمر, in two places: — and see also شَامَةٌ, likewise in two places.

مَشُورٌ (S, MA, K, KL,) and مَشُورٌ (S, K,) the latter like مَقُولٌ (TA,) [a contraction of the former,] Unlucky, or inauspicious, (S, MA, K, KL,) عَلَى قَوْمِهِ [to his people, or party], (S, MA, K,) and عَلَى نَفْسِهِ [to himself]: (Ksh and Bq in lvi. 9:) [and so شؤمر; (as in an ex. in the first sentence of this art.):] this being an epithet as well as a subst., like its syn. نَحْسٌ; syn. with مَشُورٌ, like as نَحْسٌ is syn. with مَنَحُوسٌ; and app., like نَحْسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so شَائِرٌ; (K;) or this signifies drawing ill luck, or evil fortune, upon his people [and upon himself]: (S, TA:) and أَشَائِرٌ, a pl., likewise signifies unlucky, or inauspicious; (KL;) contr. of أَشَامِرٌ; (S, K, TA;) these being pls. of أَشَامِرٌ and أَيْمَنٌ: (TA:) the pl. of مَشُورٌ is مَشَائِرٌ (S, KL, TA,) which is extr., for by rule it should be مَشُورُونَ. (TA.) One says also طَائِرٌ أَشَامِرٌ meaning [An omen] happening, or occurring, (جَارٍ) with unluckiness, or inauspiciousness; [i. e. an unlucky, or inauspicious, omen;] (K, TA;) and [in like manner] طَيْرٌ أَشَامِرٌ; and the pl. is أَشَائِرٌ [as above]. (TA.)

شان

1. فَصَدْتُ قَصْدَهُ i. q. فَاتَتْ شَأْنَهُ [meaning I pursued his (another's) way, or course, doing as he did]; (S, L, K:*) in the K, شَأْنٌ شَأْنُهُ and فَصَدْتُ قَصْدَهُ; and in like manner one says, أَشْتَانُ شَأْنَهُ (K.) — And أَشَانُ شَأْنَكَ Do thou what thou dost well. (S, L, K:*) And كَبِرْتُ شَأْنَهُ (IAar, L.) — And مَا شَأْنُ شَأْنِهِ He did not know, or had not knowledge of, him, or his affair or case or state: (Lh, IAar, L, K:) [from a passage in the L, imperfectly written, it seems, accord. to Lh, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:] or (K) this means, (S, K,) or means also, (L,) he did not care for, mind, heed, or regard, him. (S, L, K. [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. by أَرَادَ, which often has this meaning.] One says also, لَا شَأْنَكَ شَأْنَهُ, meaning I will assuredly know, or try, prove, or test, (لَاخْبِرَنَّ) their affair or case or state: (L:) or this means I will assuredly corrupt, or pervert, or mar, their affair or case or state: (S, L, K:*) and لَا شَأْنَكَ لَأَشَانَنَّ (L,) or خَبِرَهُمْ (K,) means I will assuredly know, or try, prove, or test, [his, or their, state, or] him, or them. (L, K. [In the CK and in my MS. copy of the K, لَاخْبِرْتَهُمْ, is erroneously put for لَاخْبِرْتَهُمْ.] — صَارَ لَهُ شَأْنٌ بِعَدِكَ means [i. e., app., He became a person to whom importance attached (accord. to the general meaning of لَهُ شَأْنٌ) after thou knewest, or sawest, or mettest, him; بِعَدِكَ being for بِهِ عَدَيْكَ, agreeably with common usage]. (K.)

[4. أَشَانُ شَأْنَهُ is mentioned by Golius as meaning "Corrupt ac pervertit rem eorum," as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.]

S: see 1, first sentence.

شَأْنٌ A thing, an affair, or a business; syn. أَمْرٌ; (S, L, K;) and خَطْبٌ [in the same sense, or in that next following]: (L, K:) a great thing or affair: (Har p. 274:) state, condition, case, quality, or manner of being; syn. حَالٌ: (S, L:) [also property, or nature: and importance attaching to a person or thing:] pl. شُؤُونَ and شَائِنٌ (L, K,) the latter mentioned by IJ on the authority of AAF, and شُونَ occurs in poetry for the former of these, or as another pl. originally شُؤُونَ, of the measure فَعْلٌ. (L.) It is said in the Kur [lv. 29], كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ [Every day He is employing Himself in an affair of some kind]: expl. as meaning that, of his business (مِنْ شَأْنِهِ [which may also be rendered "of his property"]) it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occupies him so as to divert him from an affair

(لَا يَشْغَلُهُ شَأْنٌ عَنِ شَأْنٍ). (L.) [And one says, What is thy affair? or what is thy case? أَشَانُ شَأْنَكَ, for أَشَانُ شَأْنَكَ i. e. Pursue thy way or course, or thy affair; or do what thou dost well; or keep to thy affair: or the like: and to this is often added, وَمَا تُرِيدُ i. e. and what thou wilt, or wishest, or desirest. And مِنْ شَأْنِهِ أَنْ يَفْعَلَ كَذَا It is of his business, or of his property, or nature, to do, or that he should do, such a thing. And رَجُلٌ سَهْلُ الشَّانِ (a phrase occurring in the S and K in art. هَش) A man of easy nature. And لَهُ شَأْنٌ, sometimes meaning There is for him, or he has, a great thing or affair to perform or transact: but more commonly, great importance attaches to him, or to it: see 1, last sentence. And a grandee, or a prince, is said to be عَظِيمُ الشَّانِ i. e. Of great importance or rank or dignity.] — Also [A suture of the skull; i. e.] the place of junction of the قَبَائِلِ [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head: (K:) sing. of شُؤُونَ (Mgh,) which signifies the places of junction, (As, S, Mgh, L,) and of meeting, (S, L,) of the قَبَائِلِ (As, S, Mgh, L) of the head; (S, L;) between every two of which قَبَائِلِ is a شَأْنٌ: (As, L:) [it is fancifully said that] from them come the tears: (As, S, L:) the pl. is also expl. as meaning the سَلْسَلِ [i. e. sutures as being likened to the سَلْسَلِ (or lines) of writing] that unite the قَبَائِلِ: by Lth, as the نَمَائِرِ [likewise meaning sutures resembling lines of writing] of the skull; between the قَبَائِلِ: by AHāt, as the شَعَبِ [meaning serrated edges] that unite the قَبَائِلِ of the head. (L.) — And The channel by which the tears flow, or run, to the eye: pl. [of pauc.] شُؤُونَ and [of mult.] شُؤُونَ: (L, K:) [perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَاءَ الشُّؤُونَ (as in a verse cited voce vocis); for this phrase may have been misunderstood as signifying "the water of the sutures of the skull," whereas it seems to be properly rendered "the water of the channels of the tears:"] it is said that the شُؤُونَ connect the قَبَائِلِ of the head [expl. above] to the eye: Lth says that they are the ducts (عُرُوقِ) of the tears from [the interior of] the head to the eye: and Th, that they are certain ducts (عُرُوقِ) above the قَبَائِلِ, which become strong by degrees as the man advances in age: (L: [but it seems that Th has confounded explanations of شُؤُونَ in two different senses:] accord. to ISk, (S,) or AA and others, (L,) the أَشَائِنِ are two ducts (عُرُوقَانِ) descending from [the upper part of] the head to the eyebrows and then to the eyes. (S, L.) — [The pl. شُؤُونَ is also expl. as though meaning Tears themselves, in a phrase mentioned voce vocis (q, v.), on the authority of the K.] — And شُؤُونَ الخَمْرِ means † The effluvia of wine that creep (مَاءٌ دَبٌّ مِنْ الخَمْرِ) in the veins of the body. (L.) — شَأْنٌ also signifies A vein of earth in a mountain, (L, K,) i. e. a cleft therein, (L,) in which palm-trees are

planted; (L, K;) or in which trees of the kind called نَعَج grow; or that produces plants, or herbage: (L:) pl. شُؤْنٌ (L, K;) which is said by ISd to mean lines, or streaks, in a mountain: or, as some say, cracks, or clefts: and to these cracks, or clefts, the poet Keys Ibn-Kurāṣ likens [imaginary] clefts in the liver, occasioned by love. (L.)

إِنَّهُ لَيْسَانُ شَانٍ أَنْ نَفْسِكَ is a saying mentioned by Lh, expl. [only] by the words اِنِ ان نَعَجَلُ فِي فِسَادِك [i. e. نَعَجَلُ فِي فِسَادِك], app. meaning *Verily he is busying himself in the doing of a thing in order that we may labour in causing thee to be in a bad, or corrupt, state*. (L.)

شاهلوط

شاهلوط [a Pers. word, and also used by the Arabs in the present day, applied to The chestnut]: also written شاه بلوط. (TA voce شاه بلوط and voce جمل.)

شاهين

شاهين A certain well-known bird, (K, TA,) of those that prey; (Mṣb, TA;) it is of the birds called صَقُور [pl. of صَقْر], as are also the يُونُوق and the بَارِي and the زُرُق and the يُونُوق; (AHāt in "the Book of Birds," TA in art. بَشَق;) [said by Golius, on the authority of Dmr, to be the white falcon; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the *gerfalcon*, which is not wholly white; and some, to the *falcon gentile*:] the word is [of Pers. origin,] not genuine Arabic; (TA;) it is an arabicized word: the pl. is شَوَاهِين, and sometimes شَاهِين is used in its stead, formed by substitution [of ي for و] for facilitating the pronunciation. (Mṣb.) — Also † The عمود [meaning beam] of the balance. (K.) — And i. q. صَنْجَة [which signifies A balance, and a steelyard, and a weight of a balance]: so in the Expos. of the "Muwaṭṭa." (MF, TA.)

شَاو

1. شَاوْتُ الْقَوْمَ (AZ, S,) aor. شَاوْتُ, (JM, P, S,) or شَاوْتُ, (HAM p. 786,) inf. n. شَاوْتُ, (AZ, S, K,) I preceded, or outwent, the people, or party. (AZ, S, K.) Accord. to [several of] the copies of the K, شَاوْتُ i. e. like شَاعَهُ in measure, which is incorrect, [in other copies شَاوْتُ, agreeably with what is said in the S,] signifies *He strove, or contended, with him to precede him, or outgo him: or he preceded him, or outwent him: but in the S it is said, شَاوْتُ, of the measure فَاعَلَهُ, signifies he strove, or contended, with him to precede him, or outgo him: and شَاوْتُ like شَاوْتُ, [the former belonging to art. شَاوْتُ and] formed by transposition, signifies he preceded him, or outwent him; and both of these are used by the poet (El-Hārith Ibn-Khālid El-Makhzomee, TA) in his saying,*

- مَرَّ الْحُدُوجُ وَمَا شَاوْتُكَ نَقْرَةً
- وَلَقَدْ أَرَاكَ تُشَاءُ بِالْأَطْعَانِ

this [passage in the S], however, is taken from what is said by A'Obeid, in [his work] "El-Ghareeb el-Muṣannaf," which is as follows: شَاوْتُ, like شَاعَنِي [in measure], and شَانِي, like شَاعَنِي, mean *the affair, or event, grieved me; and thus in the verse of El-Hārith Ibn-Khālid, which he cites; and the same is said in the T on the authority of IAḡ, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles:] it is said in the M, شَانِي الشَّيْءِ means the thing preceded me, or outwent me: and also the thing grieved me: formed by transposition from شَانِي, as is proved by its having no inf. n.: IAḡ says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] — And شَاوْتُ مِنَ الْبُئْرِ, (Lh, TA,) or شَاوْتُ مِنَ الْبُئْرِ, (S,) inf. n. شَاوْتُ, (K, TA,) I drew forth the earth from the well: (S, K:*) or I drew forth a basketful of earth (شَاوْتُ) or two basketfuls of earth (شَاوْتَيْنِ) from the well. (Lh, TA.)*

3. شَاوَاهُ: see 1. يَشَاوِي occurs in a verse of Millāh El-Jarmee, meaning يَسَابِقِي, from شَاوْتُ meaning طَلَقْتُ: one says شَاوَاهُ, aor. يَشَاوَاهُ, meaning سَبَقَهُ: but the verb of the measure regularly formed from الشَاوْتُ is شَانِي; so that يَشَاوِي is formed by transposition and by the change of the ء into ي. (HAM p. 786.)

6. تَشَاوِي مَا بَيْنَهُمَا (S, K, TA, [in the CK, erroneously, تَشَاوِي,]) like تَشَاعِي [in measure], (S,) The space between them two became far-extending. (S, K.) — And تَشَاوِي الْقَوْمِ The people, or party, became scattered, or dispersed. (S, K.)

8. اِسْتَأَى He preceded, or outwent: (S, K:) so says El-Mufaddal. (S.) — And He gave ear, hearkened, or listened. (S, K.)

شَاوْتُ The utmost extent, term, limit, point, reach, or goal. (S, Mṣb, K.) — And A heat, or single run to a goal or limit: so in the saying, شَاوْتُ جَرِي شَاوْتُ (S) or جَرِي شَاوْتُ (Mṣb) [He (a horse, TA) ran a heat]. — And i. q. هَمَّة: thus in the saying, إِنَّهُ لَيَعِيدُ الشَّاوْتُ + [Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition]: (Lh, TA:) and شَاوْتُ is a dial. var. thereof. (TA.) — Also A [basket such as is termed] زَبِيل; and so مَشَاوَةُ (K:) or the latter signifies a زَبِيل in which the earth of a well is taken forth; of the measure of مَشَاوَةُ; and the pl. is مَشَاوَاتُ: (S:) and شَاوْتُ signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the مَشَاوَةُ, (as in a copy of the S,) or such as fills the مَشَاوَةُ: (so in another copy of the S [agreeably with what next follows]:) a زَبِيل of the earth of a well. (Aḡ, T, TA.) — And hence, i. e. as being likened to a زَبِيل of the earth of a well, † The dung that the he-ass and the she-ass casts forth: (Aḡ, T, TA:) or the dung of the she-

camel; (M, K;) but the more approved word is [شَاوْتُ] with م. (M, TA.) — Also The nose-rein (زَمَام) of a she-camel. (Lh, K.)

مَشَاوَةُ; see the next preceding paragraph, in two places.

مُخْتَلَفٌ [part. n. of 8, q. v.: — and] i. q. مُخْتَلَفٌ [app. as meaning *Disagreeing, differing, or discordant*]. (TA.)

شب

1. شَبَّ, aor. شَبَّ, (S, Mṣb, Mṣb, K,) inf. n. شَبَّابٌ (S, Mṣb, Mṣb, K*) and شَبِيئَةٌ (S, Mṣb, K*) and شَبِيئٌ and شَبِيئٌ, (TA,) He became a youth, or young man; i. e. he attained to the state termed شَبَّابٌ meaning as expl. below; (S, Mṣb, Mṣb, K;) said of a boy. (S, Mṣb.) [And in like manner شَبَّتْ is said of a girl, i. e. She became a young woman.] — شَبَّ used as a noun: see below. — [Perhaps as an inf. n. of which the verb is شَبَّ, (as Freytag has assumed,) but more probably of شَبَّ, which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] شَبَّ signifies *Anything's being, or becoming, raised, or elevated.* (K.) — شَبَّ said of a horse, (S, Mṣb, K,) aor. شَبَّ, and شَبَّ, (S, K,) inf. n. شَبَّابٌ and شَبِيئٌ (S, Mṣb, K) and شَبِيئٌ, (K,) He was brisk, lively, or sprightly, (S, Mṣb, K,*) and raised his fore legs (S, Mṣb, K) together, (S, Mṣb,) as though in leaping, (TA,) and played. (S. [See also شَبَّتْ in art. شَبَّو, said of a mare.] And likewise He was or became, restive, or refractory: one says, عَضَانِهِ and شَبِيئِهِ and بَرَّتْ إِيَّكَ مِنْ شَبَابِهِ [I am irresponsible to thee for his being restive, or refractory, and for his biting]. (S.) — شَبَّتِ النَّارُ, [aor., accord. to rule, شَبَّ,] (Mṣb, K,) and شَبَّتْ [pass. of the trans. verb شَبَّ, q. v. infra], inf. n. شَبَّابٌ (which is of the intrans., TA) and شَبَّ (which is of the trans. verb, TA), The fire burned, burned up, burned brightly or fiercely, blazed, or flamed. (Mṣb, K. [See also 5.] [And hence,] شَبَّتِ الْحَرْبُ بَيْنَهُمْ [War, or the war, burned, or burned fiercely, between them]. (A, TA.) — شَبَّ It was raised, or elevated. (O, TA.) — شَبَّ النَّارُ, aor. شَبَّ, (S, O, Mṣb,) inf. n. شَبَّابٌ (S, O, K) and شَبَّابٌ, (S, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, O, Mṣb, K,*) as also شَبَّابٌ, inf. n. شَبَّابٌ; (L;) and شَبَّابٌ: (A and TA in art. حَش:) and so شَبَّابًا. (TA in art. شَبَّو.) And in like manner, شَبَّ الْحَرْبُ + He kindled war, or the war; or made it to burn, or burn fiercely. (S.) — [Hence,] شَبَّ, aor. شَبَّ, said of the blackness of a garment, (Sh, A, TA,) † It heightened and increased, (A,) or made to appear bright and beautiful, and [as it were] burning, or glowing, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And شَبَّ لَوْنَهَا (aor. as above, S) † It

(a woman's hair) showed, [or set off,] and rendered beautiful, her colour, or complexion: (§:) it (a woman's head-covering, and her hair,) increased, and showed, [or heightened, and set off,] her beauty: (K:) it (a woman's black head-covering) increased her fairness, and rendered her beautiful. (TA.) And يَشْبُ الْوَجْهَ, said of patience, † It gives beauty and colour to the countenance. (TA, from a trad.) — See also 4, in two places.

3. شَبَّ النَّارَ, inf. n. تَشْبِيبٌ: see the preceding paragraph. — Hence, تَشْبِيبُ الْيَعْرِ, † The making the commencement of poetry elegant, or ornate, by the mention of women: (L, TA:) or the primary meaning of التَّشْبِيبُ is the mention of the days of youth and of play or sport, and amatory language; and it is in the commencing of odes; and the commencement thereof is so called, absolutely, though there be not in it any mention of youth: (TA:) it means التَّسْبِيبُ, (§, O,) or التَّسْبِيبُ بِالنِّسَاءِ, (K, TA, [in the CK, erroneously, التَّشْبِيبُ بِالنِّسَاءِ,]) i. e. بِذِكْرِهِنَّ: (TA:) one says, يَتَشَبَّبُ بِفُلَانَةٍ, (§, O,) and يَتَشَبَّبُ بِهَا [if this be not a mistranscription for يُتَشَبَّبُ], (TA,) meaning يَتَسَبَّبُ بِهَا: (§, O, TA:) [see this fully expl. in art. نَسَبٌ: i. e.] تَشْبِيبٌ, inf. n. تَشْبِيبٌ, means, † He spoke of such a female in amatory language [in the commencement of his ode], (Mṣb, TA,) and alluded to the love of her: (Mṣb:) and شَبَّ قَصِيدَتَهُ † He embellished [the commencement of] his ode by the mention of women: (Mgh, Mṣb:) and شَبَّ قَصِيدَتَهُ بِفُلَانَةٍ † [He embellished the commencement of his ode by mentioning, in amatory language, such a female]: (A, TA:) and شَبَّابٌ is used in the sense of تَشْبِيبٌ; thus a قَصِيدَةٌ is said to be حَسَنَةٌ الشَّبَابِ † [Beautiful in the mention of women &c.]; and Jereer is said to have been أَرْقُ النَّاسِ شَبَابًا † [The most elegant of men in the mention of women &c.]. (A, TA.) — Hence, i. e. from التَّشْبِيبِ الْقَصِيدَةِ, may be derived التَّشْبِيبُ as a conventional term in the science of the division of inheritances; meaning † The mention of daughters according to the different degrees [of descent]: (Mgh:) it is as when one says, “he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained.” (O.) — Hence, تَشْبِيبُ الْكُتُبِ signifies † The commencing of books, or writings: and hence شَبَّ بِجَاوِبِهِ, occurring in a trad., meaning † He commenced answering him: not from the تَشْبِيبِ of women in poetry. (TA.)

4. اَشْبَهُهُ اللهُ God made him, or may God make him, to become a youth, or young man; i. e., to attain to the state termed شَبَابٌ meaning as expl. below: and اَشْبَهُهُ اللهُ قَرْنَهُ means the same: (§, A, TA:) the latter [lit. means God made, or may God make, his equal in age to become a youth, &c., (see Har p. 572,) and therefore] is

tropical. (A, TA.) — اَشْبَيْتُ الْفَرَسَ I excited the horse to be brisk, lively, or sprightly, and to raise his fore legs together, as though in leaping, and to play. (§, K, TA.) — اَشْبَى النَّارَ: see 1. — اَشْبَى لِي الرَّجُلُ, inf. n. اِشْبَابٌ; as also شَبَّ †; † The man appeared before my upraised eyes when not hoped for. (AZ, TA.) — And اَشْبَى لِي كَذَا, and شَبَّ †, † Such a thing was prepared, or appointed, or ordained, for me. (§, K, TA.) — اَشْبَى † He became one whose child, or children, had attained to the state of شَبَابٌ [i. e. youth, or young manhood, &c.]: (K:) [or] اَشْبَى الرَّجُلُ بَنِينَ † the man became one whose children had attained to that state: (§, TA:) and in like manner, اَشْبَى اَوْلَادًا is said of a woman. (TA.) — And اَشْبَى said of [the species of bovine antelope called] the wild bull, (§, K,) He became such as is termed شَبَّ [q. v.], i. e., (§,) he became advanced in age, or full-grown; (مُسْنٌ, §, K;) one whose state termed اِسْنَانٌ [q. v.] had ended. (§.)

5. [تَشْبِيبُ النَّارِ] The fire became kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: see also 1. One says on the occasion of kindling fire,

تَشْبِيبِي تَشْبِيبَ النَّيْمَةِ
جَاءَتْ بِهَا تَمْرٌ إِلَى تَيْمِيَّةِ

[Be thou kindled like the state of kindling of the calumny that Temr brought to Teneemeh: but to what this alludes I know not]: it is like the saying, اَوْقَدَ بِالنَّيْمَةِ نَارًا [He kindled a fire with calumny]. (A, TA.) — See also 2.

10. It is said in a trad., يَجُوزُ شَهَادَةُ الصِّبْيَانِ عَلَى الْكِبَارِ يُسْتَشْبُونُ [The boys' giving testimony against those that are full grown is allowable, when they (the former) are deemed to have attained to the state of youths, or young men]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يُسْتَشْبُونُ means they shall be sought youths, such as have attained to puberty, or maturity, in the case of giving testimony: or they shall be waited for, in the case of giving testimony, until the period of becoming youths, or young men. (Mgh.) — And it is said in another trad., اَسْتَشْبُوا عَلَى اَسْوَقِكُمْ فِي الْبَوْلِ, i. e. Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground; [having your feet only upon the ground; in the voiding of urine:] from شَبَّ الْفَرَسِ meaning “the horse raised his fore-legs together from the ground.” (TA.)

R. Q. 1. شَبَّ شَيْئًا He completed [a thing]; (AA, O, K;) said of a man. (AA, TA.)

شَبَّ, and its fem. شَبَّةٌ: see شَابٌ. — Also The stones of زاج [or vitriol]: (K:) or the stones from which زاج and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white شَبَّ, and is very glistening: (TA.)

[but شَبَّ يَمَانِي, as also شَبَّ alone, is a name now commonly given to alum:] or it is a certain thing resembling زاج: (§, Mṣb:) or a species thereof: accord. to El-Farábee, the stones from which come زاج and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling زاج, and the name [correctly] heard is thus, with ب, but is by some mistranscribed with the three-dotted ث, [i. e. شَثٌ,] which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mṣr, in the saying that one tans with شَبَّ, this word is a mistranscription; for شَبَّ is a dye, and one does not tan with a dye; it is mistranscribed for شَثٌ, which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the خَلْفٌ [q. v.], and with them one tans: El-Farábee also says, in the section of ث, that the شَثٌ is a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Mṣb:) and it is a well-known medicine; (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, دَوَاءٌ is put for دَوَاءٌ. (TA.)

شَبَّ and دَبَّ, though originally verbs, are used as nouns, by the introduction of مَنْ before them: one says, مَنْ شَبَّ وَأَعْيَيْتَنِي مِنْ شَبَّ إِلَى دَبَّ [expl. in art. دَبَّ]: (§:) and in like manner they are used in another saying expl. in art. دَبَّ [q. v.]: (§ in that art. :) or, without tenween, they may be regarded as verbs used in the way of حِكَايَةٌ [or imitation]. (MF.)

شَبَّةٌ The burning, burning up, burning brightly or fiercely, blazing, or flaming, of fire. (TA.)

شَبَّ and شَبَّابٌ, applied to a [bovine antelope of the species called the] wild bull, (Aḥ, §, K,) and to a sheep or goat, (K,) and مُشَبَّبٌ, applied to the former, and مُشَبَّبٌ, (Aḥ, §, K,) sometimes, applied to the former, (As, §,) or to both, (K,) Advanced in age, or full-grown, (مُسْنٌ, §, K,) whose state termed اِسْنَانٌ [q. v.] has ended; (As, §;) and مُشَبَّبَةٌ is in like manner applied to a she-camel as meaning مُسِنَّةٌ: (TA:) or شَبَّابٌ, (AA, K,) applied to both, (K,) as also مُشَبَّبٌ, (TA,) or to a bull, (AA,) is syn. with شَابٌ [meaning youthful, or in the prime of life]: (AA, K, TA:) and accord. to AO, شَبَّابٌ, applied to a bull, means that has attained to the end of شَبَابٌ [i. e. youthfulness, or the prime of life]: (§, TA:) or, as some say, that has attained to the end of his full growth and strength: as also شَبَّابٌ, which is likewise applied to the female; or, accord. to AHát and ISh, when he is a year old, and weaned, he is called دَبَّابٌ; and then, شَبَّابٌ [meaning more than a year old]; and the female, شَبَّابَةٌ. (TA.)

شَبَابٌ and شَبَابَةٌ [both mentioned above: inf. ns.] (§, Mṣb, K) [and شَبَابَةٌ which is a simple subst.] Youth, youthfulness, the prime of man-

hood, or young manhood; syn. قَنَاء; (K;) or حَدَائِق; contr. of شَبَاب: (S:) or the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْل; (TA;) the age before الكِبُولَة: (Msb:) or the state between thirty and forty: (Mgh:) or, accord. to Mohammad Ibn-Isahab, the state from the seventeenth year to the completion of fifty-one years is termed شَبَابِيَّة; the period before, from birth, being termed غُلُومِيَّة; and in the period after, a man being called شَيْخ; until he dies. (TA.) One says, سَقَى اللهُ عَصْرَ الشَّبَابِ [May God freshen as with rain the times, or mornings, or afternoons, of youth, &c.], and عَصْرُ الشَّبَابِ [the times, &c., of the states of youth, &c.]. (A, TA.) — شَبَابٌ often signifies † The sap, or vigour, of youth or young manhood. One says, اسْتَحَارَ شَبَابَهَا, as in a verse of Abo-Dhu-eyb, † The sap [or vigour] of youth (مَاءَ الشَّبَابِ) flowed in her. (IB, TA in art. حَبِير.) And اَمْتَلَا شَبَابًا † [He became full of the sap, or vigour, of youth or young manhood]. (The lexicons, &c., passim.) [But] مَاءُ الشَّبَابِ signifies [also] † The freshness, or brightness, and beauty, of youth. (Har p. 340.) [And شَبَابِيَّة app. signifies also † Youthful folly, or the like; (see an ex. voce غَمْرَةٌ; and so, probably, does شَبَاب.) — [Hence,] شَبَابٌ also signifies † The first, or beginning, or the new, or recent, state, of a thing; (K, TA;) and so شَبَابِيَّة. (TA.) One says, قَدِمَ فِي شَبَابِ الشَّهِْرِ (A, TA) † He came, or arrived, in the beginning of the month. (TA.) And لَقِيْتُهُ فِي شَبَابِ النَّهَارِ (A, TA) † I met him in the beginning of the day: (TA:) and جِئْتُكَ فِي شَبَابِ النَّهَارِ and † I came to thee in the beginning of the day: (Lh, TA:) or شَبَابُ النَّهَارِ means the period when the sun has risen high, when one fifth of the day has passed. (A in art. رَاد.) And one says also † فَعَلْ ذَلِكَ فِي شَبَابِهِ He did that at the commencement thereof. (TA.) — See also شَابٌ — And see 2.

شَابٌ an inf. n. of شَبَّ said of a horse. (S, Msb, K.) — See also the next paragraph, in two places.

شَبْرٌ: see شَبَّ, in three places. — Also A horse whose hind feet pass beyond his fore feet; (K;) which is a fault: accord. to Th, such is termed شَبْبٌ: IM says that the correct word is شَبِيْتُ: [but] see this in its proper place. (TA.) — Also A thing with which a fire is kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, K;) and so شَبَابٌ. (K.) — And [hence, as also شَبَابٌ] † A thing that serves [as a foil] for beautifying, or setting off, (K,) [or making to appear bright and beautiful,] or for increasing, or enhancing, and strengthening, [or heightening, in beauty,] (S, TA,) to another thing. (S, K, TA.) So in the saying, هَذَا شَبُوبٌ لَكَ † This is a thing that serves for increasing, or enhancing, [or heightening, in beauty,] to such

a thing. (S, TA.) One says of a woman's head-covering, هُوَ شَبُوبٌ لَوَجْهِهَا † [It is a thing that serves for giving an appearance of additional brightness and beauty to her face]. (A.)

شَبَابٌ: see the next preceding paragraph.

شَبَابِيَّة: see شَبَابٌ, in five places.

شَبَابِيَّةٌ عَسَلٌ شَبَابِيٌّ (شَبَابِيَّة) Honey of Shebábek (A, TA;) or, of Benoo-Shebábek, (Mgh,) a people of Et-Táif, (A, Mgh, TA,) of [the tribe of] Khath'am, who possessed bees, and hence it was thus called. (Mgh.)

شَبَابِيَّة: see شَبَابٌ, in two places.

شَبَابٌ q. v. in art. حَب. (Th, TA.)

شَابٌ part. n. of شَبَّ said of a boy; (Msb;) [Youthful, or in the prime of manhood; a youth, or a young man;] in the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْل; (TA;) in the age before الكِبُولَة: (Msb:) or in the state between thirty and forty: (Mgh:) [or in the state from the seventeenth year to the completion of fifty-one years: (see شَبَابٌ:)] and IAar mentions شَبَّ as an epithet applied to a man [in the same sense as شَابٌ]: (TA:) a female is termed شَابَةٌ (S, Msb, K) and شَبَّة; both signifying the same: (S, K:) the pl. of شَابٌ is شَبَابٌ (S, A, Mgh, Msb, K) and شَبَابِيَّة (S, A, K) and شَبَابٌ (S, A, * K), or the last is an inf. n. used as an epithet applied to a pl. number, (Mgh, and Ham p. 50,) or it is a quasi-pl. n.: (TA:) females, (Msb,) or women, (K,) are termed شَوَابٌ (Msb, K) and شَبَابٌ (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَابَةٌ (Msb,) accord. to AZ, being pl. (not of شَابَةٌ but) of شَبَّة, like as ضَرَائِرُ is of ضَرَّة: (TA:) the dim. of شَابَةٌ is شَوَابِيَّة, and some of the Arabs say شَوَابَةٌ, changing the ي into ا before a double letter [as in ذَوَابَةٌ for دَوَابَةٌ]. (ISd, L in art. هَد.) One says, مَرَرْتُ بِرِجَالٍ شَبَابِيَّةٍ meaning شَبَابٌ [i. e. I passed by men that were youths, or persons in the prime of manhood]. (S.) — See also شَبَّ.

شَوَابَةٌ: } dims. of شَابَةٌ fem. of شَابٌ, q. v.
شَوَابِيَّة: }

شَوَابٌ The scorpion. (IAar, K.) — And The louse; قَمِيَّة (K in this art.): or the ant; syn. نَمَلٌ: (S in art. شَشَب:) fem. [or perhaps n. un.] with ة. (TA.)

شَبَّ, and its fem., with ة: see شَبَّ, in three places. — Also the former, A lion: (K:) or a full-grown lion: syn. أُسْدٌ كَبِيرٌ. (TA.)

شَبَّ: see شَبَّ.

شَبَّابِيَّةٌ [or rather الأظفار], pl. of the pl. أَظْفَارٌ or أَظْفُورٌ, † Having sharp-pointed nails or talons or claws; as though they flamed, by reason of their sharpness. (A, TA.)

نَارٌ مَشْبُوبَةٌ [pass. part. n. of 1]. You say مَشْبُوبَةٌ A fire kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame: شَابَةٌ in this sense is not allowable. (K.) — [Hence,] applied to a man, (A, TA,) † Comely, (S, TA,) of goodly countenance; (A, TA;) as though lighted up: bright, or fair, in complexion, and of goodly countenance; as though his countenance were lighted up with fire: pl. مَشَابِيْبٌ. (TA.) And † A man of acute mind. (TA.) And طَلَعَتْ نَارُ المَشْبُوبَتَانِ الزُّهْرَتَانِ [or الزُّهْرَاوَانِ] † Venus and Jupiter, so called on account of their beauty and splendour, rose. (A, TA.)

شبت

شَبْتٌ [Anethum graveolens, or dill, of the common garden-species;] a certain herb, or leguminous plant, well known: (K:) it is said that شَبْتٌ is an arabicized word from شَبَّ; but it has been stated before [in art. سَبْت, q. v.] that both these are arabicized words from شُود [or شُود]; and that شَبْتٌ [i. e. سَبْتٌ] is a dial. var. (TA.) [See also شَبْتٌ.]

شبت

1: see the next paragraph, in two places.

5. تَشَبَّتْ بِهِ He, or it, chung, caught, clave, or adhered, to it, (S, A, L, Msb, K, * TA,) namely, a thing; (S, L, TA;) as also شَبَّتْ بِهِ, aor. تَشَبَّتْ, inf. n. شَبْتٌ: (L, TA:) or, accord. to Esh-Shiháb, in the Expos. of the Shifé, to a thing in which was weakness: or, accord. to the 'Ináyah, he, or it, chung, &c., to it with weakness; and therefore شَبَّتْ is used as an epithet applied to a spider; and تَشَبَّتْ signifies a stronger action; and تَشَبَّتْ بِهِ is also expl. as meaning he, or it, took fast, or firm, hold upon it: (L, TA:) and he stuck, or fixed, or struck, the claw, or talons, or nails, into it: (MA, PS:) and شَبَّتْ الشَّيْءُ he laid hold upon the thing, and took it: IAar was asked respecting some verses, and he said, مَا أَذْرِي مِنْ أَيْنَ شَبَّتْهَا I know not whence I laid hold upon them [and took them]. (L, TA.)

Q. Q. 1, accord. to the S and L, شَبَّتْ: see art. شَبَّتْ.

شَبْتٌ The spider: (K:) or a large spider, with many legs. (TA.) — Also (K) A certain small creeping thing, (S, A, Msb, K,) having many legs, (S, A, K,) of the أحناش [or creeping things &c.] of the earth: (S, Msb:) it should not be called شَبْتٌ: (S:) or a certain small creeping thing, having six long legs, yellow in the back, and in the outer sides of the legs, black in the head, and blue in the eye: or a certain small creeping thing, having many legs, large in the head, of the أحناش of the earth: or a certain small creeping thing, wide in the mouth, high in the hinder part, that perforates the ground, is found where there is moisture, and eats scorpions; and it is what is called شَحْمَةُ الأَرْضِ: (TA:) pl. شَبَاتٌ. (S, A, Msb, K.) The [marks termed] أَثْرُ of the blade of a sword are likened by

a poet, (S, TA,) namely, Sâ'idah Ibn-Ju-eyeh, (TA,) to the tracks of شبتان. (S, TA.)

رجل شبت A man whose nature it is to cling, catch, cleave, or adhere, to a thing. (S, K.) And ضربت ضبت شبت [A tooth, or molar tooth,] that catches, or fastens, to a thing. (TA.)

شبتة (K,) or شبتة ضبتة (TA,) A man (TA) who cleaves to his قرن [i. e. opponent, or adversary], not quitting him. (K, TA.)

شبت [erroneously written in some copies of the K شبت, and in the L شبت] A certain well-known plant; (AHn, L, Msh;) a certain herb, or leguminous plant; (K;) [i. q. شبت and شبت, q. v.; i. e. anethum graveolens, or dill, of the common garden-species:] Sgh says that شبت is a foreign word of which شبت is an arabicized form; and it is made of the measure فَعْل because this measure has many examples; whereas the measure فَعْل, of which اِبْل is an instance, is extraordinary. (Msh.)

شبات: see what next follows.

شبت and شبات [so in the CK and in my MS. copy of the K, but the latter is strangely said in the TA to be with kesr,] sings. of شبات, which signifies The flesh-hooks (كلايب) of the fire. (K.)

الشبت: } see art. شبت.
الشبات: }

شبتة an epithet applied to a spider: see 5.

شبح

1. شبح (S, K,) inf. n. شباحة (TK,) said of a man, (S,) He was, or became, broad in the fore arms: (S, K, TA:) or long therein. (TA.) — شبحه (A, O, Mgh, L, Msh, K,) aor. 2, (K,) inf. n. شبح (TK,) He extended, stretched, or stretched out, it, or him; (A, O, Mgh, L, Msh, K;) namely, a thing; (IF, L, Msh;) a hide, or skin, (A, L, K,) or some other thing, (L,) between pegs, or stakes; (K;) and a man, (Mgh, L, Msh,) between two things, to be flogged, (L,) [i. e.,] between two stakes inserted and fixed in the ground, (Mgh, Msh,) which are called عقابان (Mgh,) when he was beaten, or crucified, (Mgh, Msh,) or like him who is crucified; and شبحه is used, accord. to some, in the same manner. (L.) And شبح يديه He extended, or stretched forth, his arms, or hands: (L:) or شبح [alone] he extended his arm, or hand, to offer a prayer, or supplication; (K;) or he extended and raised his arms, or hands, in his prayer, or supplication. (A.) And الحربة يشبح على العود The chameleon extends (S, A, O) itself (S, O) or its fore legs (A) upon the branch. (S, A, O.) — Also, inf. n. as above, He cut, hewed, or pared, it, namely, a stick, or piece of wood, so as to make it wide. (O, L. [See also 2.]) — And He clave it, or split it, (K, TA,) namely, another's head, or anything whatever. (TA.) — شبح لها He (a

man, K) stood erect [as though drawing himself up] to us. (O, K.) — And شبح لك (a thing) appeared, or became apparent, to thee. (L.) — شبح بأمر He was, or became, attached, or addicted, to an affair; or fond of it. (O.)

2. شبحه: see 1. — Also, (K,) inf. n. تشبيح (S,) He made it (a thing) wide. (S, K.) — And تشبيح signifies also The act of paring, or peeling, or the like. (O. [See also 1.]) — And The act of pulling, or plucking, out, or up. (O.) — And شبح (O, K,) inf. n. as above, (K,) He (a man, TA) became aged, and saw a [thing such as is termed] شبح appearing as though it were two. (O, K.)

شبح: see شبح, in two places: — and see also مشبوح.

شبح (S, A, O, Msh, K) and شبح (S, O, K) i. q. شخص [i. e. The body, or bodily or corporeal form or figure or substance, of a man or some other thing or object, which one sees from a distance]: (S, A, O, Msh, K:) a man, or some other creature, of which الشخص [or body, &c.,] appears to one: (L:) and a thing that is perceived by sense (A, O, L) and by sight: (O, L:) pl. اشباح (A, O, Msh, K,) which is of the former, (A, Msh,) and [of the latter] شبوح (K.) One says, لآح لي شبح, meaning شخص [i. e. A body, or bodily form, appeared, loomed, or gleamed, to me]. (A.) And هم اشباح بلا ارواح [They are bodies without souls]. (A.) And أدق من شبح أدق (A, O,) and من خيط باطل (A, O,) meaning [More minute, or inconsiderable, than] the atoms that are seen in the rays of the sun entering from a mural aperture in a chamber: (A, O:) or, as some say, than the thread that comes forth from the mouth of the spider; [meaning gossamer;] called by the children مخطاط الاسماء ضربان أسماء اشباح الشيطان (O.) And أسماء أعمال وأشياء أعمال, meaning [Nouns are of two sorts,] the names of things perceived by sense, and the names [of actions, or rather of accidents or attributes, i. e.] of other things; like as they say هلك أسماء المعاني وأسماء الأعيان (A.) And هلك أسماء الأشباح The known ones of his camels, and sheep or goats, and other cattle, perished. (O, K.) — شبح also signifies A door or gate, of high structure; (O, K;) and so شبح (K:) [but the latter may have originated from a mistranscription; for Sgh says,] and so شبح (O.) — See also شبحه.

شبحه A rafter, or timber, (عود) of the ceiling, or roof, of a house: so in a trad. where it is said, فنزع سقف بيتي شبحه شبحه [And he pulled off the roof of my house, rafter by rafter, or timber by timber]. (JM, TA.)

شبحه of horses: what is thus called is well known [as being A rope which is extended from a horse's fore leg to his hind leg: so in the present day]. (TA.)

شبحه a word occurring in the K and TA voce مشط and in the TA voce معر &c. [app. as meaning A broad piece of wood]. — الشبتان signifies The two pieces of wood of the منقلة (O, K,) which is the thing upon which bricks are carried from place to place: the pl. is الشبات and [the coll. gen. n., of which شبحه is the n. un., is] الشبت (O.)

شبان [whether with or without tenween is not apparent, as the fam. is not mentioned,] Tall; (AA, S, O, K;) an epithet applied to a man. (TA.)

شبيحة sing. of شبائح (O,) which signifies Pieces of wood, (O, K,) broad, (O,) placed transversely, (O, K,) contrariwise, or on contrary sides, (O,) in the [camel's saddle called] قتب (O, K) that is of wood: so expl. by Shujā. (O.)

مشبح, applied to a [garment of the kind called] مشبح, Strong, or stout: (O, K:) or, as some say, wide. (O.) — And [applied to a stick, or piece of wood,] Pared, (K, TA,) and cut, or hewed [app. so as to be made wide: see 1]. (TA.) — And A species of fish.. (TA.)

مشبوح Wide between the shoulders. (L.) — شبح القراعين and مشبوح القراعين A man broad in the fore arms: (S, K:) or long therein: but AAF and Ibn-El-Jowzee prefer the former explanation. (TA.) — مشبوح بأمر Attached, or addicted, to an affair; or fond of it. (O.)

شبر

1. شبر, aor. 2 (S, A, Msh) and شبر (S,) inf. n. شبر; (IAqr, S, Msh, K;) and شبر, inf. n. شبر; (IAqr, K;) He measured by the شبر [or span] (IAqr, S, A, Msh, K) a garment, or piece of cloth, (S, K,) or a thing: (A, Msh:) from الشبر; like as one says من لك أن الباع بعتته from الباع (S.) [Who will be guarantee for thee that thou wilt measure the earth with thy span?] is a prov. applied to him who imposes upon himself that which he is unable to accomplish. (A, TA.) — شبر المرأة, inf. n. as above, † He compressed the woman. (TA.) — شبره (ISk, S, A,) aor. 2 and شبر, (TA,) inf. n. as above; (S, K;) and شبره (S, A,) inf. n. إشبار (K;) and شبره, inf. n. شبر; (TS, TA;) He gave him (ISk, S, A, TS, K*) wealth, or property, (ISk, S, A,) or a sword, (ISk, S,) or a coat of mail. (S, IB.) — شبر, aor. 2, He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully. (TS, K, TA.)

2: see 1, in two places. — Also شبره (AHeyth, K,) inf. n. شبر, (AHeyth, TA,) He magnified him, or honoured him; namely, a man: (AHeyth, K, TA:) and made him a near companion, a familiar, or a favourite. (AHeyth, TA.)

4. اشبر He (a man) begat children tall in the اشبار, i. e. statures: and he begat children short therein. (IAqr, TA.) — اشبره: see 1.

5. **تَشَبَّرَ** *He was, or became, magnified, or honoured: and made a near companion, a familiar, or a favourite.* (AHeyth, TA.)

6. **تَشَابَرَا** *They (two bodies of men, §) drew near, each to the other: (§, K:) as though they became a span (شبر) distant, one from the other; or as though each extended the span to the other. (§.)*

شَبْرٌ *The measure [of the width (see ذِرَاعٌ)], by the span, of a garment, or piece of cloth: so in the saying, كَمْ شَبْرٌ تَوْبَكَ [How much is the measure of the width, by the span, of thy garment, or piece of cloth?]. (Msb.) — Stature; (Fr, K;) and so شَبْرَةٌ; whether short or tall: (TA:) pl. [app. of the latter] أَشْبَارٌ. (IAgr, TA.) You say, مَا أَطْوَلُ شَبْرَهُ *How tall is his stature!* (TA.) — *Life, or age; as also شَبْرٌ. (TṢ, K.)* Thus in the saying, قَصَرَ اللَّهُ شَبْرَهُ and شَبْرَهُ [May God shorten, or God shortened, his life]. (TṢ, TA.) — *The act of giving: (A, IAth:) like as بَاعٌ and يَدٌ are said for “generosity.” (A.) — See also شَبْرٌ, in two places. — †The due for marriage, and for concubitus; (Sh, §, *K;*) such as what are termed مَهْرٌ and عَقْرٌ. (Sh, TA.) You say, أَعْطَيْتُ الْمَرْأَةَ شَبْرَهَا *I gave the woman her due for marriage, or for concubitus. (§.) — †The hire that is given for the stallion-camel's covering of the female. (IAgr, T, §, Msb, K,*)* The taking of this is forbidden. (T, §, Msb.) — †*Marriage: (IAth, K:) because it is accompanied by a gift. (IAth, TA.)* **بَارَكَ اللَّهُ فِي شَبْرِكُمْ** *May God bless your marriage is a saying mentioned in a trad. (IAth, TA.)***

شَبْرٌ *A span; the space between the extremity of the thumb and that of the little finger (Msb, K) when extended apart in the usual manner: (Msb:) of the masc. gender: (K:) pl. أَشْبَارٌ, (§, Msb, K,) the only pl. form. (Sb.) [See also بَصْرٌ, and ذِرَاعٌ.] [Hence,] قَصِيرُ الشَّبْرِ (applied to a man, §) †*Contracted, or short, in make: (§, A, K:) or, accord. to some of the lexicons, in step. (TA.) — [As a measure in astronomy, it is said in several of the law-books to be The twelfth part of the رُومِ; and therefore twenty-two minutes and a half, accord. to modern usage: but there is reason to believe that ancient usage differed from the modern with respect to both of these measures, and was not precise nor uniform. See رُومِ.] — †The serpent: (IAgr, K:) and so قَبَالُ الشَّبْرِ. (IAgr, TA.) — See also شَبْرٌ, in two places.**

شَبْرٌ † *A gift; (§, Mgh, K, TA;) as also شَبْرٌ (Mgh, TA) and شَبْرَةٌ: (IAgr, TA:) and wealth, or the like; syn. خَيْرٌ: (K:) the first is a word similar to نَفْسٌ and حَبْطٌ; and he who says that it is used by poetic license for شَبْرٌ [as it is said to be in the §] is in error: شَبْرٌ and شَبْرٌ are said to be two dial. vars., like قَدْرٌ and قَدْرٌ. (TA.) — Also *A certain thing which the Christians give, one to another, (تَعَاظَاهُ التَّصَارِي), (K, TA, بعضهم بعضه), like the قربان [or Eucharist], (K, TA,)**

seeking to ingratiate themselves thereby: (TA:) or the Eucharist (قربان) itself: (K:) or a thing which the Christians give (تَعْطِيهِ), one to another, as though seeking to ingratiate themselves thereby: (Kh, Sgh, TA:) or (TA, in the K “and”) bodies: and powers, or faculties: (K, TA:) or (TA, in the K “and”) the Gospel. (K, TA.)

شَبْرَةٌ: see شَبْرٌ: — and see also شَبْرٌ.

شَبْرٌ *A trumpet; syn. بُوْقٌ; (§, K;) a certain thing in which one blows: (Mgh:) said to be an arabicized word; (§;) not genuine Arabic: (Mgh, TA:) accord. to IAth, it is Hebrew: (TA:) [app. from the Hebr. שֹׁפָר, as observed by Golius.] — See also شَبْرٌ.*

رَجُلٌ شَابِرٌ الْمِيزَانِ † *A man that is a thief. (Sgh, K.)*

أَوْسَعُ شَبْرًا *Wider in span; syn. أَوْسَعُ شَبْرًا. (A, TA.)* So in the saying, هُوَ أَشْبَرُ مِنْ صَاحِبِهِ [He is wider in span than his companion]. (A.)

أَشْبُورٌ *A certain fish; (K;) called by the vulgar شَبُورٌ. (TA.)*

مَشْبَرٌ sing. of مَشَابِرٌ, (TA,) which signifies *Certain notches (حُزُورٌ [pl. of حُزْرٌ, in the CḲ erroneously written حُورٌ],) in the cubit, by means of which buying and selling are transacted: (K, TA:) of them is the notch (حُزْرٌ) of the span, and the notch of the half of the span, and of the quarter thereof: every notch of these, small or great, is termed مَشْبَرٌ: mentioned by Sgh, from Aboo-Sa'eed. (TA.) — مَشَابِرٌ also signifies Rivers, or rivulets, (أَنْهَارٌ,) that are depressed, so that the water comes to them from several places, (K, TA,) of such as overflows from the lands: (TA:) pl. of مَشْبَرٌ and مَشْبِرَةٌ. (K, TA.)*

مَشْبِرَةٌ: see what next precedes.

مَشْبُورَةٌ *A liberal, bountiful, or generous, woman. (IAgr, K.)*

شِبَطٌ

شِبَابٌ (AA, K) and **شِبَابٌ**, being perfectly and imperfectly decl., (AA, TA,) *The name of a month in Greek; (AA, K;) i. q. سِبَابٌ, q. v. (AA, TA.)*

شَبُوطٌ (§, K) and **شَبُوطٌ**, (K,) the latter mentioned in the O on the authority of Lth, but in the L on the authority of Lh, and said by him to be a Greek word, (TA,) [a coll. gen. n.,] n. un. with ة, and sometimes that with fet-ḥ is without teshdeed, (K,) i. e. شَبُوطَةٌ, mentioned by ISd, but with the expression of a doubt as to its correctness, (TA,) [now applied to *A species of cyprinus, or carp: or, accord. to Golius, a fish resembling the alosa, or shad, but three times larger; wont to be brought from the Euphrates to Aleppo: a species of fish, (Lth, §, K,) slender in the tail, wide in the middle part, soft to the feel, small in the head, resembling a بَرَبَطٌ [or Persian lute]: (Lth, K:) the بَرَبَطٌ when long,*

not broad, is likened to this fish; and this fish, to the بَرَبَطٌ: the pl. is شَبَابِيطٌ. (TA.) [See شَبُوحٌ.]

شَبَعٌ

1. **شَبِعَ**, [aor. ʿ,] inf. n. **شَبَعٌ** (IDrd, §, Msb, K) and **شَبِعَ**, (IDrd, Msb, TA,) which is a contraction of the former, or accord. to some it is a subst., having the signification assigned to it below, (Msb,) or it is both, (TA,) and **شَبِعَ**, (Ibn-'Abbád, K,) *He was, or became, satiated, sated, or satisfied in stomach; شَبِعَ being the contr. of شَبِعَ, (§, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such as رَوَى and سَمِنَ &c.]. (§.)* You say **بَدَدَ قَدْ شَبِعَتْ غَنَمُهُ** *A country of which the sheep, or goats, have become completely satiated, or satisfied, by abundance of herbage. (TA.)* And **شَبِعَتْ** **مِنْ خُبْزٍ**, and **لَحْمًا**, (§, Msb, K,) and **مِنْ لَحْمٍ**, (§, K,) *I was, or became, satiated, sated, or satisfied, with bread, and with flesh-meat. (§, K.) — Hence, metaphorically, شَبِعَتْ **مِنْ هَذَا الْأَمْرِ وَرَوَيْتُ** † *I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (§, TA.) — [See also another metaphorical usage of this verb voce حُرَانَةٌ.] — شَبِعَ عَقْلُهُ † His intellect was, or became, full, perfect, (K,) strong, or solid. (TA.)**

2. **شَبِعَتْ غَنَمُهُ**, (§, K,) [in some copies of the former, erroneously, شَبِعَتْ,] inf. n. **تَشْبِيعٌ**, (K;) and **شَبِعَتْ**; (as in one place in the TA;) † *His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied. (§, K, TA.)*

4. **أَشْبَعَهُ** [signifying *It satiated him, sated him, or satisfied his stomach*] is said of food and of abundance of drink. (TA.) — **أَشْبَعْتُهُ** [I satiated him, sated him, or satisfied his stomach; or] *I fed him so that he became satiated, sated, or satisfied. (Msb.)* And **أَشْبَعْتُهُ مِنَ الْجُوعِ** [I fed him so as fully to relieve him from hunger]. (§, K.) [Hence,] **أَشْبَعْتُ الثَّوْبَ** (§, TA) **مِنَ الصَّبْغِ** (S) † *I saturated the garment, or piece of cloth, with the dye. (TA.) — [Hence also,] أَشْبَعُهُ † He made it (namely anything, TA) full, without lack or defect, or abundant, or copious. (K, TA.)* It is said of other things beside substances; as, for instance, of blowing, and of reading or reciting, and of any expression. (TA.) You say also, **سَاقَ فِي هَذَا الْمَعْنَى فُصْلًا مُشْبَعًا** [He carried on, respecting this idea, a full section]. (TA.) [And **أَشْبَعَ حَرَكَةً** *He rendered a vowel full in sound, by inserting after it its analogous letter of prolongation. And such a letter of prolongation is said to be inserted, or added, لِلْإشْبَاعِ to render the sound full; as in نَكَتٌ for نَكَتٌ, and أَنْظُرٌ for أَنْظُرٌ, and مَرَضِعٌ for مَرَضِعٌ. And إِشْبَاعًا is also used as signifying For the sake of, or by way of, pleonasm, or giving fulness of expression.] — **أَشْبَعَ الرَّجُلُ** *The man's beasts were, or became, completely satiated, or satisfied, by abundance of herbage. (TA.)**

5. شَبِعَ *He ate immediately after eating.* (K.) — *He feigned himself satiated, sated, or satisfied in stomach, not being so.* (K, TA.) — [And hence,] † *He made a boast of abundance or riches,* (Mṣb, K, TA.) or of more than he possessed; and invested himself with that which did not belong to him. (TA.) [See مَشْبَعٌ.]

شَبِعٌ a subst., signifying *A thing that satiates one, sates one, or satisfies one's stomach;* (S, Mṣb, K;) consisting of bread, and of flesh-meat, &c.; (Mṣb;) as also شَبِيعٌ: (K:) accord. to some, the former is an inf. n.: (Mṣb:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, الرَغِيْفُ شَبِيعِي *The cake of bread [is that which] satiates me, &c.* (Mṣb.)

شَبِيعٌ inf. n. of 1 [q. v.]. — Also † *Thickness in the shanks.* (TA.) — See also شَبِيعٌ. You say, شَبِيعٌ ذَاتُ أَرْضٍ *A land having abundance of herbage, and plenty.* (Mgh.)

شَبِيعَةٌ *The quantity with which one is satiated, sated, or satisfied, once, of food.* (S, K.)

ذَاتُ شَبِيعٍ q. v. [q. v.]. (Mgh.)

شَبِعَانٌ *Satiated, sated, or satisfied in stomach;* (S, Mṣb, K;) as also شَابِعٌ, but this is allowable only in poetry: (K:) fem. of the former شَبِيعِي, (S, Mṣb, K,) and شَبِعَانَةٌ (Sgh, K) is sometimes used: (Sgh:) the pl. of شَبِعَانٌ and of شَبِيعِي is شَبَاعٌ and شَبَاعِي. (TA.) [Hence the saying,] قَوْمٌ إِذَا جَاعُوا كَاعُوا وَتَرَاهُمْ سَبَاعًا إِذَا كَانُوا سَبَاعًا *[A people who, when they are hungry, are fearful and cowardly, and thou seest them to be beasts of prey when they are satiated].* (A, TA.) — [And hence,] شَبِيعِي الخُلْخَالِ † *A woman who fills up the anklet by reason of her fatness.* (S, K, TA.) And شَبِيعِي السَّوَارِ † *Who fills up the bracelet by reason of fatness.* (K, TA.) And شَبِيعِي الْوِشَاحِ † *A woman large in the belly.* (TA.) And شَبِيعِي الدَّرْعِ † *A woman bulky in make:* (A, O, L, TA:) in the K erroneously written شَبِيعِي الدَّرْعِ, and expl. as meaning *bulky in the forearm.* (TA.)

شَبِيعٌ *Food that satiates, sates, or satisfies the stomach.* (Fr.) — † *An arrow that kills much or many or often.* (Ibn-'Abbád.) — ثَوْبٌ شَبِيعٌ الغَزَلِ † *A garment, or piece of cloth, [of full texture, or] of many threads:* (S, K, TA:) pl. ثِيَابٌ شَبِيعٌ. (TA.) And شَبِيعٌ حَبْلٌ (K,) or شَبِيعٌ ائْتَلَهُ, (TA,) † *A rope abundant, (K, TA,) and firm, or strong, in the wool, (TA,) or in the hair, or fur, [of which it is composed:]* (K, TA:) pl. شَبِيعٌ. (TA.) — رَجُلٌ شَبِيعٌ العَقْلِ † *A man full, or perfect, (K, TA,) and strong, or solid, (TA,) in intellect;* (K, TA;) from IAṣr; (TA;) as also شَبِيعَةٌ. (K.) And رَجُلٌ مُشْبَعٌ † *[or perhaps القلبُ مُشْبَعٌ] † A man strong, or firm, in heart.* (TA.)

شَبَاعَةٌ *A portion of food that remains, or is redundant, after one is satiated, or satisfied.* (Ibn-'Abbád, K.)

Bk. I.

شَابِعٌ: see شَبِعَانٌ. — شَابِعَةٌ *A beast that has attained to eating; an epithet applied to such a beast until it is nearly weaned.* (TA.)

فُلَانٌ فِي رِيٍّ وَمَشْبَعٌ [Such a one is in a state in which he is satiated, or satisfied, with drink and food]. (T, A, TA, in art. نَظَر.) [See مَنظَرٌ.]

شَبِيعٌ pass. part. n. of 4 [q. v.]. See also شَبِيعٌ, in two places.

المُشْبَعَةُ [or المُشْبَعُ] البَاءُ المُشْبَعُ — شَبِيعٌ: see مُشْبَعٌ. The letter پ. (TA in art. بلس.)

مُشْبَعٌ † *One who invests himself with, and makes a boast of, more than he possesses; who invests himself with that which he does not possess;* (S, TA;) *who affects goodly qualities more than he possesses; like him who feigns himself satiated, or satisfied in stomach, not being so:* (TA:) or he who feigns himself satiated, or satisfied in stomach, not being so: and hence, † *a lying person, who affects to be commended or praised for, or boasts of, or glories in, that which he does not possess.* (Mgh.) Thus in a trad., (S, Mgh,) in which it is said, اَلْمُشْبَعُ بِمَا لَا يَمْلِكُ كَلَابِسَ ثَوْبَيْنِ زُورٍ (S, TA,) or بِمَا لَيْسَ عِنْدَهُ (Mgh,) † *[He who invests himself with, and makes a boast of, more than he possesses, &c., is like the wearer of two garments of falsity: or] accord. to A'Obeid, it means [that such is like] the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so: or, as some say, the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear that he is wearing two shirts: or [the wearer of the garments of the false witness; for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such] witness, and was not rejected, because of the goodness of his apparel.* (Mgh.) [See also art. زور, in which this trad. is cited with a small variation.]

شبق

1. شَبِقَ (S, M, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. شَبِقٌ, (S, M, Mgh, O, Mṣb,) *He was, or became, affected with vehement lust, or carnal desire:* (S, M, Mgh, O, Mṣb, K:) said of a man; (M, Mṣb;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — And شَبِقَ مِنَ اللَّحْمِ *He suffered indigestion, or turned away with disgust, from flesh-meat.* (Ibn-'Abbád, O, K.)

شَبِيقٌ *Affected with vehement lust or carnal desire;* (Mṣb, TA;) applied to a man; and sometimes to other than man: (Mṣb:) fem. with ʿ. (Mṣb, TA.)

شَوْبَقٌ *A certain wooden implement of the baker, or maker of bread;* (K;) *a baker's rolling-pin;* (MA;) [thus called, and also شَوْبَكٌ, in the present day;] an arabicized word, (Ibn-'Abbád, O, K,) from [the Pers.] چوبه [or چوبه], or from the Pers. شَوْبَقٌ. (TA.) [See also كَرِبٌ.]

شبك

1. شَبَكَه, aor. ʿ, (K, TA,) inf. n. شَبَكٌ; (TA;) and † شَبَكَه, inf. n. تَشْبِيكٌ; *He infixed, (K, TA,) and inserted, (TA,) one part thereof into another, or parts thereof into others:* (K, TA:) so in the M: (TA:) [but the latter more usually signifies *he infixed, and inserted, many parts thereof into others:* (see 8, first sentence, respecting its quasi-pass.:) and hence, *he made it reticulated, retiform, like a net; and like a lattice, or trellis, or grating, or cage:* and both signify also *he made it commingled in its several parts, intricate, complicated, perplexed, or confused;* either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) الشَّبَكُ signifies الخَلْطُ [i. e. *the mixing together a thing or things;*] and [implies] التَّدَاخُلُ [i. e. *the entering of one part of a thing into another part, or of parts of a thing or things into other parts; or the being intermixed, or intermingled.*] (S, TA.) Hence, تَشْبِيكُ الْأَصَابِعِ (S, TA,) meaning *The inserting of some of the fingers [i. e. those of one hand] amid the other fingers;* (Mṣb, TA;) which it is forbidden to do in prayer: (TA:) one says, شَبَكَ بَيْنَ أَصَابِعِهِ, [or شَبَكَ أَصَابِعَهُ], *He inserted, or interserted, his fingers together [so as to conjoin his two hands]:* (MA:) or, as some interpret it, تَشْبِيكُ الْأَصَابِعِ which is forbidden in prayer is † *the mixing, and entering, into contentions, or altercations.* (TA.) [Hence also,] كَانَتْ الرِّيحُ شَبَكَتَهُمْ † *a saying of Mohammas Ibn-Zekereeyâ, meaning † The wind had made them like the شَبَكَةُ [or net], in the interknitting and contraction of the limbs.* (Mgh.) — شَبَكَه عَنْهُ, inf. n. as above, means † *He, or it, diverted him, or occupied him so as to divert him, from him, or it.* (TA.)

2: see above, in three places: — and see also 8, in two places.

3. شَابَكَ بَيْنَهُمَا, inf. n. مُشَابَكَةٌ, [app. † *He caused an embroilment between them two,*] occurring in a tradition. (TA.)

4. اشْبَكُوا *They dug wells (O, K) such as are called شَبَاكٌ (O) or such as are called شَبَكَةٌ. (K.)* — And أَشْبَكَ *It (a place) had [such] wells dug in it by many persons.* (TA.)

5: see 8, in four places.

6: see 8, in three places. — تَشَابَكَتِ ائْتِبَاعُ *The beasts of prey leaped [the females]; syn. (أَرَادَتْ النِّزَاءَ) or desired to do so (نَزَتْ) (IAṣr, TA.) — تَشَابَكَا [app. † They became embroiled, each with the other;] quasi-pass. of شَابَكَ بَيْنَهُمَا. (TA.)*

8. اشْتَبَكَ, quasi-pass. of شَبَكَه, *It had one part thereof infixed, (K, TA,) and inserted, (TA,) into another, or parts thereof into others;* as also † تَشَبَكَ, quasi-pass. of شَبَكَه: (K, TA:) so in the M: but † the latter imports muchness, or multiplicity: (TA:) [i. e. it signifies *it had many parts thereof infixed, and inserted, into others:* and hence, *it was reticulated, retiform,*

like a net; and like a lattice, or trellis, or grating, or cage: and both signify also it was, or became, commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when said of a fabric, or anything made by art, or created; or tropically, as when said of what is ideal.] One says, اشتبكت النجوم, and تشابكت, and تشبكت, [or the last may be a mistranscription for تشبكت,] *The stars were intermixed among themselves, and confused:* (TA:) [or were clustered together:] or اشتباك النجوم signifies the stars' being numerous, and being intermixed among themselves; from شبكة الصائد [“the net of the fisherman” or “sportsman”]: (Mgh:) or their being numerous, and [as though] gathered [or clustered] together: (Mgh:) or, as some say, the appearing of all the stars [which causes them to appear confused]. (TA.) And اشتبكت العروق *The veins were knit together, commingled, or intricately intermixed or intermingled; syn. اشتجرت.* (O, TA.) And اشتبك السراب *The mirage became intermixed, or confused.* (TA.) And اشتبك الظلام *The darkness became confused.* (S, O, TA.) And اشتبكت الأمور, and تشابكت, and تشبكت, (K, TA.) and تشبكت, (TA.) *The affairs became intricate, complicated, perplexed, or confused.* (K, TA.) And اشتبكت الحرب *The war, or fight, became intricate, and entangled between them; syn. تشبكت.* (TA in art. تشب.) And اشتبكت أنثابه وأختلقت [His canine teeth locked together, and were dissimilar]; referring to a lion. (O. [See also شابك.]) اشتباك means *The close [or intimate] connexion of relationship by birth:* (TA:) [and in like manner, الأرحام تشابك such connexion of relationships by birth: see an ex. of its part. n., voce مشتبك.]

شباك: see شبكة. — Also *The teeth of a comb;* (O, K;) because of their nearness together. (TA.)

شبكة نسب (S, Mgh, K) or بينهما شبكة; *Between them two is [a close or an intimate connexion of] relationship by birth:* (S, K, TA:) and بين القوم شبكة نسب; *Between the people, or party, is an intermingling [of relationship].* (O, TA.)

شبكة *The شركة [meaning net] of the صياد [i. e. fisherman, and fowler or sportsman];* (K;) the مضيدة, (Lth, O, TA.) or *instrument of الصيد, (S,) that is used in the water [i. e. for catching fish] and on the land [i. e. for catching fowls or wild animals];* (Lth, O, TA.) applied by some peculiarly to the مضيدة of the water; (TA;) and شبك signifies the same: (K:) pl. of the former شباك (S, Mgh, K) and شبكات (Mgh) and [coll. gen. n.] شبك: (Mgh, K:) and the pl. of شبك is شباك (K.) — And *A certain thing for the head;* (Lth, O;) [a small net, for the head, a veil of net-work, in order that the face may not be known. (Golius, on the authority of Meyd.)] — Also *Wells near together, (K, TA,) of which the water is near [to the mouths], communicating [app. by filtration] one with another:*

so accord. to El-Kutabee: (TA:) or wells separate, one from another: (M and L in art. ماد:) and, (K,) or as some say, (TA,) wells (O, K, TA) that are open to view, (K, TA,) dug in a rugged place, of the depth of the stature of a man, and twice and thrice that measure, in which the rain-water becomes retained: so called because of their mutual proximity, and confusedness: a single one of them is not called شبكة; for this is only a name for a plural number; but the pl. شبك is applied to aggregates thereof in sundry places: (O, TA:) or شباك (S,) or شبكة (Mgh,) signifies wells that are numerous and near together in a [tract of] land; (S, Mgh;) from اشتباك النجوم: (Mgh:) or, accord. to As, شبكة signifies wells, or other pits or hollows dug in the ground, that are numerous; and the pl. is شباك. (IDrd, O.) — And *A [tract of] land in which are many wells, (K, TA,) not tracts that exude water and produce salt, nor such as give growth to plants, or herbage:* (TA:) or [the pl.] شباك signifies places, of the earth, that are not such as exude water and produce salt, nor such as give growth to plants, or herbage; such as the شباك of El-Basrah. (Lth, O.) — And *The burrow of the [field-rat called] جرد: (K, TA:) or the burrows thereof, which are near together: pl. شباك.* (TA.)

شباك, (thus in the 'Eyn and O and L and TA,) or شبك, (thus in the K, there said to be like زناز,) but [SM says that] the latter is a manifest mistake, (TA,) *A thing, (K, TA,) or anything, (Lth, O,) composed of canes, or reeds, (K, TA,) or such as canes, or reeds, (Lth, O,) firmly bound together, (Lth, O, TA,) in the manner of the manufacture of mats: (Lth, O, K, TA:) a single piece whereof is termed شبكة, (Lth, O, TA,) or شبكة. (So in the K.) — And likewise, (i. e. شبك, as in the 'Eyn and O and L, but in the K شبك, TA,) *What is between the curved pieces of wood of the [vehicles called] محامل [pl. of محمل, q. v., composed] of net-work of thongs [القَد] being here used as a coll. gen. n.: see art. قد.]* (K, TA.)*

شبكة: see the next preceding paragraph.

شباك [a pl. of which the sing. is not mentioned,] *Contentions, or altercations.* (TA.)

شباك means *من يعمل الشباك الوطيات شباك* [app. *A maker of soft netted fabrics of thongs for محامل;* (see شبك, latter sentence;) supposing الوطيات to be for الوطيات, agreeably with a well-known license]. (TA.)

شباك: see شبكة, in two places: — and شبك, likewise in two places: — and شبكة, also in two places. — Applied to a ذرع i. q. محبوبكة [app. as signifying *Woven well, or well and compactly;* in which sense this epithet seems to be more properly applicable to a woman's “shift” than to “a coat of mail;” but ذرع in the former of these senses is seldom, if ever, fem.; and in the latter sense, seldom, if ever, masc.]. (TA.) — [It is

also a pl., of which the sing., if used, is probably شبك, accord. to analogy; as a possessive epithet, meaning *ذو شبكة* like *ذو لبن* meaning *ذو لبن*, &c.:] one says, رأيت على الماء الشباك *I saw, upon the water, the fishermen with the nets.* (Az, Z, TA.)

شباك (S, O, KL,) or شبك (Mgh, TA,) *A thing formed of grating, or lattice-work, (مشبكة, S, O, or مشبك, KL, TA,) of iron, (S, O, Mgh, K, TA,) and of other material [i. e. of wood &c.]: (TA:) and [particularly] a window so formed: (KL:) pl. شباك (S, O, TA.) One says, رأيت أنه ينظر من الشباك *[I saw him looking from the grated, or latticed, window].* (TA.) — See also شبك.*

شباك [app. a possessive epithet, meaning *ذو شبكة*]: see شبك. — [Also meaning *ذو اشتباك*.] One says طريق شبك *A road, or way, that is confused and intricate.* (O, K.) — [Hence,] أمر النجوم الشوابك may mean *The sun;* as being the chief of the [confused] stars: or *the milky way;* [as being composed of confused stars;] Ham pp. 43 and 44.) — And *لحمة شبكة*: see مشتبك. — And شبك applied to a lion, *Having the canine teeth locking together, (الانياب, K, TA, [see 8, near the end, in the CK مشبك,] dissimilar: (TA:) and الانياب is applied to a camel, (O, TA,) in like manner. (TA.) [Hence,] الشابك is one of the names for The lion. (TA.) — And one says رجل شبك, meaning *A man whom one sees, by reason of his skill, thrusting with the spear [indiscriminately] in all the faces.* (O, TA.)*

شبكة: see شبكة. — *شبك* is *A certain sort of food.* (TA.)

شبكة: see شبك, in two places. — *شبكة* (A'Obeyd, S, TA) means *[Relationship by birth] closely, or intimately, connected.* (A'Obeyd, TA.) And one says also, *بينهما أرحام متشابكة* [Between them two are relationships by birth closely, or intimately, connected]: and *لحمة شبكة* [which means the like]. (TA.)

أرحام متشابكة: see what next precedes.

شبل

1. شبل (K,) aor. 2, (TK,) inf. n. شبول, *He (a boy, TA) became a youth, or young man, (K,) or grew up, and became a youth, or young man, (TA,) in a state of ease and plenty.* (K, TA. [In the CK, في نعمة is erroneously put for في شبلت في بني, accord. to Ks, one says, شبلت في بني فلان, meaning *I grew up, or became a youth, or young man, among the sons of such a one:* (S, TA:) and قد شبل الغلام أحسن شبول *The boy has grown up, or become a youth, or young man, in the best manner:* (S:) but accord. to others,

it is not said except in the case of being in a state of ease and plenty. (TA.)

4. أَشْبَكَتِ الْمَرْأَةُ بَعْدَ بَعْلِهَا + The woman bore with her children, [tending them patiently, after the loss of her husband,] without marrying: (S, O:) [and] أَشْبَكَتْ عَلَيَّ وَكَيْفَا † She (a woman) applied herself constantly to the care of her children, after [the loss of] her husband, (K, TA,) and bore with them, (TA,) not marrying: (K, TA:) and the epithet applied to her is مُشْبِكَةٌ [without ة]. (TA.) One says, هِيَ فِي إِشْبَالِيَا † [She is, in her constant application of herself to the care of her children, &c., like the lioness over her whelps]. (TA.) — And أَشْبَلَ عَلَيْهِ † He inclined to him; affected him; or was, or became, favourably inclined towards him: (S, O, K, TA:) and he aided, helped, or assisted, him. (K, TA.)

[7. انشبل is expl. by Golius as signifying "Leviter e loco exivit, effluxit;" as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.]

شِبْلٌ The whelp, or young one, of the lion: (S, Mgh, O, Mṣb:) or the young one of the lion when it has attained to the seeking, or taking, of prey: (K, TA:) [and Freytag says, on the authority of Meyd, of any wild beast:] pl. أَشْبَالٌ (S, O, Mṣb, K) and أَشْبَلٌ (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] شُبُولٌ and شِبَالٌ. (K.)

شَابِلٌ A lion whose canine teeth have become such as lock together, dissimilar; expl. by the words الَّذِي أَشْبَكَتْ أَنْيَابُهُ (K. [Perhaps, in this sense, a mistranscription for شَابِكٌ, q. v.]) — And (K) † A boy, or young man, full [or plump] in body, by reason of ease and plenty and of youthfulness: (IAḡr, O, K:*) and so شَابِنٌ, and حَضَجْرٌ. (IAḡr, O.) — [شَابِلَةٌ, expl. by Golius as signifying "Diminuta lacte camela, pulli septimestris mater," as on the authority of the KL, is a mistake for شَائِلَةٌ.]

[أَشْبَلٌ, expl. by Golius as signifying "Magno veretri præputio camelus," as on the authority of the KL, is a mistake for أَشْبَلٌ.]

مُشْبِلٌ A lioness whose whelps, or young ones, accompany her, (S, O, Mṣb,) going with her. (S, O.) And A she-camel whose young one has become strong, and goes with her. (AZ, S, O.) — See also 4.

مُشْبُولٌ A place in which are lions' whelps or young ones. (Ḥam p. 416.)

شبر

1. شَبِرٌ (S, K,) aor. ʔ, (K,) inf. n. شَبِرٌ, (TA,) It was, or became, cold; (S, K;) said of water. (S.) — شَبِرَ الْجَدْيُ (K,) aor. ʔ, inf. n. شَبِرٌ, (TK,) He put the شَبَامُ [q. v.] in the mouth of the kid; as also شَبِمَهُ (K,) inf. n. شَبِمَةٌ. (TA.)

2: see what next precedes.

شَبِرٌ Cold, or coldness; (S, Mṣb, K;) accord. to the M, of water: (TA:) but one says عُدَاةٌ شَبِيرٌ [A morning having coldness]: (S:) and يَوْمٌ ذُو شَبِيرٍ A day having coldness. (Mṣb.) — Jureybeh Ibn-El-Ashyam El-Fak'asee says,

- وَقَدْ شَبِرُوا الْعَيْرَ أَفْرَاسَنَا
- فَقَدَّ وَجَدُوا مِيرَهَا ذَا شَبِيرٍ

[And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness]; meaning, accord. to Abou-Riyash, that they found death; for death is cold; and poison also is cold: but there is another reading, accord. to which the last word is شَبِيرٌ, meaning "heaviness," such as results from food. (Ḥam p. 363.) See also the next paragraph.

شَبِيرٌ Cold, as an epithet, (S, Mṣb, TA,) applied to water, (S, TA,) and to rain; and one says عُدَاةٌ شَبِيرَةٌ, meaning A cold morning. (TA.) [And] Feeling cold: (K:) or feeling cold together with hunger. (AA, S, K.) — Also A weapon, or weapons; as being cold: and such has been said to be the meaning [of ذَا شَبِيرٍ] in the verse cited above. (TA.) — And Death; because of its coldness: — and Poison; for the same reason. (K. [But see the verse cited above, and the explanation of it.]) — And بَقْرَةٌ شَبِيمَةٌ A fat ox or cow, or beast of the bovine kind: (K, TA:) but the epithet commonly known is سَمِيمَةٌ, [meaning "having a large hump,"] with مَن and ن. (TA.)

شَبِيرٌ: see شَبَامٌ.

شَبَامٌ A certain plant, (AHn, K,) resembling in colour the حَبَاءُ [q. v.]. (AHn, TA.)

شَبَامٌ A piece of wood which is put crosswise in the mouth of a kid, (S, K, TA,) or, as in the M, in the two sides of the mouth of a kid or lamb, and tied behind its head, (TA,) in order that it may not suck its mother; (S, K;) as also شَبِيرٌ: (K:) and so حَشَاكٌ. (IDrd and S in art. حَشَكَ.) — Also, (K,) or the dual, شَبَامَانِ, (S, TA,) Two threads, or strings, attached to the [kind of face-veil called] بَرُوقٌ, by which the woman [draws and] binds [the two upper corners of] it to the back of her head: (S, K:) [also called ثَبَاتٌ:] pl. شَبِيرٌ. (O in art. سَبِكَ.)

شَبِيرٌ: see the following paragraph. Applied to a lion, it means Having his mouth tied, or bound; from شَبَامٌ in the former of the senses expl. above: (Meyd, TA:) thus in the following prov.:

- تَفَرَّقَ مِنْ صَوْتِ الْغُرَا
- بَ وَتَفَرَّسَ الْأَسَدُ الْمَشْبِيرَ

[She is frightened at the cry of the crow, or raven, and breaks the neck of the lion whose mouth is tied]: (Meyd, K, TA:) or, accord. to another relation, الْمَشْبِيرُ, [meaning "the grim-faced,"] from شَتَامَةُ الْوَجْهِ: (Meyd:) a saying

originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.)

مُشْبِيرٌ [and مُشْبِرٌ] A kid, or lamb, having the piece of wood called شَبَامٌ put into its mouth and tied behind its head, in order that it may not suck its mother. (TA.)

شبه

2. تَشْبِيهُهُ and بِهِ (MA, K,) inf. n. تَشْبِيهَةٌ (S, K, KL,) He made it to be like it, or to resemble it; he assimilated it to it; (MA, KL;) i. q. مَثَلُهُ [meaning thus: and also meaning he likened it to it, or compared it with it; agreeably with the explanation here next following]: (S,* K:) I put the thing in the place, or predicament, of the [other] thing, by reason of an attribute connecting them [or common to them]; which attribute may be real and ideal; real as when one says, "this dirhem is like this dirhem," and "this blackness is like this blackness;" and ideal as when one says, "Zeyd is like the lion" or "like the ass" i. e. in his strength or his stupidity, and "Zeyd is like 'Amr" i. e. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, "the absent is like the non-existent," and "the garment is like the dirhem" i. e. the value of the garment is equivalent to the dirhem. (Mṣb.) شَبَّهُهُ [app. for شَبَّهُهُ بِشَيْءٍ] accord. to IAḡr, means He made a thing equal to a thing, or like a thing. (TA.) — [Hence,] شَبَّهُهُ عَلَيْهِ, inf. n. as above, He rendered it confused to him [by making it to appear like some other thing]; (JK,* TA;) he rendered it ambiguous, dubious, or obscure, to him. (MA.) See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. — [And شَبَّهَتْهُ إِلَيْهِ النَّفْسُ, or الْحَالُ, The mind, or the case, imaged it to him; like حَبَّيْتَهُ: see art. حَبِيل.] See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] — [And تَشْبِيهٌ used as a simple subst. means A comparison, simile, similitude, or parable: and has for its pl. تَشْبِيهَاتٌ. Hence, عَلَى التَّشْبِيهِ, By way of comparison.]

3: see the next paragraph, in four places.

4. أَشْبَهُهُ [inf. n. إِشْبَاهٌ]; and شَابَهُهُ [inf. n. مَشَابَهَةٌ]; (S, K;) He was, or became, like him; he resembled him; syn. مَاتَلَهُ. (K.) One says أَشْبَهَ الْوَلَدُ أَبَاهُ, and شَابَهُهُ, The child [resembled his father, or] shared with his father in some one of his qualities, or attributes. (Mṣb.) And مَنْ يَشَابُهُهُ مَنْ أَشْبَهَ أَبَاهُ قَبَا ظَلَمَهُ (Meyd, TA,) or مَنْ يَشَابُهُهُ مَنْ أَهَى قَبَا ظَلَمَهُ, as some relate it, (TA,) [Whoso resembles his father, he has not done that which is wrong:] a prov., meaning, he has not put the likeness in the wrong place; for there is not any one more fit, or proper, for him to resemble than he: or it may mean that the father has not done

that which is wrong. (Meyd. [See also Har pp. 667-8.]) And **اشبه الرجل أمه**, (IAqr, K,) and **شابهها**, (K,) [The man resembled his mother,] meaning **the man became impotent, and weak**. (IAqr, K.) And it is said in a trad. of 'Omar, **إِنَّ اللَّبْنَ يُشَبُّ عَلَيْهِ** [Verily one becomes like by feeding upon milk]: i. e. the infant that is suckled often becomes like the woman who suckles it, because of the milk: (JK:) or **اللبن يشبه** [app. for **اللبن يشبه عليه**]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, **يتشبهه** [app. for **يتشبه عليه**]. (TA.) — **اشبه** is also a verb of wonder: hence the saying,

• مَا أَشَبَّه اللَّيْلَةَ بِالْبَارِحَةِ •

How like is this night to yesternight! expl. in art. [برح.]

5. **تشبه به** [He became assimilated to him, or it: and he assumed, or affected, a likeness, or resemblance, to him, or it; he imitated him, or it; he made himself to be like, or to resemble, him, or it; (MA, KL;*) i. q. **تمثل**: (S, TA: [in the former, this meaning is indicated, but not expressed:]) said of a man. (S.) See also 4, last sentence but one. — [Hence,] **تشبه له أنه كذا** [It became imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. **تخيل**, (S) and **كخيل** in art. **خيل**] and **تخايل**: (S in that art.:) and **تشبه إليه أنه كذا** [signifies the same; or] it was imaged to him [in the mind] that it was so; syn. **خيل**. (PŞ in that art.)

6. **تشابه** signifies The being equal, or uniform; syn. **استواء**: (TA:) [or rather the being consimilar.]

You say, **تشابهتا** They were like, or they resembled, each other. (MA.) And **الخطوط تشابهت** The lines are like one another; the lines resemble one another. (Mgh.) — See also the next paragraph, in two places.

8. **اشتبهتا** and **تشابهتا** They resembled each other so that they became confounded, or confused, or dubious. (K.) And **اشتبه** (S, MA) and **تشابه** (MA) It (a thing, S, MA, or an affair, MA) was, or became, ambiguous, dubious, or obscure, (MA,) **على** [to me], (S,) or **عليه** [to him]: (MA:) and **الامر تشبه** the thing, or affair, was rendered confused, or dubious, to him: (K, TA:) and **الشيء تشبه**, also, [see **مشتبه**,] the thing was, or became, confused, or dubious. (IAqr, TA.)

مثل and **شبه** are syn., (S, Mşb, K,) like **مثل** and **مثل**, and **بدل** and **بدل**, and **تكل** and **تكل**, the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (S and TA in art. **بدل**,) i. q. **شبه**, (S, Mşb, K,) syn. **مثل**, (K,) [i. e.] A like; a similar person or thing; (MA, Mşb;) [an analogue; a match;] a fellow: (MA:) pl. (of all, TA) **أشباه**. (K, TA.) One says, **هذا يشبه** [and **تشبه**], i. e. **شبهه** [meaning This is the like, &c., of him, or it]. (S.) And **شبهك** and **شبهك** [Such a one is the like, &c., of thee]. (JK.) [And **هذا شبهه** This is like him, or it. And hence, in lexicology, **الإشبهاء والتشابه** The words that are alike in form: generally applied to rare instances.] — See also the next paragraph, in two places.

شبه: see the next preceding paragraph, in three places. — [Hence,] syn. with **شكل** [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K and TA in art. **شكل**;) and **شبهه** is syn. with **مثل** [in the same sense]: (K in the present art.: [see exs. of the latter voce **عقر**:] pl. of the former [in this sense, as is indicated in the S,] **مشابه**, contr. to rule, like **مخاسين** and **مذاكير**; (S, TA;) or this is a pl. having no proper sing. (TA.) One says, **بينهما شبه** [Between them two is a likeness, &c.]. (S.) And **نزع إلى أبيه في الشبه** [He inclined to his father in likeness]. (S, in art. **نزع**.) And a poet cited by IAqr says,

• أَصْبَحَ فِيهِ شَبَهُ مِنْ أُمِّهِ •
• مِنْ عِظَمِ الرَّأْسِ وَمِنْ خُرْطِيهِ •

[He became so that there was in him a resemblance of his mother, in respect of bigness of the head, and of his nose]. (TA.) And one says also, **مثل به شبهه** i. e. **مثل** [In him is a likeness, or something having a likeness, to him, or it]. (TK.) — Also, (JK, S, Mşb, K, &c.,) and **شبهه**, (JK, S, K,) and **شبهان**, (K, TA, but not in the CK,) [A sort of fine brass;] a metal resembling gold in its colour, the highest in quality of **صفر** [or brass]; (Mşb;) **نحاس**; (K;) a sort of **نحاس** (JK, T, S, M*) rendered yellow by the addition of an alloy (lit. a medicament): (T, M, TA:) so called because resembling gold in its colour: (M, TA:) pl. **أشباه**. (K.) One says **كوز شبه** and **شبهه** [A mug of شبه]. (S.) — See also **شبهان**.

شبهه: see **شبه**, in two places. — [Hence,] **شبهه**, or **دشبهه**: (S, K:) pl. **شبهه** (TA) [and **شبهات** and **شبهات** and **شبهات**: whence the phrase **أصحاب الشبهات** Those persons who are of dubious characters; those who are objects of suspicion]. One says, **ليس فيه شبهه** [There is not any confusedness, or dubiousness, in respect of it]: referring to property. (Mşb voce **شائبة**, in art. **شوب**.)

شبهان and **شبهه**, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce **سهيال** on the authority of AA,]) A certain thorny plant, (K accord. to the TA,) resembling the **سمر** [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the **شيدانج** [or hemp-seed], an antidote for the bite, or sting, of venomous reptiles, beneficial for the cough, lithotriptic, and binding to the bowels. (K accord. to the TA: but see what here follows.) And **شبهان**, (K accord. to the TA,) or **شبهان**, (so in a copy of the S,) or both, (so in

copies of the K,) or **شبهان**, or **شبهان**, (so in different copies of the S, [the latter of these two I find in one copy only,]) A kind of trees, of the [kind called] **عصاه**: (S, K:) or the **نهام** [i. e. panic grass]: (K, TA, but not in the CK:) or the **نهام** [now commonly applied to wild thyme, *thymus serpyllum*], (S, K,) one of the sweet-smelling plants, (S,) having an elegant red flower, &c., as in the next preceding sentence. (So in copies of the K. [See **شبهان**].) — See also **شبهه**.

شبهان, or **شبهان**, or **شبهان**: see the next preceding paragraph.

شبهه (Lth, JK, K) and **شبهه** (CK [but not in my MS. copy of the K nor in the TA]) A certain grain, like that called **حرف** (Lth, JK, K) in colour, [see **حرف** and **رشاد**,] which is taken, i. e. swallowed, as a medicine. (Lth, JK.)

شبهه: see **شبهه**, in four places.

أشبهه من التمرة [More, and most, like]. **أشبهه** [More like than the date to the date] is a prov.: and **أشبهه من الماء بالماء** [More like than water to water]. (Meyd.) — [And **More**, or **most**, suitable. One says, **هذا أشبهه بك** This is the most suitable to thee. And **هذا الأشبهه** This is the most suitable.]

مشتبهه: [see its verb: — and] see **مشتبهه**. — Also, applied to the plant called **نصي**, *Becoming yellow*. (TA.)

مشتبهه: [see its verb: — and] see **مشتبهه**.

مشابهه: see **شبهه**, of which it is said to be an anomalous pl.

مشتبهات [part. n. of 8, q. v.]. **مشتبهات**, (S,) and **مشتبهات**, [thus agreeably with an explanation of its verb by IAqr, (see 8, last sentence,)] (JK,) or **مشتبهات**, and **مشتبهات** like **معتطفة**, (K,) Things, or affairs, that are confused or dubious [by reason of their resembling one another or from any other cause]: (JK, S, K:) [and uncertain: (see an ex. of **مشتبه** in this sense in a verse cited voce **سنتف**)] **مشتبهات** and **مشتبهات** in the Qur [vi. 99], means resembling one another so that they become confounded, or confused, or dubious, and not resembling one another &c. (TA.)

مشتابهه Consimilar, or conformable, in its several parts: thus **مشتابهه** means in the Qur xxxix. 24, (Jel.) And **مشتابهه** Things like, or resembling, one another. (JK, S.) — See also **مشتبهه**. — **مشتابهات** in the Qur iii. 5 means Verses that are equivocal, or ambiguous; i. e. susceptible of different interpretations: (Ksh:) or verses unintelligible; such as the commencements [of many] of the chapters: (Jel:) or the **مشتابه** in the Qur is that of which the meaning is not to be learned from its words; and this is of two sorts; one is that of which the meaning is known by referring it to what is termed **محكم** [q. v.]; and the other is that of which the knowledge of its real meaning is not attainable in any way: (TA:) or it means what is not understood without repeated con-

sideration: (TA in art. فسر:) Ed-Dahhák is related to have explained المَحْكَمَات as meaning "what have not been abrogated;" and المَتَشَابِهَات as meaning what have been abrogated. (TA in the present art.)

شبو

1. شَبَا, (K,) [aor. ʔ,] inf. n. شَبُو, (TA,) It was or became, high, elevated, or lofty. (K.) [See also 4, first sentence.] — شَبَّتِ الفرسُ, (K,) inf. n. as above, (TA,) The mare stood upon her hind legs. (K.) [It is added in the TA that the vulgar say شَبَّت: but see art. شَب, where a similar meaning is assigned to شَب said of a horse.] — شَبَا وَجْهَهُ His face shone after having become altered. (K.) — شَبَا النَّارَ, (K,) inf. n. as above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (K;) as also شَبَاهَا. (TA.)

4. أَشْبَتِ الشَّجَرَةَ, (S,) or اشْبَى الشَّجَرَ, (K,) inf. n. أَشْبَأَ, (TA,) The tree, (S,) or the trees, (K,) became tall, (S, K, TA,) and tangled and dense, by reason of luxuriance (K, TA) and sappiness. (TA.) — اشْبَى said of a man, He begat a boy [sharp] like the point of iron (كَشَبَ الحديدُ): (Yz, TA:) or he had a son born to him sharp in intellect: (S, K, TA:) or he begat generous, or noble, children, by whom he had sharp means of attack and defence, like the points of spear-heads. (Ham p. 384.) — وَجَدْتُ لَهُ أَشْبَيْتَ الرَّجُلَ i. q. أَشْبَأَ [app. meaning I found the man to have sharpness]. (Ham p. 385.) — And اشْبَاهَهُ He exalted him, syn. وَفَعَهُ, (S,) and honoured him; namely, a man. (S, K.) — And He cast him into a well, or into an evil, or a hateful, plight: thus having two contr. meanings. (K.) — اشْبَى is also syn. with دَفَعَ [He impelled, pushed, thrust, &c.]. (K.) [But perhaps this is a mistake for دَفَعَ, a syn. of اشْبَى mentioned before: if not, it may be from شَبَا signifying the "point" of anything.] — And i. q. أَعْطَى [He gave]. (K.) [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.] — And i. q. أَشْبَلَ, (K,) meaning أَشْفَقَ [i. e. He was, or became, favourably inclined; &c.]. (TA.) [In this sense, also, both اشْبَى and اشْبَلَ, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of these verbs, the latter of which is well known to be trans. only by means of عَلَى.] — [And i. q. أَشْبَهَهُ.] One says, اشْبَى زَيْدًا أَوْلَادَهُ, (S,) or اشْبَى فُلَانًا وَوَلَدَهُ His children resembled such a one, or, Zeyd; syn. أَشْبَهَهُ. (S, K.)

شَبَا: see شَبَا, in two places. — Also The green substance that overspreads stagnant water; syn. طَحْلَبُ. (K.)

شَبُو [written in my original شَبُو] i. q. اِدَى [i. e., app., اِدَى, A state of annoyance or molestation: or annoyance, molestation, harm, or hurt: or a thing that annoys, &c.]. (TA.)

شَبَا The point (S, K) of the extremity (S) of anything: (S, K:) pl. شَبَا [or rather this is a

coll. gen. n.] and [the pl. properly so termed is] شَبَوَاتُ. (S, K,*) — And The sting of the scorpion; (K;) [and] so شَبَا [mentioned above as having a pl. meaning]. (Sh, TA in art. شول; and Ham p. 385.) — And The portion with which one cuts, of a sword. (Har p. 17.) — And The two sides of the أُسَلَّة [i. e. toe, or tapering head or foremost part,] of a sandal: pl. as above [app. in all of the senses of the sing.]. (K.) — [And app. † Sharpness, as a quality of a man:] see 4. — Also The scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K:) so in the M. (TA.) [See also the next paragraph.] — And A mare raising her head (عَاطِيَةٌ) in the bridle. (K.) And [A mare] standing upon her hind legs. (K.)

شَبُو The scorpion; (A'Obeyd, S, K, TA; [in the CK, شَبُو العَقْرَبُ is erroneously put for شَبُو العَقْرَبُ];) a proper name thereof; it may be from الشَبَا signifying its sting; (Ham p. 385;) determinate; (TA;) imperfectly decl.: (A'Obeyd, S, TA:) it is said in the K, "and [the article] ال is prefixed to it;" but this is a mistake: it should be, "and ال is not prefixed to it: (TA:) [but, although a proper name, it has a pl.]; the pl. is شَبَوَاتُ. (S.) [See also شَبَا, which signifies "a scorpion," and of which شَبَوَاتُ is a pl.] — جَارِيَةٌ شَبُو A girl, or young woman, that is bold, much in motion, foul in speech or actions. (TA.)

مُشْبَى [pass. part. n. of 4.] Honoured [&c.]. (TA.) — See also what next follows.

مُشِبٌ [act. part. n. of 4.] A man having a son born to him sharp in intellect; (Th, K, TA;) and so مُشْبَى, (K, TA, [in the CK, erroneously, مُشْبَى,]) accord. to IAqr, but disallowed by Th. (TA.) And the former, accord. to IAqr, A man who begets generous offspring. (TA.) — And مُشْبِيَةٌ A woman affectionate, kind, or favourably inclined, to her children. (TA.)

ش ت

1. شَتَّ, (S, A, Mgh, K,) aor. ʔ, (Mgh,) inf. n. شَتُّ (S, Mgh, K*) and شَتَاتُ, (S, A, K,*) or the latter is a simple subst., (Mgh,) and شَتَيْتُ (K, by implication,) and شَتَوْتُ; (MA;) and شَتَّ, (K,) and شَتَّتْ, and شَتَّتَتْ; (S, K; [but the last, app., has an intensive signification;]) It (the state of affairs, S, or the state of union of a people or party, A, TA) became dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; syn. تَفَرَّقَ, (S, A, Mgh, K, TA,) or اِنْفَرَقَ; (CK;) and of the third and fourth verbs, [or rather of all,] اِنْتَشَرَ. (TA.) And شَتَّتُوا They became separated, disunited, dispersed, or scattered. (A.) — See also 2, in two places.

2. شَتَّتْ, (S, K,) inf. n. تَشَتَّتَتْ; (S;) and شَتَّ, and شَتَّ, aor. ʔ, [which is anomalous in the case of a trans. verb of this class,] inf. n. شَتَّ and شَتَاتُ and شَتَيْتُ; (K;) [the first and second mentioned in the K only with reference to

God as the agent;] He dissolved, broke up, discomposed, deranged, disorganized, disordered, or unsettled, syn. تَفَرَّقَ, (S, K,) the state of affairs [&c.], (S,) and the state of union of a people or party. (TA.) And one says also, اِشْتَّ بِبِي قَوْمِي My people, or party, dissolved, broke up, &c., my state of affairs. (S, TA.) And بَغَلْبِي شَتَّ بِبَغْلِي Such and such things discomposed, or disorganized, (تَفَرَّقَ, [which may also be rendered frightened,]) my mind, or heart. (As, TA.) And شَتَّه اللهُ God separated, disunited, dispersed, or scattered, them. (A.)

4: see 2, in two places. — اِشْتَّ عَلَيْكَ It (a thing) was, or became, distinct, or clear, to thee. (Freitag, from the Deewán of the Hudhalees.)

5: see 1, in two places.

7 and 10: see 1.

شَتَّ an inf. n. of 1 [q. v.] (S, Mgh, K.) — And signifying Separation, disunion, or dispersion: so in the saying, الْحَمْدُ لِلَّهِ الَّذِي جَمَعَنَا مِنْ شَتِّ [Praise be to God who has brought us together from a state of separation, disunion, or dispersion]: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and شَتَاتٌ is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb شَتَّ, (Mgh,) and signifies a state of separation or disunion; as in the saying, أَخَافُ عَلَيْكُمْ الشَّتَاتَ [I fear for you separation, or disunion]. (TA.) — Also i. q. مُتَفَرِّقٌ [meaning Dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered]; as also شَتَيْتُ, (S, A, Mgh,) [and شَتَاتٌ, as will be shown in what follows;] or شَتَيْتُ is syn. with مُتَفَرَّقٌ, [which is virtually the same as مُتَفَرَّقٌ,] and مُشْتَّتٌ; (K:) the pl. of شَتَّ is اِشْتَاتُ (S) [and شَتَوْتُ also, as will be shown by an ex. in what follows]: and شَتَّى is pl. of شَتَيْتُ, like as مَرِيضٌ is of مَرَضَى; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says اِمْرُ شَتَّ i. e. مُتَفَرَّقٌ [A state of affairs dissolved, broken up, &c.]; (S;) and [so] اِمْرُ شَتَاتٌ, the latter word being an inf. n. used as an epithet. (Ham p. 176.) And شَتَّتُوا صَارَ جَمْعُهُمْ شَتَّتِيًا i. e. مُتَفَرَّقًا [Their company, or congregated body, became separated, disunited, dispersed, or scattered]. (A.) And اِشْتَاتُوا They came separated, disunited, dispersed, or scattered; syn. مُتَفَرَّقِينَ: (S, Mgh, K:) and so شَتَّتُوا شَتَاتٌ, (K,) in one copy of the K شَتَاتٌ وَشَتَاتٌ; and MF allows شَتَاتٌ, like فُلَانٌ and رُبَاعٌ; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is جَاءَ الْقَوْمُ شَتَاتًا and شَتَاتٌ i. e. The people, or party, came separated, &c. (TA.) And قَوْمٌ شَتَّى (S, Mgh, K, TA) A people, or party, separated, &c.; syn. مُتَفَرَّقُونَ: (Mgh, TA:) or consisting of sundry, or distinct, bodies; not of one

tribe. (ك.) And **الْمَجْلِسِ لِيَجْمَعَ شُتُونًا مِنْ** **النَّاسِ**, (S, TA,) and **شُتَّى** **مِنْ النَّاسِ**, *Verily the assembly comprises sundry, or distinct, bodies of men*; (TA;) or *men not of one tribe.* (S, TA.) And **أَشْيَاءَ شُتَّى** [*Things of sundry, or different, or distinct, kinds or sorts.*] (S.) **أَزْوَاجًا مِنْ نَبَاتٍ شُتَّى**, in the Kṣur xx. 55, means *Sorts, of plants, various, or different, in colours, tastes, &c.* (Jel.) **شُتَّى** **تَوْؤُوبٌ** see expl. voce **أُمَّةٍ**. And **شُتَّى** **أُمَّةً** see expl. voce **أُمَّةٍ**. **شُتَّى** **أُمَّةً**, a prov., see expl. voce **حَالِبٍ**.

شُتَّى and **شُتَاتٍ** and **شُتَاتَا**: see **شُتَّى**, in five places.

شُتَّى: see **شُتَّى**.

شُتَّى **شُتَّى**: see **شُتَّى**, in four places. **شُتَّى** **شُتَّى** means [*Fore teeth*] *separate, or wide-apart, one from another.* (S, A, K.) Tarafeh says,

مِنْ شُتَّى كَأَقْصَابِ الرَّمْلِ غُرٍّ

[meaning *From separate fore teeth like white chamomiles of the sands: شُتَّى being understood, and غُرٍّ being for شُتَّى*]. (TA.)

شُتَّى: see **شُتَّى**, in seven places: — and see also the last sentence of the following paragraph.

شُتَّى, (K, TA, but omitted in the CK,) with damm to the ن of **شُتَّى**, (TA,) [*Different, or distinct, are they two: or widely different or distinct are they two: or how very, or widely, different or distinct, are they two! lit., the union of them two is severed: or the interval between them two is far-extending, or wide: or how greatly is the union of them two severed! as will be shown below.*] AZ quotes, in his "Nawádir," with **شُتَّى** in the nom. case, the following verse:

شُتَّى **بَيْنَهُمَا فِي كُلِّ مَنْزِلَةٍ**

هَذَا بِخَافٍ وَهَذَا يَرْجَى أَبَدًا

[*Different, or widely different, &c., are they two in every predicament: this fears, and this hopes, ever.*] (TA.) The mansoob form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, **شُتَّى** **بَيْنَهُمَا**, **شُتَّى** **بَيْنَهُمَا**, **شُتَّى** **الَّذِي بَيْنَهُمَا**, as though one said, **شُتَّى** **الَّذِي بَيْنَهُمَا**, [meaning, as above explained, *Different, or widely different, &c., are they two: lit., separated, or disunited, or severed, is that which is between them two: or far-extending, or wide, is the interval between them two: or how greatly separated, or severed, is the union between them two!*]: Hassán Ibn-Thábit says,

شُتَّى **بَيْنَكُمْ فِي النَّدى**

وَفِي الْبَأْسِ وَالنَّخْبِ وَالْمَنْظَرِ

[*And different, or widely different, &c., are ye two in munificence and in valour and internal state and external appearance.*] (TA.) In like manner also, [but with **شُتَّى**], one says, **شُتَّى** **مَا بَيْنَهُمَا**, (A, Mṣb, K,) accord. to Th. (TA.) This [as also, consequently, the same phrase without **شُتَّى**] is disallowed by Aḡ and IKṭ: IB, however,

says that this phrase occurs in the verses of chaste Arabs: for instance, Abu-l-Aswad Ed-Duálee says,

وَشُتَّى **مَا بَيْنِي وَبَيْنَكَ إِنبَى**

عَلَى كُلِّ حَالٍ أُسْتَقِيمُ وَتَطْلَعُ

[*And different, or widely different, &c., are I and thou: for I, in every case, go erect, and thou haltest*]: and similar is the saying of El-Ba'eeth,

وَشُتَّى **مَا بَيْنِي وَبَيْنَ أَبِي خَالِدٍ**

أُمِّةً فِي الرِّزْقِ الَّذِي يَتَقَسَّمُ

[*And different, or widely different, &c., are I and Ibn-Khálid Umeiyeh, with respect to the supplies for the wants of life that are divided among mankind.*] (TA.) One says also, **شُتَّى** **شُتَّى**, (S, A, K;) and **شُتَّى** **مَا عَمَّرُوهُ وَأَخُوهُ**; (S, K;) *Different, or distinct, or widely different, &c., are they two; and 'Amr and his brother: [lit., separate, or distinct, are they two; &c.: or remote are they two, one from the other; &c.:] or how greatly, or widely, are they two separated; &c.!* (S, A, K;) here **مَا** is redundant; and in the former phrase, **شُتَّى** is the agent of **شُتَّى**; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) El-Aashá says,

شُتَّى **مَا يَوْمِي عَلَى خَوْرِهَا**

وَيَوْمِ حَيَانَ أَحْمَى جَابِرِ

[*Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day of Haiyán the brother of Jábir: in which, for يَوْمِي and يَوْمِ, some read نَوْمِي and نَوْمِ*]. (S, TA.) And in like manner, [but without **شُتَّى**], one says, **شُتَّى** **شُتَّى** **أَخُوهُ وَأَبُوهُ**, [*Different, or widely different, &c., are his brother and his father.*] (TA.) [See also an ex. in a verse cited voce **دَوْمِ**, in art. **دَوْمِ**.]

— **شُتَّى** is a preterite verbal noun, signifying **شُتَّى**, [and so expl. above,] accord. to many authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: [for **شُتَّى** **شُتَّى** **أَخُوهُ وَأَبُوهُ**, *I read شُتَّى **شُتَّى** **أَخُوهُ وَأَبُوهُ**, which agrees with what is afterwards said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render **شُتَّى** by **شُتَّى**:] (TA:) or it signifies **شُتَّى** and **شُتَّى**; (Ibn-Umm-Kásim;) or **شُتَّى**; [and so expl. above;] (S, A, Mṣb, K;) and is inflected from **شُتَّى**; (S, K;) [which is a verb not used; in the CK, incorrectly, **شُتَّى**]; the fet-ḥah of the ن being the fet-ḥah originally pertaining to the [final] **ت** [of the verb]; and this fet-ḥah shows the word to be inflected from the preterite verb, like as **شُتَّى** is from **شُتَّى**, and **شُتَّى** from **شُتَّى**; (S:) or, accord. to Er-Rádeé, it implies wonder, [like several verbs of the measure **فَعَلَ**, as shown in remarks on **شُتَّى** &c.,] and means *how greatly separated, disunited, or severed, &c.!* (TA:) or, accord. to El-Marzooḡee and Hr and Zj and some others, it is an inf. n.: El-Marzooḡee*

says, in his Expos. of the Fḡ, that it is an inf. n. of a verb not used, [namely **شُتَّى**,] and is indecl., with fet-ḥah for its termination, because it is put in the place of a pret. verb, being equivalent to **شُتَّى** [for **شُتَّى**,] i. e., **شُتَّى** **أَوْ تَفَرَّقَ جَدًّا**, [as expl. above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure **فَعَلَ**, and therefore indecl., because differing thus from others of its class: Aboo-Othmán El-Máxinee says that **شُتَّى** and **شُتَّى** may receive tenween, whether they be subst. or occupying the place of subst.: upon which A.A.F observes that if **شُتَّى** be in its proper place, it is a verbal noun, meaning **شُتَّى**: if with tenween, it is indeterminate; if without tenween, determinate; and if translated from its office of a verbal noun, and made a subst. answering to **الشُّتَّى**, and determinate, it is similar to **شُتَّى** in the phrase **شُتَّى** **شُتَّى**, which is a subst. answering to **الشُّتَّى**.

(TA.) The ن in **شُتَّى** (sometimes, TA) receives kesreh; (K;) though this is contr. to what is said by AZ and by IDrṣt: its being sometimes with kesreh is mentioned by Th, on the authority of Fr: and Er-Rádeé seems to infer that its being so was an opinion of Aḡ; and gives two reasons for his disallowal of the expression **شُتَّى**; first, because **شُتَّى** occurs with kesr to the ن; and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] I Amb says that one must not say **شُتَّى** **أَخِي** and **شُتَّى** **أَبِي**, because, in this case, **شُتَّى** [virtually] governs only one noun in the nom. case: but that one may say, **شُتَّى** **أَخِي** **أَخِي** **أَبِي**, and **شُتَّى** **أَخِي** **أَبِي**, using **شُتَّى** as the dual of **شُتَّى**; though correctly **شُتَّى** is a verbal noun: MF, however, observes, that the Expositors of the Fḡ seem to say that Fr, makes **شُتَّى** to be the dual of **شُتَّى**; but that he only mentions it as a dial. var. of **شُتَّى**: the following is adduced as an ex.

شُتَّى **مَا أُتْوِي وَيَتْوِي بَتْو أَبِي**

[*Different, or widely different, &c., are that which I intend and that which the sons of my father intend*]: in which **شُتَّى** is read with both fet-ḥah and kesreh: and it is said in the O that **شُتَّى** is a dial. var. of **شُتَّى**. (TA.) — IJ mentions **شُتَّى** as an accidental syn. of **شُتَّى**; and says that it is not the fem. of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of Jemeel requires consideration:

أُرِيدُ مِلاَحَهَا وَتُرِيدُ قَتْلِي

وَتُتِي بَيْنَ قَتْلِي وَالصِّلاَحِ

[*I desire to make peace with her, but she desires to slay me: and different, or widely different, &c., are slaying me and making peace.*] (TA.)

شُتَّى

شُتَّى, aor. **شُتَّى**, (S, Mṣb, K, &c.) inf. n. **شُتَّى**; (T, S, A, Mṣb, K, &c.) and **شُتَّى**; (S, K;) *He* (a

man) had an inversion in the eyelid; (T, §;) seldom natural: (T:) or an inversion of, (A,) or in, (Mṣb,) the lower eyelid: (A, Mgh, Mṣb;) or an inversion of the eyelid above and below, (M, K,) or above or below, (Mgh,) and a contraction thereof: (M:) or a cracking thereof, (K,) so that the edge [for الحتار, in the TA, I read الحتار,] became separate: (Mgh, TA:) or a flaccidity of its lower part. (K.) — And شتوت العين, and شتوت, (K,) and انشتوت, (S, K,) The eye had an inversion in the lid: (S:) [or in, or of, the lower lid:] or an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — And شتر, (TK,) inf. n. شتر, (K,) He (a man) had his lower lip cracked. (K, TA.) — اشترو, and اشترو, (S,) or the latter but not the former, (Sh, TA,) He caused him to have an inversion in the eyelid. (S.) — And شتر العين, (K,) aor. -, inf. n. شتر; (TA;) and اشتوها; and شترها; (K;) He caused the eye to have an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — شتر also signifies The cutting off of the lower eyelid: for which a quarter of the whole price of blood must be paid. (TA.) — شتر به He reviled him; (K;) found fault with him; blamed him; or censured him; in verse or in prose: (TA:) and شتر به, inf. n. تشتر, he detracted from his reputation; found fault with him; blamed him; or censured him; (S, TA;) made him to hear what was bad, evil, abominable, or foul: (TA:) Sh says that it is شتر, and he disallows شتر: but IAqr and AA say شتر; and AM holds this to be correct. (TA.) [See also شتر به.]

2: see 1, in three places.

4: see 1, in two places.

7: see 1, second sentence.

أشتر A man having the affection of the eyelid described above, voce شتر: (S, A, Mgh, Mṣb:) or having the eyelid slit: (IAqr, TA in art. شمر:) fem. شترآ. (Mṣb.) — A man having his lower lip cracked: and شترآ شفة a cracked lip. (TA.)

شتر

1. شتر, (MA, Mṣb, K,) aor. -; (Mṣb, K) and شتر, (K,) inf. n. شتر (S, MA, Mṣb, K) and شتر and شتر, (K, TA,) the last of these [written شتر in the CK] with damm to the ت, or this and the next before it, though said to be inf. ns., may be simple substantives, as A'Obeid inclines to think them, (TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S,* MA, K, TA;) syn. شتر: (K, TA:) or, as some say, شتر signifies [the addressing with] foul speech, without قذف [here meaning the casting an accusation, though commonly used and expl. as syn. with شتر]: (TA:) and شتر signifies the same as شتر, (MA, Mṣb,) being a rare in-

stance of a verb of the measure فاعل denoting an act of a single agent when it has an unaugmented verb of the same radical letters [and the same signification], as صدمه صادمه الحمار meaning صدمه, and زاحمه meaning زحمة. (Mṣb.) Hence the saying, فان شتر فللهل اتي صائر [And if he be reviled, let him say, Verily I am fasting], which may mean that he should say this with his tongue, which is the more proper meaning, or mentally: or فان شوتر, which is allowable, though the former is the more proper. (Mṣb.) — شامة شامة: see 3. شتر, aor. -, (S, K,) inf. n. شامة (S, IB) and شتر, (IB, TA,) + He (a man, S) was, or became, displeasing, or hateful, in countenance. (S, K.) — شتر, trans. by means of ب, expl. by Golius as meaning He rejoiced at evils, or misfortunes, of an enemy, is, I doubt not, a mistake for شمت; though it might be supposed to be formed by transposition, like جبد from جذب.]

[2. شتر, accord. to Reiske, said of a camel when haltered, and of a lion, as mentioned by Freytag, signifies + He was harsh, and surly, in countenance, and uttered a grumbling sound: if used, it must be شتر, agreeably with the part. n., expl. below.]

3. شامة is syn. with مسابة (S,) signifying The reviling, vilifying, upbraiding, reproaching, defaming, or giving a bad name to, each other: (KL:) and [in like manner] تشتر is syn. with تساب (S,) signifying as above [but used in relation to two persons and more than two]: (KL:) you say, شاتا and شاتا meaning شاتا [They reviled, vilified, &c., each other]: (K:) and شاتوا They reviled, &c., one another; like تسابوا. (MA.) [شامة may therefore be rendered He reviled him, &c., being reviled, &c., by him: but sometimes it is syn. with شتر: see 1, in two places. — One says also, شاته فشته, aor. -, meaning [He vied, or contended, with him in reviling, vilifying, &c.,] and he overcame him [therein, i. e.] in reviling, &c. (TA.)

[5. شتر is said by Freytag to signify He exposed himself to contumelies; on the authority of the Ham p. 310: but I there find only the part. n., شتر, signifying as expl. below: so that the verb, if used, means he became exasperated by reviling, vilifying, &c., and addressed, or applied, himself thereto. — He also explains it as signifying + He contracted the face very austere; on the authority of the Deewán of the Hudhalees.]

6: see 3, in three places.

شتر: see the next paragraph.

شتر: see شتر. — Also + Displeasing, or hateful, in countenance; (S, K;) applied to a man, and to a lion; (S;) and to an ass, as meaning thus, and foul, or ugly: (TA:) or to a lion as meaning + grim-faced; or stern, austere, or morose, in countenance; as also شتر; and شامة; (K, TA;) the last like جبانة [in measure, but in the CK written شامة]. (TA.) One

says, فلان شتر المحيا + Such a one is displeasing, or hateful, in countenance. (S.) — Also, and شتر, An obstruction (سدة) of the fauces, combined with foulness, or ugliness, of face. (TA.)

شتر a subst., (S, Mṣb, K, and Kash in lxxiv. 41, [by Bd, in explaining the same passage of the Kur, improperly said to be an inf. n.,] from شتر, (Mṣb, K,) in the sense of شتر [meaning The act of reviling, vilifying, or upbraiding; reproach, obloquy, or contumely]; (S,* and Kash ubi supra;) as also شتر, and شتر, or, as mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.)

شتر [One who reviles, &c., much]. (Ham p. 310.)

شتر One who reviles, &c., [very] much. (TA.) — See also شتر.

[شتر act. part. n. of 1, Reviling, &c. — It is also said by Golius, on the authority of the Mirkat el-Loghah, to signify Rejoicing at another's evils, or misfortunes: but this I believe to be a mistake for شامت: see 1, last sentence.]

الاشترام, with kear, [which seems to indicate that it is الاشترام,] is expl. by IB as meaning رئيس الركاب [app. الرقاب The headman, or master, of the riders: but whence this is derived I know not, unless it be arabicized, from the Pers. استا يار (if there be such an appellation), meaning "the master of the post-horse"]. (TA.)

شتر: see شتر and شتر.

شتر: see شتر; and see also شتر.

شتر Reviled, vilified, upbraided, reproached, defamed, or called by a bad name: and so with شتر applied to a female, as also شتر; (K, TA;) this last, without ش, mentioned on the authority of I.h. (TA.)

شتر Exasperated by reviling, &c., and addressing, or applying, himself thereto. (Ham p. 310: there expl. by the words متحكك بالشر ومعترض له [i. e. متحكك بالشر ومعترض له: see 5].)

شو

1. شتو, aor. شتو, inf. n. شتو [app. شتو, The winter commenced: like as one says, ربيع شتو اليوم, aor. شتو اليوم, inf. n. شتو اليوم]. (TA.) — And شتو اليوم, aor. as above, The day was, or became, intensely cold. (Mṣb.) — And شتو به, (K,) and شتوت به, (S,) and شتونا به, aor. as above, inf. n. شتو, (Mṣb,) He, and I, and we, remained, stayed, dwelt, or abode, (S, Mṣb, K,) during the شتو [or winter, &c.], (S,) or during a شتو, (Mṣb, K,) in it, (S, Mṣb, K,) namely, a place, (S, Mṣb,) or a country or town; (K;) as also شتو, (K,) inf. n. شتو; (TA;) and شتو, (S, K,) said by AZ to be from الشتو, like تصيف from الصيف: (TA:) [and all are also app. trans. in this sense without a prep.:] or, as some say, شتو الصبان means he re-

mained, stayed, dwelt, or abode, in the **صَبَان** [q. v., meaning a particular place and also a particular sort of place,] in the **شَتَاء**; and **تَشْتَاهَا**, he pastured [his cattle] therein in the **شَتَاء**. (TA.) — And **القَوْمُ**, (K,) aor. as above, (T) **الْقَوْمُ**, The people, or party, experienced drought, or **لَمَمَ**, or dearth, in the **شَتَاء**; as also **أُشْتُوا**. (K.) — See also 4. — **رَضِيَ** like **رَضِيَ** [in measure], He was smitten by the **شَتَاء**. (IK†, TA.)

2. **شَتَى**, inf. n. **تَشْتِيَةٌ**: see 1. — One says also, **هَذَا الشَّيْءُ يَشْتِينِي** This thing will suffice me for my **شَتَاء** [or winter, &c.]. (S.)

3. **عَامَلَهُ مَشَاتَاً** (S, K) and **شَتَاءً** (K) [He bargained with him for work by, or for, the season called **شَتَاءً**]; and in like manner, **اسْتَأْجَرَهُ** [He hired him, or took him as a hireling]: (TA:) from **الشَّتَاءُ** [i. e. the subst.]; (S;) like **مُرَابَعَةٌ** from **الرَّبِيعُ**, &c.: (TA in art. **رَبِيعٌ**: **شَتَاءٌ** being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

4. **أُشْتُوا**, (S, K,) and **أَشْتَيْنَا**, (Msb,) They, and we, entered the [season called] **شَتَاءً**; (S, Msb, K;) and **شَتَوْنَا** signifies the same as **أَشْتَيْنَا** in this sense. (Ham p. 117.) — See also 1, near the end.

5: see the first paragraph, in two places.

شَتَاً A rough, or rugged, place. (K.) — And **الصَّوْرُ** [i. e. higher, or upper, part, or front, or fore part,] of a valley. (Az, K.)

شَتَوَةٌ: see **شَتَاءٌ**, in three places.

شَتَوِيٌّ and **شَتَوِيَّةٌ**, (S, Msb, K,) like **حَرْوِيٌّ** and **حَرْوِيَّةٌ**, (S,) [signifying Of, or relating to, the season called **شَتَاءً**], are rel. ns. of **شَتَاءٌ** (S, Msb, K) regarded as pl. of **شَتَوَةٌ**: (Msb:) or it may be that they formed the rel. n. from **شَتَوَةٌ**, and discarded that of **شَتَاءٌ**; as is said in the M: (TA:) or those who regard **شَتَاءٌ** as a sing. make its rel. n. to be **شَتَوِيٌّ** and **شَتَوِيَّةٌ**. (Msb, TA.) — **الشَّتَوِيَّةُ**, (S, K,) thus with fet-h to the **ش** and **ت**, (K,) signifies also **The rain of the [season called] شَتَاءً**; and so **الشَّتِيَّةُ**; (S, K;) the latter occurring in a verse (S, TA) of En-Nemir Ibn-Towlab. (TA.) [See the latter of the tables inserted voce **زَمَنٌ**; and see also **نَوْءٌ**.] — Also **The increase, or offspring, (نَتَاجٌ) of sheep and goats in the [season called] رَبِيعٌ** [by which is here meant the season called **الرَّبِيعُ الْأَوَّلُ** and **الرَّبِيعُ الْكَلْبَاءُ**, commencing in January and ending in March: see the former of the two tables mentioned above]: (Aboo-Naṣr, TA voce **صَفْرِيٌّ** [q. v.]:) [and in like manner, of camels; for] **شَتَوِيٌّ** and **شَتَوِيَّةٌ** and **شَتِيٌّ** are applied to the young camel brought forth by her that is termed **مُشْتٌ**, meaning **مُرْبِعٌ** [i. e. that brings forth in the (season called) رَبِيعٌ]. (TA.)

شَتَاءٌ a word of well-known meaning [in the

sense in which it is most commonly used, i. e. **Winter**]; (S;) **one of the quarters [of the circle] of the seasons**; (K;) and **شَتَاءَةٌ** signifies the same; (Sgh, K;) [and so does **شَتِيَّةٌ**; (see an ex. voce **رَبِيعِيٌّ**);] and so does **مُشْتَاءَةٌ**: (Msb, TA:) [also the **half-year commencing at the autumnal equinox**:] ISk says, **السَّنَةُ** is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the **سَنَةٌ** [or year] at the commencement of the **سَنَةٌ**

because this word is masc. and the word **صَيْفٌ** [meaning in this case the “half-year commencing at the vernal equinox”] is fem.: then they divided the **سَنَةٌ** into two halves; the **شَتَوِيٌّ** being the former; and the **رَبِيعِيٌّ**, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the **رَبِيعُ**; and the latter, the **شَتَاءُ** or **شَتَوَةٌ**]; each consisting of three months; and in like manner the **صَيْفُ** and the **قَيْظُ** consist, each, of three months: (TA:) also **one of the six seasons into which the year is divided, each whereof consists of two months**; namely, the season [commencing in November and ending in January,] next after that called **الْخَرِيفُ**: (S and K voce **رَبِيعٌ**: [see this word; and see, again, the former of the two tables mentioned above:]) accord. to Mbr, (S,) **شَتَاءٌ** is pl. of **شَتَوَةٌ**; (S, Msb, K;) it is said to be so by IF on the authority of Kh, and by some on the authority of Fr or some other: or **شَتَاءٌ** and **شَتَوَةٌ** signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that **الشَّتَاءُ** is a proper name for the quarter [&c.]: (Msb:) the pl. is **أَشْتِيَةٌ**, (S, Msb, K,) i. e. pl. of **شَتَاءٌ**, (S, Msb,) because **أَفْعَلَةٌ**, as pl. of **فَعَالٌ**, is peculiar to a masc. [noun]; (Msb;) and **شَتِيٌّ** also, (K, TA,) originally **أَشْتَوِيٌّ** [a mistake for **شَتَوِيٌّ**], written in the Tekmileh **شَتِيٌّ**, as on the authority of Fr.: (TA:) the pl. of its syn. **مُشْتَاءَةٌ** is **مَشَاتٌ**. (Msb.) — Also, i. e. **شَتَاءٌ**, **Hail**, syn. **بَرْدٌ**, (K, TA, [in the CK **بَرْدٌ**]) that falls from the sky. (TA.) — And **Drought, or dearth**: (K, and Ham pp. 117 and 150:) this meaning being assigned to the **شَتَاءُ** exclusively of the **صَيْفُ** because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

شَتِيٌّ: see **شَتَوِيٌّ**, in two places.

شَتِيَّةٌ: see **شَتَاءٌ** [with which it is syn.].

شَتَاوِيٌّ and **شَتَاوِيَّةٌ**: see **شَتَوِيٌّ**.

شَاتٌ **Entering the شَتَاءُ**, which, with them, [i. e. the Arabs, and app. in this case,] means [a season of] **drought, or dearth**. (Ham pp. 149-50.) — **يَوْمٌ شَاتٌ** A day intense [drought]: (Msb:) or a day in which is **بَرْدٌ** [i. e. hail (accord. to the CK **بَرْدٌ**);] and in like manner **شَاتَةٌ** **غَدَاةٌ** [a morning in which is hail]. (K, TA.)

شَاتَاةٌ: see its syn. **شَتَاءٌ**.

مَشْتِيٌّ The place [in which one resides, stays,

dwells, or abides, during the season] of the شَتَاءُ [or winter, &c.]; as also **مُشْتَاءَةٌ**: (K:) pl. **مَشَاتٌ**. (TA.)

مُشْتَبٌ: see **شَتَوِيٌّ**, last sentence. — It is said in a trad., as some relate it, **وَالنَّاسُ مُرْمَلُونَ مُشْتُونَ**, meaning **The people being in a state of straitness, or dearth, and hunger, and paucity of milk**: but IAth says that the reading commonly known is **مُشْتُونَ**. (TA.)

مَشْتِيٌّ: see **شَتَاءٌ**, in two places: — and **مَشْتِيٌّ**.

ش

شَجٌّ A species of tree, (Aṣ, IDrd, ISd, Msb,) of those that grow upon the mountains, (Aṣ,) or a certain plant, (S, K,) of sweet odour, (S, Msb, K,) but bitter to the taste, (S, Msb,) with which one tans, (S, K,) growing in the mountains of **El-Ghonor** (ADk, Msb) and **Tihameh and Nejd**; (ADk;) a kind of tree like the dwarf-apple-tree, (AḤn, Mgh,) in size, (AḤn,) the leaves of which are like those of the **خَلَافُ** [q. v.], (AḤn, Mgh,) and are used for tanning thereon, (Mgh,) without thorns, and having a small rose-coloured [fruit of the kind called] **بَرْمَةٌ**, in which are three or four black grains, resembling the **شِهِينِيزُ** [q. v.], which, when scattered, are eaten by the pigeons: n. un. with **ة**. (AḤn:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for **شَبٌّ**, though he knew not whether the **شَبٌّ** were used for tanning, or not: (TA:) [Mṭr, however, says that] **شَبٌّ** is a mistake in this case, for it is a species of **زَاجٌ**, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the **شَبٌّ** is the wild nut (**جَوْزُ الْبَرِّ**). (K [in which this last is mentioned as a distinct signification] and TA.) [See also **شَبٌّ**.] — **The honey-bee**. (AA, K.) — **A broken portion of the head of a mountain, remaining in a form like the [kind of acroterial ornament of a wall called] شُرْفَةٌ**: pl. **شَرَاتٌ**. (K.) — Also **Many, or much, of anything**. (TA.)

شج

1. **شَجَّهُ**, aor. **شَجَّ** and **شَجَّ**, (S, Msb, K,) the former reg., (Msb,) [the latter irreg.,] inf. n. **شَجَجَ**, (S, Msb,) **He broke it, [so as to cleave its skin or its flesh,] namely, another's head**: (S, K, TA:) or **he cleave his skin of the face or of the head; or he cleave its skin, i. e. the skin of the face or of the head**: (Msb:) originally **he struck it, namely, the head, so as to wound it and cleave it [in the skin or flesh thereof]**; and then used in relation to other members: (TA:) or **شَجَّهُ فِي رَأْسِهِ** and **شَجَّهُ فِي وَجْهِهِ** [he wounded him so as to cleave the skin or the flesh in his head and in his face]. (A.) Accord. to some, [contr. to the authority of the A,] it is from **شَجَّتِ السَّيْفِيَّةُ الْبَحْرَ** [expl. below]. (Msb.) — [Hence,] it is said in a prov., **فَلَنْ يَشَجَّ بِيَدٍ وَيَأْسُو بِأُخْرَى** [Such a one breaks a head with one hand and cures with another]; meaning **such a one corrupts, or mars, one time, and**

rectifies, or repairs, another time. (TA.) And *يُشَجُّ مَرَّةً وَيَأْسُو مَرَّةً* † *Zeyd does, or says, wrong one time, and right one time.* (A, TA.) — And *شَجَّتِ السَّفِينَةُ الْبَحْرَ* † *The ship cleave the sea:* (S, A, L, Mṣb:) and [in like manner] *شَجَّ الْبَحْرَ* † *he cleave the sea;* (K, TA;) said of a swimmer. (TA.) And *شَجَّ الْبَحْرَ* † *He traversed the desert.* (S, A, K.) And *شَجَّ الْأَرْضَ بِرَاحِلَتِهِ* † *He traversed the land, with his camel that he rode, at a vehement rate.* (TA.) — And *شَجَّ الشَّرَابَ*, (K, TA,) or *شَجَّ الْخَمْرَ بِالْمَاءِ*, aor. ² and ³, inf. n. *شَجَّ*, [as above,] (TA,) † *He mixed the beverage, or the wine, (K, TA,) with water.* (TA.) Hence, *فَكَانَ يُشَجُّ عَلَى مِسْكَ*, occurring in a trad., means † *And it was as though it mixed with her odour of musk the breath of wind that reached my organ of smell.* (TA.)

2. *تَشَجَّجَ* [The breaking of another's head much, so as to cleave the skin or the flesh: or the breaking of heads so as to cleave the skin or the flesh. — And hence, perhaps,] † *The acting with penetrative energy, vigour, or effectiveness; syn. تَضَمَّرَ.* (O, K.)

3. *تَشَجَّجَ* (A, O, K) and *تَشَجَّجَ* (A, TA) *Between them is a mutual breaking of heads.* (A, O, K, TA. [In the CK, *شَجَّجَ* is erroneously put for *شَجَّجَ*.]

6: see what next precedes.

شَجَّةٌ A single act of breaking of one's head [so as to cleave its skin or its flesh]. (TA.) — And *أَوْجَعَتْ شَجَّةٌ* † *A wound by which the head is broken* (S, A, L, Mṣb) so as to cleave its skin or its flesh: (L:) and [such] a wound in the face: (A, Mṣb:) pl. *شَجَّجَاتُ* (S, A, L, Mṣb) and *شَجَّجَاتُ*. (Mṣb.) What are termed *شَجَّجَاتُ* are of ten different kinds, (A, L,) distinguished by the following epithets: [1] *حَارِصَةٌ*, which peels off the [external] skin, but does not bring blood: [2] *دَامِيَةٌ*, which brings blood: [3] *بَاضِعَةٌ*, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. دَمَعٌ, voce دَامِعَةٌ, q. v., what are here mentioned as the second and third are transposed:)] 4, *مُتَلَاخِمَةٌ*, [which cleaves the flesh much: [5] *سِمْحَانٌ*, which leaves between it and the bone only a thin skin: these are five *شَجَّجَاتُ* for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] *مَوْضِعَةٌ*, which reaches to the bone, and for which the mulct is five camels: [7] *هَاشِمَةٌ*, which breaks the bone, and for which the mulct is ten camels: [8] *مُنْقَلَةٌ*, from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] *مَأْمُومَةٌ*, also called *أَمَةٌ*, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] *رَامِعَةٌ*, which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.)

Bk. I.

The *شَجَّةُ* of 'Abd-El-Hameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khattāb, was the subject of a prov. on account of its beauty [and is said to have increased his goodness]. (MF.)

شَجَّجَ The mark, or scar, of a wound by which the forehead has been broken. (S, A, K, TA.)

شَجَّجَى The عَقَقُ [or magpie]; (K, TA; omitted in the CK;) [and] so *شَجَّجَى*. (K and TA in art. شَجَّجَى.)

شَجَّجَى and *مَشْجُوجٌ* A head broken [so that its skin or its flesh is cloven]: or a man having his head [so] broken: (S, TA:) pl. [of the former] *شَجَّجَى*: you say *قَوْمٌ شَجَّجَى*. (AZ, TA.) — Each is also applied as an epithet to a wooden peg or stake [as meaning † *Having its head broken, or mangled, by blows*]: and so is *مَشْجُوجٌ*, but in an intensive sense. (S, L.) — And both the first and † last signify † *A wooden peg or stake;* (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompacted, in its component parts [or fibres by its being battered]. (TA.) One says, *مَا بِالْأَدَارِ مَشْجُوجٌ* and *مَشْجُوجٌ* † *There is not in the house [even] a wooden peg or stake.* (A, TA.)

شَجَّجَى: see *شَجَّجَى*.

شَجَّجَى † *A swimmer that cleaves the water vehemently.* (TA.)

أَشَجَّجَى A man having a mark, or scar, of a wound by which his forehead has been broken. (S, A, K.)

مَشْجُوجٌ: see *شَجَّجَى*, in three places.

مَشْجُوجٌ: see *شَجَّجَى*.

شج

1. *شَجِبَ*, aor. ², (S, A, O, Mṣb, K,) inf. n. *شَجِبَ*; (S, O, Mṣb, K;) and *شَجِبَ*, aor. ², (S, A, O, K,) inf. n. *شَجُوبٌ*; (S, O, K;) *He perished:* (S, A, O, Mṣb, K:) or, accord. to AO, *he perished in relation to religion or the present worldly state: the former verb said by Ks to be the better: (TA:) or the former, (S,) or each, (O,) signifies he grieved, or mourned; or was sorrowful, sad, or unhappy.* (S, O.) [See also *شَجِبَ*, below.] — And *شَجِبَ*, aor. ², inf. n. *شَجِبَ* and *شَجُوبٌ*, *It (a thing) went, went away, or passed away.* (TA.) — And *شَجِبَ*, aor. ², inf. n. *شَجِبَ*, said of a raven (عُرَابٌ), *It uttered the croak that is ominous of separation: (TA:) [or it croaked vehemently: or it (a raven of separation) bemoaned, by its croak, a misfortune: see شَجِبَ.]* — See also 6. — *شَجِبَهُ*, (S, K,) aor. ², inf. n. *شَجِبَ*, (S,) *He (God, S) destroyed him:* (S, K:) one says *مَا لَهُ شَجِبَهُ اللَّهُ* [What aileth him? May God destroy him!]: thus the verb is trans. as well as intrans. (S.) — And *He grieved him; or caused him to mourn or lament, or to be sorrowful, sad, or unhappy:* (S, K, TA:) [and so, app., *أَشَجِبَهُ*; for] one says, *أَشَجِبَهُ الْأَمْرَ فَشَجِبَ لَهُ*, [which seems to mean: The affair grieved him and he grieved at it,] and [in like manner] *أَشَجِبَكَ الْأَمْرَ فَشَجِبْتَ*. (TA.) — And *He cast, or shot, at him, namely, a gazelle, (O, K, TA,) with a spear, (O,) or with an arrow, or some other thing, (TA,) and severed one of his legs, so that he could not move from his place.* (O, K, TA.) — Also *He drew, or pulled, him, or it.* (O, K.) One says of a horseman, and of a horse, *شَجِبَ اللَّجَامَ* and *يَشَجِبُهُ*, *He pulled the bit and bridle, and he pulls it.* (O.) And *إِنَّكَ إِتَىَّ* *Verily thou drawest me from the thing that I want.* (A, O.) — And *He occupied him, or busied him, or occupied him so as to divert his attention [from a thing].* (ISK, S, O, K.) — And *شَجِبَهُ بِشَجَابٍ* *He stopped it with a stopper; syn. سَدَّهُ بِسَدَادٍ.* (S, O, TA.)

4: see the preceding paragraph.

5. *تَحَزَّنَ* i. q. *تَشَجَّبَ* [app. as meaning *He expressed pain, grief, or sorrow, or he lamented, or moaned*]. (O, K.)

6. *تَشَاجَبَ* *It (an affair, Nh, Mṣb, TA) became confused: (Nh, Mṣb, K, TA:) and (Mṣb, K, TA) it (a thing, IDrd, TA) became intermixed, or intermingled, one part of it entering into, or within, another; (IDrd, Mṣb, K, TA;) as also شَجِبَ [app. شَجِبَ], inf. n. شَجِبَ [app. شَجِبَ]. (IDrd, TA.)*

شَجِبَ Want, or a want, syn. حَاجَةٌ: and anxiety: (A, O, K:) pl. *شَجُوبٌ*. (TA.) — Also, as an epithet, applied to a skin for water or milk, as though a contraction of *شَجِبَ* meaning “perishing,” *Old, and worn out;* (O, TA;) as also *شَجِبَ*: (O:) or the latter, so applied, signifies *dry.* (TA.) — And [as a subst., or an epithet in which the quality of a subst. is predominant,] *A skin for water or milk of which half is cut off and the lower part made into a bucket:* (O, K:) pl. *شَجِبٌ*. (TA.) And *A dry skin for water or milk into which pebbles are put and then shaken for the purpose of frightening camels.* (L, K.) Az says, on the authority of an Arab of the desert, that it signifies *An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it.* (TA.) Suh says, in the R, that *A water-skin was thus called [app. meaning absolutely].* (MF, TA.) And it is said in a trad. that a man of the Anṣār used to cool water for the Prophet *فِي أَشْجَابِهِ* [app. a mistranscription for *أَشْجَابِهِ*, meaning in his water-skins, or worn-out water-skins; and cited to show that *أَشْجَابٌ* is a pl. of *شَجِبَ*, like as *أَنْهَارٌ* is pl. of *نَهْرٌ*]. (TA.) — Also *One of the poles of a tent:* (A, K:) pl. *شَجُوبٌ* [agreeably with an explanation in the S]. (TA.) — And [as an epithet,] *Long, or tall.* (K.)

شَجِبَ Grief, or sorrow; and anxiety: (K, TA:) but the word more commonly known is with ن [i. e. شَجِنَ]. (TA.) [The pl. is *أَشْجَابٌ* (like *أَشْجَانٌ*) occurring in the O. See also *شَجِبَ*, of which it is the inf. n.: and see *شَجِبَ*, first

sentence.] — And *Distress that befalls a man by reason of disease or of fight.* (K, TA.)

شَجِبَ and شَجِبَ Perishing: (S, O, K:) [accord. to an explanation of their verbs by AO, in relation to religion or to the present worldly state:] or the former, (S,) or each, (O,) signifies, *grieving, or mourning; or sorrowful, sad, or unhappy.* (S, O.)

شَجِبَ Three pieces of wood [set up as a tripod] upon which the pastor hangs his bucket (K, TA) and his skin for water or milk. (TA.) [See also شَجَاب (voce شَجِبَ), of which it is said in the TA to be pl.]

شَجَاب: see شَجِبَ. — Also A stopper; syn. سِدَاد. (S, O, TA.)

شَجُوبٌ A woman affected with anxiety, whose heart is given up thereto. (O, K.)

شَجِبَ: see شَجِبَ: — and شَجِبَ. — Also A raven (غُرَابٌ) croaking vehemently, or that croaks vehemently: (S, O, K:) a raven uttering the croak that is ominous of separation: a raven of separation that bemoans, by its croak, a misfortune. (TA.) — Also Irrational in talk, and loquacious. (K.) It is said in a trad., النَّاسُ ثَلَاثَةٌ الشَّامِسُ ثَلَاثَةٌ، شَجَابٌ وَغَائِرٌ وَسَائِرٌ، i. e. Men are [of] three [sorts;] a speaker of what is bad, or an utterer of foul, or obscene, language, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbiddener of what is disapproved, so that he obtains good fortune; and one who is silent: or, accord. to A'Obeyd, شَجَابٌ signifies perishing, or in a state of perdition, and sinning. (TA.) [Or] the Prophet said, الْجَالِسُ لثَلَاثَةِ الشَّجَابِ، meaning [Assemblies are of three sorts;] secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning. (O.)

شَجِبَ Pieces of wood, (T, Mgh, K,) bound together [at the top], upon which clothes are spread, (T, Mgh,) or upon which clothes are put; as also شَجَابٌ; (K:) of which latter the pl. is شَجَابٌ: (TA: [see this last word above:]) pieces of wood, or sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are put, and sometimes the water-skins are hung thereon for the purpose of cooling the water: (Nh, TA:) or a piece of wood upon which clothes are put: (S:) Suh. says, in the R, that they used to call the water-skin شَجِبَ, and they used not to hold it otherwise than suspended, so that شَجِبَ properly signifies the piece of wood, or stick, to which the water-skin is suspended: then they amplified the application of this word so as to call thereby the thing upon which clothes are suspended: (MF, TA:) the pl. is شَجَابٌ. (A.)

شجر

1. شَجَرَ is an inf. n. of شَجَرَ, and signifies The being, or becoming, intricate, complicated, perplexed, confused, or intricately intermixed; as

also شَجَرَ. (TA.) You say, شَجَرَ الْأَمْرَ بَيْنَهُمْ، (Mgh, K,) aor. 2, inf. n. شَجَرَ (Mgh, TA) and شَجِرُوا، (K, TA,) The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them; syn. اِضْطَرَبَ; (Mgh;) and so شَجَرَ بَيْنَهُمْ [in which الأمر is understood]; syn. اِخْتَلَفَ: (S:) it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K, TA.) فَمَا شَجَرَ بَيْنَهُمْ، in the Kur iv. 68, means Respecting that which hath become complicated, or intricate, or confused, [so as to be a subject of disagreement, or difference,] between them: and hence the word شَجَرَ، ["trees," and "shrubs,"] because of the intermixing, or confusion, of the branches: (Bd:) or respecting the disagreement, or difference, that has happened between them. (Zj, Mgh.) And it is said in a trad., إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِي، Avoid ye the disagreement, or difference, that hath occurred among my companions. (TA.) — شَجِرَةٌ، (K,) aor. 2, (TA,) inf. n. شَجَرَ، He tied it; namely, a thing. (K.) — شَجِرَةٌ بِالرَّمْحِ، He thrust, or pierced, him with the spear, (S, A, K, TA,) so that it stuck fast in him. (TA.) — شَجِرَةٌ عَنْهُ، (S, A, K,) aor. 2, (TA,) inf. n. شَجَرَ، (S,) He, or it, averted, or diverted, him, from it; (S, A, K;) namely, an affair: (K:) he removed, or put away, (TS, K,) him, (K,) or it, (TS,) from it: (TS, K:) he withheld, or debarred, and repelled, him from it. (K.) You say, مَا شَجِرْتُكَ عَنْهُ، What has averted thee, or diverted thee, from it? (S, A.) — شَجَرَ الْبَيْتَ، (S, K,) aor. and inf. n. as above, (TA,) He propped up the بيت [or tent] with a pole. (S, K, TA.) [In some copies of the K, بِعَمُودٍ is erroneously put for بِعَمُودٍ.] In like manner شَجِرْتُهُ is said of anything as meaning I propped it up with a pole or the like. (TA.) And شَجَرَ الشَّجْرَةَ، (T, K, TA,) and التَّهَاتُ، (T, TA,) inf. n. as above, (TA,) He raised the hanging branches of the tree, or shrub, (T, K, TA,) and of the plant. (T, TA.) And شَجَرَ الثَّوْبَ، He raised the garment, it having gone down. (T, TA.) And شَجِرَ، inf. n. as above, is said of anything as meaning It was raised, upraised, uplifted, or elevated. (TA.) — شَجَرَ فَاهُ، He opened his mouth (A, K, TA) with a stick, or a piece of wood, (A, TA,) by inserting this into the part of the mouth called its شَجْرَهُ، (TA,) فَأَوْجَرَهُ [and then put, or poured, medicine, or water, &c., into his mouth]. (A, TA.) And شَجَرَ الدَّابَّةَ، (TS, K, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, اِشْتَجَرَهَا، (TA;) He made the beast to open its mouth by jerking its bridle to curb it. (TS, K, TA.) — And شَجَرَ الشَّيْءَ، He threw the thing upon the شَجْرَ [q. v.], (S, K,) i. e. the شَجِبَ. (S.) — شَجِرَ، aor. 2, i. q. فَكُرَّ جَمْعُهُ [app. meaning Its aggregate became large in quantity; or it became much in the aggregate]: (TS, K, TA:) but accord. to Aq, [it seems to signify it became collected together, and then scattered, or dispersed, by something: for he says that] شَجِرَ [its reg.

part. n.] is applied to anything collected together, and then scattered, or dispersed, by something (TA.)

2. تَشَجِيرُ النَّخْلِ، i. q. تَشَجِيرُهُ، (K,) The laying of the racemes of the palm-trees upon the branches, lest they should break: (K in art. شَجَرَ:) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme. (TA in the present art.)

3. شَجَرَ الْحَيْلِ، The cattle pastured upon شَجَرَ [i. e. trees, or shrubs], (ISk, S, A, K,) having consumed the herbs and leguminous plants. (ISk, S, A.) — مُشَاجِرَةٌ، شَاحِرٌ فَلَانٌ فَلَانًا، (K,) inf. n. مُشَاجِرَةٌ، (S,) Such a one contended, disputed, or litigated, with such a one. (S, K, TA.)

4. شَجَرَ الْأَرْضِ، The land produced شَجَرَ [i. e. trees, or shrubs]. (K.)

5: see 8, in three places.

6: see 8, in two places, and see 7 in art. شَجَرَ.

8. اِشْتَجَرَ، It was, or became, knit, or connected, together, one part with another; as also اِشْتَبَكَ: it was, or became, commingled, one part amid, or within, another; (TA;) and so تَشَاجَرُ: (Ham p. 161:) it was, or became, intricate, complicated, perplexed, confused, or intricately intermixed. (TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction يَشْتَجِرُونَ فِيهَا اِشْتِجَارَ أَطْبَاقِ الرَّأْسِ، (فتنة) They become knit together therein, like the knitting together of the bones of the head that interjoin, one with another, one entering into another: or the meaning is, they disagree, or differ, one with another. (TA.) You say, اِشْتَجَرُوا بِرِمَاحِهِمْ، (TA) and تَشَاجَرُوا بِهَا، (S, A, Mgh, TA) They became knit together, or commingled, one with another, [in conflict,] with their spears: (TA:) or they thrust, or pierced, one another with their spears. (S, A, Mgh, Mgh, TA.) And اِشْتَجَرُوا، (Zj, S, A, Mgh, K) and تَشَاجَرُوا، (Zj, S, A, Mgh, K) They became commingled, or confused, or embroiled, disagreeing, or differing: (Zj, TA:) they contended, or disputed, together; (S, A, Mgh, Mgh;) or disagreed, or differed. (S, A, Mgh, Mgh, K.) — Also He preceded, outwent, or outstripped; (K, TA;) and so اِنْشَجَرَ، (K.) — And, said of sleep, It withdrew, or kept aloof, from one; (K, TA;) as also اِنْشَجَرَ، (K.) — Also (S, K) said of a man, (S,) He put his hand beneath his شَجْرَهُ، against the part beneath his chin: (S:) or he put his hand beneath his chin and leaned upon his elbow, (K, TA,) not laying his side upon the bed. (TA.) — [And, said of a horse, He was bridled, reined, or curbed: (Freytag, from the Deewán of the Hudhalees:) or perhaps the verb in this sense is in the passive form:] — see 1, last sentence but two.

شَجَرَ A discordant, or complicated, or confused, affair, or case. (O, K.) — Also The part, of a فَكْرَانٍ [or camel's saddle], that is between the فَكْرَانِ، (K, TA, [this word erroneously written in the CK with ز,]) which are the قَادِمَةٌ and the آخِرَةٌ، (TA in art. شَجَرَ,) [i. e. the شُرْحَانِ]

being what conjoins the ظَلْمَتَانِ [in the fore part of the saddle and in like manner in the hinder part]: the part between the طَوْرَانِ is also called the شَجَر. (TA in the present art. [It is there said that this part is also called the شَرَح as well as the شَجَر: but this is a mistake.]) — And The chin: (Aq, O, K:) or (TA, in the K “and,”) the place of opening (مَفْرَج, [as in the K voce مَفْرَج, in the K here erroneously written مَفْرَج, the meaning being مَفْتَح,] of the mouth: (K, TA:) or the part between the two lower jaws: (AA, S, K:) or the hinder part of the mouth: or the side of the mouth, where the upper and lower lips unite: or what has opened of the part where the mouth closes [when medicine or the like is put into it]; expl. by مَا أَنْفَتَحَ مِنْ مُنْطَبِقِ الْفَمِ: or the place of meeting of the لَبِزْمَتَانِ [q. v., a word variously explained]: (K:) or the part where the two sides of the lower jaw unite, beneath the hair that grows between the lower lip and the chin: and, in a horse, the part between the upper, main, portions of the two sides of the lower jaw: (TA:) pl. [of pauc.] أَشْجَارُ and [of mult.] شُجُورُ and شَجَارُ. (K.)

شَجَرٌ (S, A, Mgh, Mṣb, K, &c.) and شَجَرٌ and شَجَرٌ (K,) in which last the ج is changed into ي, like as the ي is changed into ج, as in غَنَجٌ, originally غَنِيٌّ, or, accord. to IJ, the ي in شَجَرٌ is not changed from ج because it remains ي in the dim., in which, where it so changed, it should be changed back into ج, whereas the dim. of شَجَرٌ is said to be شَجِيرَةٌ and شَجِيرَةٌ, and because it has kesr instead of fet-ḥ to the ش, [whence it appears that IJ knew not شَجَرٌ,] (TA,) [as coll. gen. ns., Trees; and shrubs, or bushes; which latter are also called, for distinction, دِقُّ الشَّجَرِ; and sometimes applied to plants in general; and, as a gen. n., sometimes meaning the tree, &c.]; the kind of plant that has a trunk, or stem: (S, A, K:) or the kind that has a hard trunk, or stem, (Mgh, Mṣb,) like the نَخْلُ &c.: (Mṣb:) or such as produces seed, and does not come to an end in its year: (Mgh:) or such as rises, or rises high, of itself, whether slender or large, and whether it withstand the winter or lack strength to do so: (K:) called شَجَرٌ from شَجَرٌ, because of the intermixing, or confusion, of the branches: (Bd in iv. 68, and TA:*) n. un. with ة, (Mṣb, K,) i. e. شَجَرَةٌ (S, Mgh, Mṣb, TA) and شَجَرَةٌ and شَجَرَةٌ: (TA:) the pl. [of شَجَرٌ] is أَشْجَارُ (S, Mṣb) and [of شَجَرَةٌ] شَجَرَاتُ (Mṣb, TA) and [of شَجَرَةٌ] شَجَرَاتُ: (TA:) شَجَرٌ also signifies the same as شَجَرٌ: (K:) or it is a pl. [or rather a quasi-pl. n.] of شَجَرَةٌ; a pl. [or quasi-pl. n.] of which there are few other instances; قَصَبَةٌ of قَصَبَاءُ, and طَرْقَاءُ of طَرَقَاءُ, and حَلْفَاءُ of حَلْفَاءُ; or, accord. to Aq, the sing. [or n. un.] of حَلْفَاءُ is حَلْفَةٌ: and accord. to Sb, شَجَرٌ is sing. and pl., and so are قَصَبَاءُ and طَرَقَاءُ and حَلْفَاءُ: (S:) or شَجَرٌ signifies tangled, or luxuriant, or abundant and dense, شَجَرٌ: (A:) or a collection of شَجَرٌ. (TA.) — شَجَرَةٌ البقي &c.:

see in arts. بَقِي &c. — In the saying in a trad., that the شَجَرَةٌ and the صَخْرَةٌ are of, or from, Paradise, by the former is said to be meant The grape-vine: or the tree beneath which allegiance was sworn to the Prophet; and which, it is said, was a شَمْرَةٌ [or gum-acacia-tree]: (TA:) and by the latter, the صَخْرَةٌ [or rock] of Jerusalem. (TA in art. صَخْر, q. v.) — By الشَّجَرَةُ الطَّيْبَةُ, mentioned in the Kur in xiv. 29, is said to be meant The palm-tree: or a certain tree in Paradise: and by الشَّجَرَةُ الْخَبِيثَةُ, in the next verse but one, the colocynth, and the كَثُوثُ: [see art. خَبِيث:] or each may have a more general application. (Bd in xiv. 31.) And الشَّجَرَةُ الْمَعْرُوفَةُ, mentioned in the Kur xvii. 62, means The tree called الزَّقِيمُ: and some explain it as meaning the Devil: and Aboo-Jahl: and El-Hakam Ibn-Abi-L'As. (Bd.) — شَجَرَةٌ also signifies † The stock, or origin, of a man: (O, TA:) [hence,] one says, هُوَ مِنْ شَجَرَةٍ طَيِّبَةٍ † [He is of a good stock or origin]; and مِنْ شَجَرَةِ النَّبِيِّ † [of the prophetic stock, meaning of the stock of the Prophet]. (A.) [And † A genealogical tree; a pedigree.] — Also, (CK,) or شَجَرَةٌ, (O, and K accord. to the TA, [but probably thus in the TA only because found to be so in the O,]) † A small speck, or speckle, on the chin of a boy: (O, K:) on the authority of IAq. (TA.) — And one says, مَا أَحْسَنَ شَجَرَةَ ضَرْعِهَا, (so in my copy of the A, and accord. to the CK,) or شَجَرَةٌ ضَرْعِهَا, (O, and so accord. to the text of the K as given in the TA, [but Z has, in the A, distinguished the phrase as tropical, and hence it seems that he held the former reading to be the right,]) † How goodly are the shape, (A,) or the size, (O, K,) and the appearance, of her udder! (A, O, K:) or the veins and skin and flesh thereof! referring to a she-camel. (O, K.)

شَجَرٌ: see 1, last sentence: — and its fem., with ة, see voce شَجِيرَةٌ.

شَجَرٌ; and its n. un., with ة: see شَجَرٌ.

شَجَرَةٌ: see شَجَرٌ, last two sentences.

شَجَرَاءُ, as a quasi-pl. n.: see شَجَرٌ. — Also fem. of أَشْجَارُ as syn. with شَجَرٌ.

شَجَرُ الحُرُوفِ الشَّجَرِيَّةِ [The letters of which the شَجَرُ is the place of utterance; (in the CK, الشَّجَرِيَّةُ);] the letters ج and ش and ض. (K.)

شَجَارٌ: see مَشَجَرٌ, in two places.

شَجَارٌ: see مَشَجَرٌ, in four places. — Also The wood of a well, (S, K, KL,) by means of which the bucket is drawn out therefrom: (KL:) pl. شَجَارٌ: (S:) this pl. occurs in a verse, accord. to J; but the right reading in that instance is سَجَلٌ, as is shown by the rhyme of the poem. (Sgh, TA.) — Also [A wooden bar of a door;] a piece of wood which is put behind a door; called in Pers. مَتْرَسٌ, (S, K, TA,) written by Az مَتْرَسٌ. (TA.) — And A piece of wood with which a couch-frame (سَوْر) is repaired, by its being affixed as a ضَبَّةٌ [q. v.], (S, K,) beneath it. (S.) — And A piece of wood which is put in the

mouth of a kid, to prevent its sucking. (TS, K.) — And A certain brand, or mark made with a hot iron, upon camels. (S, K.)

شَجِيرٌ, and شَجَرٌ, (K,) or the former, (S, A,) but not the latter, (S,) and مَشَجَرٌ; (K;) and أَشْجَرَةٌ, (S, TA,) and شَجَرَةٌ, (A, K,) and شَجَرَاءُ, (S, Mṣb, K,) and مَشَجَرَةٌ; (AHn, S, K;) A valley, and a land, abounding with شَجَرٌ or أَشْجَارٌ [i. e. trees, or shrubs]. (S, A, Mṣb, K.) — شَجِيرٌ also signifies Strange, or a stranger; applied to a man, (S, A, K,) and to a camel. (S, K.) — And An arrow that is used in the y, or is called المِهْبَرُ, thrown among arrows not from its kind of tree: (S, K:) or one that is borrowed, and from the winning of which [on former occasions] one augurs good. (TA.) — Also Bad, corrupt, or disapproved. (Kr, K.) — And A companion: (M, K:) or a friend: (A:) pl. شَجَرَاءُ. (M, TA.) — And A sword. (K.)

شَجَارَةٌ: see مَشَجَرٌ.

مَشَجَرٌ [pl. of شَجَرَةٌ fem. of شَجَرٌ]: see مَشَجَرٌ. — Also Withholding, or debarring, and diverting, things. (TA.) You say, شَجَرْتَنِي عَنْهُ شَوَاجِرٌ [Withholding, or debarring, or diverting, things withheld, or debarred, or diverted, me from it]. (S.)

شَجِيرٌ: see شَجَرٌ. — Also شَجَرَةٌ; and its fem., شَجَرَاءُ: see شَجِيرٌ. (K) Containing more شَجَرٌ [i. e. trees, or shrubs]: (S, K:) so in the saying, هَذِهِ الْأَرْضُ أَشْجَرٌ مِنْ هَذِهِ [This land is one containing more trees than this]. (S, K.) It has no known verb. (TA.)

مَشَجَرَةٌ (S, K, TA) [and] مَشَجَرَةٌ (Mgh, Mṣb) A place (S, Mgh, Mṣb, K) of growth (Mgh, K) of شَجَرٌ or أَشْجَارٌ [i. e. trees, or shrubs]: (S, Mgh, Mṣb, K:) or, as some say, the former signifies many شَجَرٌ. (TA.) — The former also signifies A place of مَشَاجِرَةٌ [i. e. contending, disputing, or litigating]: pl. مَشَاجِرٌ: and, some say, it is an inf. n. (Har p. 473.) — See also مَشَجَرٌ, in two places.

أَرْضٌ مَشَجَرَةٌ: see شَجِيرٌ. — You say also مَشَجَرَةٌ meaning A land giving growth to شَجَرٌ [i. e. trees, or shrubs]. (TA. [See also مَشَجَرٌ.])

مَشَجَبٌ i. q. مَشَجَبٌ [i. e. A thing composed of pieces of wood, or sticks, the heads of which are bound together, and the feet parted asunder, upon which clothes &c. are put]: (S:) or pieces of wood, or sticks, tied together, like the مَشَجَبُ, upon which articles of furniture, or utensils, are put: (M, Mṣb:) pl. مَشَاجِرٌ. (M, TA.) — And hence, (M,) The wood, (K,) or pieces of wood, (M,) of the [kind of camel-vehicle for women called] هَوْدَجٌ; (M, K;) as also مَشَجَبٌ and مَشَجَرٌ and مَشَجَرَةٌ: (L, K:) n. un. مَشَجَرَةٌ and مَشَجَرَةٌ: (TA:) or a vehicle used by women, smaller than the هَوْدَجُ, having the head uncovered; (AA, K, TA;) as also مَشَجَبٌ and مَشَجَرٌ and مَشَجَرَةٌ: (K:) accord. to Lth, مَشَجَرٌ signifies the wood [or frame-work] of the هَوْدَجُ, which when covered becomes a هَوْدَجٌ: (TA:) Aq

says that **مَشَاجِرٌ** signifies the *pieces of wood of a dودج*: AA, that it signifies *vehicles smaller than هَوَاجِحٌ*, having the heads uncovered; also called شجر, of which the sing. is **شِجَارٌ**. (§.)

شِجَارَةٌ: see شِجِيرٌ: — and see also شِجِيرٌ

مُشَجَّرٌ Figured work (TA) having the form of شجر [i. e. trees, or shrubs]: (§, TA:) and silk brocade (**مُشَجَّرٌ**) figured with the forms of شجر. (§, K.)

مُسْتَجِرٌ الرِّمَاحِ [The place of the commingling of spears; or of the thrusting, or piercing, therewith]. (Ham p. 161.)

مُسْتَجِرٌ and **مُتَشَاجِرٌ** Commingled [and confused]: you say **رِمَاحٌ مُسْتَجِرَةٌ** and **مُتَشَاجِرَةٌ** and **سِوَاجِرٌ** Spears commingled and confused. (TA.)

مُتَشَاجِرٌ: see what next precedes, in two places.

شجع

1. **شَجَعٌ**, aor. ء, (§, Mṣb, K.) inf. n. **شَجَاعَةٌ**, (§, Mṣb,) *He (a man, §) was, or became, courageous, brave, valiant, bold, daring, or strong-hearted* (§, Mṣb, K) on the occasion of war, or fight, (§, K,) making light of wars, by reason of his boldness. (Mṣb.) AZ says that **شَجَاعَةٌ** sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Mṣb.) — **شَجَعَةٌ**, aor. ء, [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be ء,] *He overcame him, or surpassed him, in شَجَاعَةٌ* [or courage, &c.]. (K.) [See 3.] — **شَجَعٌ**, aor. ء, (Mṣb,) inf. n. **شَجَعٌ**, (IDrd, Mṣb, K.) *He was, or became, tall.* (IDrd, Mṣb, K.)

2. **شَجَعَةٌ**, (§, K.) inf. n. **تَشَجُّعٌ**, (K.) *He encouraged him; or strengthened his heart; (§, K;) and emboldened him: (K:) or he said to him, Thou art شَجَعٌ* [or courageous, &c.]. (Sb, §, K.)

3. **شَاجَعْتُهُ فَشَجَعْتُهُ** [I strove to overcome or surpass him, or contended with him for superiority, in شَجَاعَةٌ (or courage, &c.), and] I overcame him, or surpassed him, therein. (TA.)

4. **مَا أَشَجَعُهُ** [How courageous, brave, valiant, bolā, daring, or strong-hearted, is he, on the occasion of war, or fight!]. (TA in art ١٥٧.)

5. **تَشَجُّعٌ** He affected (**تَكَلَّفَ**) *courage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight; (§, K;) [he encouraged himself; made himself, or constrained himself to be, courageous:] and he feigned, or pretended to have, courage, &c., on the occasion of war, or fight, not having it in him.* (TA.)

شَجَعٌ Penetrating energy; boldness. (Aṣ.) — *Quickness of the shifting of the legs, in camels, (§, K,) or, accord. to IB, in horses.* (TA.)

شَجَعٌ; fem. with ة: see **شُجَاعٌ**, in three places. — **شِجَاعٌ** Quick in the shifting of the legs, applied to a he-camel; and so **شَجِعَةٌ** and **شِجِعَةٌ**

applied to a she-camel. (§, K.) And **قَوَائِمُ شِجَاعَاتٍ** Quick, and light, active, or nimble, legs. (TA.) — *Mad, applied to a camel.* (Ibn-'Abbād, K.)

شِجَاعٌ: see شِجَاعٌ.

شِجَعَةٌ: see شِجَاعٌ: — see also شِجَعَةٌ: — also *Tall, and uncompact in frame: — and crippled by disease; or having a protracted disease: [whence] it is said in a prov., أَعْمَى يَقُودُ شِجَعَةً, or having a protracted disease: but in Freytag's Arab. Prov. ii, 119, the last word is written شِجَعَةٌ, and said to be pl. of شِجَاعٌ, and to signify, app., suffering paralysis.* (TA.)

شِجَعَةٌ: see شِجَاعٌ. — Also *Cowardly, weak, (Ibn-'Abbād,) lacking strength or power or ability, lean, or emaciated, and small in body, having no heart; (Ibn-'Abbād, K;) as also شِجَعَةٌ*: (Lh, K:) the former seems to have the meaning of a pass. part. n., [i. e. of مُشَجَّوعٌ, q. v.,] like **شُرَّةٌ** and other words. (Ibn-'Abbād.)

شِجَعَةٌ: see شِجَاعٌ.

شُجَاعٌ [or شِجَعَاءُ or شِجَعَاءٌ]: see شِجَاعٌ.

شُجَعْرٌ A bulky serpent: or a malignant and audacious serpent: regarded by Sb as a quadriliteral-radical word. (TA.) [See also شِجَاعٌ.]

شُجَاعٌ: see what next follows.

شُجَاعٌ and **شُجَاعٌ** (Lh, Isk, §, Mṣb, K) and **شُجَاعٌ**, (Mṣb, K,) which is of the dial. of Benoo-Okel, being made by them to accord with its contr., which is **شُجَانٌ**, (Mṣb,) and **شُجِيعٌ** (Lh, §, Mṣb, K) and **أَشُجِعٌ** (§, K) and **شُجِيعٌ** (K) and **شُجِيعٌ**, (as in some copies of the K,) or **شُجِعَةٌ**, (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] *Courageous, brave, valiant, bold, daring, or strong-hearted* (§, Mṣb, K) on the occasion of war, or fight, (§, K,) making light of wars, by reason of boldness: (Mṣb:) fem. [of the 1st and 2nd and 3rd respectively] **شُجَاعَةٌ** and **شُجَاعَةٌ** (§, Mṣb, K) and **شُجَاعَةٌ** (Mṣb, K) and **شُجَاعٌ** also [without ة] (Mṣb) and [of the 4th] **شُجِعَةٌ** (Mṣb, K) and [of the 5th] **شُجِعَاءٌ** and [of the 6th] **شُجِعَةٌ**: (K:) pl. masc. (of the 1st, §, Mṣb) **شُجِعَةٌ** [a pl. of pauc.] (AO, §, Mṣb, K) and [of the first three, and perhaps of the 4th also,] **شُجِعَةٌ** (§, K) and (of the 1st, §) **شُجِعَانٌ** (Lh, §, K) and (of the 4th, §) **شُجِعَانٌ** (Lh, Isk, §, K) [or, accord. to IDrd, **شُجِعَانٌ** is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, §, Mṣb) **شُجِعَاءٌ** (§, Mṣb, K) and [of the 4th, and perhaps of others also,] **شُجِعَاءٌ**, (K,) and also, (but these are quasi-pl. ns., TA,) **شُجِعَةٌ** (AO, §, K) and **شُجِعَةٌ** (K) and **شُجِعَاءٌ** [app. a mistake for **شُجِعَاءٌ** or **شُجِعَاءٌ**]: (TA:) pl. fem. [all of **شُجَاعٌ**, or the last of **شُجِعَاءٌ** or of **شُجِعَةٌ**,] and **شُجَاعٌ** and **شُجِعٌ**: (Lh, K:) or **شُجَاعٌ** is [an

epithet] peculiar to men: (K, TA:) AZ says; "I have heard the Kilābees say, **رَجُلٌ شُجَاعٌ**, but they do not apply this epithet to a woman:" (§:) **شُجِعَةٌ** and **شُجِيعَةٌ**, however, are applied to a woman, and signify *bold, (Ibn-'Abbād, K,) long-tongued, and vehemently clamorous, towards men; (Ibn-'Abbād, TA;) audacious in her speech, (Ibn-'Abbād, K, [but these two epithets as applied to a woman and signifying "bold" &c. are omitted in the CK,]) and in her length of tongue, and vehement clamorousness.* (Ibn-'Abbād, TA.) — **شُجَاعٌ** (§, Mṣb, K) and **شُجَاعٌ** (K) also signify † *The serpent; (K;) and so does أَشُجِعٌ: (TA:) or † the male serpent: (Mgh, K:) or a certain species of serpent, (Sh, §, Mṣb, K,) as also أَشُجَعٌ, (§) small, (K,) or slender, and asserted to be the boldest of the serpent-kind: (Sh:) pl. **شُجِعَانٌ** (Lh, IDrd, K) and **شُجِعَانٌ**, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of **أَشُجِعٌ** is **أَشُجِيعٌ**; or, as some say, this is pl. of **أَشُجِعَةٌ**, which is pl. [of pauc.] of **شُجَاعٌ**, signifying the serpent. (TA.) [See also شُجَعْرٌ, above.] — Also † *The serpent called صَفْرٌ, that presents itself in the belly* (§, K, TA) of a man, as the Arabs assert, when he has been long hungry: (§, TA:) but Aṣ says that **شُجَاعٌ البَطْنِ** signifies † *vehemence of hunger.* (Az, TA.)*

شُجَاعٌ: see شُجَاعٌ, in two places.

شُجِيعٌ; fem. with ة: see شُجَاعٌ, in three places.

شُجَاعَةٌ: see شُجَاعَةٌ.

أَشُجِعٌ; fem. **شُجِعَاءٌ**: see شُجَاعٌ, in four places.

You say also, **لَبِوَةٌ شُجِعَاءٌ** A bold lioness. (TA.) — Applied to a man, accord. to some, it signifies, (§) or it signifies also, (K,) *In whom is lightness, or unsteadiness, like what is termed هَوَجٌ, (§, K,) by reason of his strength.* (§.) See also **شِجَاعٌ**. — *Mad; or possessed by a devil: (TA:) Lth says that, applied to a man, it signifies one who is as though there were in him madness, or diabolical possession; but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) — Tall: (IDrd, Mṣb, K:) and so the fem. applied to a woman. (IDrd, Mṣb.) — Bulky; big-bodied; or stout: or, as some say, youthful; or in a state of youthful vigour. (TA.) — The lion. (Lh, §, K.) — It is said in the K that **الأَشُجِعُ** also signifies **الدَّهْرُ** [i. e. Time; or fortune; &c.]; and J says that this is what the poet means by the expression, **أَشُجِعٌ أَخَاذٌ**; but this cannot be the correct meaning, for the poet, namely El-Aṣṣah, says,*

بِأَشُجِعٍ أَخَاذٍ عَلَى الدَّهْرِ حَكْمَهُ

by **الأَشُجِعُ** meaning himself, or some other thing. (TA.) — Also, (§, K,) and **أَشُجِيعٌ**, (K,) or the latter accord. to some, but this was not known to Abu-l-Ghowth, (§) sing. of **أَشُجِيعٌ**, [in some copies of the § written **أَشُجِيعٌ**, but the former, which, as is mentioned in the TA, is found in the

handwriting of J, is that which is commonly known,] which signifies [The *knuckles nearest to the wrist*; this being what is meant by] the *bases* (أصول) of the fingers, which are connected with the tendons of the outer side of the hand: (S, K:) in the T, we find the heads (رؤوس) of the fingers, instead of أصول: (TA:) or اشجع in the hand and foot [but see what follows] signifies the tendons extended above the سُلَامَى [here meaning the metacarpal and metatarsal bones] from the wrist to the bases (أصول) of the fingers or toes, which are called أَظْنَابُ الْأَصَابِعِ, above the outer side of the hand: or the bone which connects the finger with the wrist; [i. e. the metacarpal bone;] every finger having to it a bone thus called: he who says that the أَشْجَاعُ [so here instead of اشجع as above] are the tendons calls those bones the أَشْجَاعُ. (TA.) Abou-Bekr is described as عَارِي الْأَشْجَاعِ, meaning Having little flesh upon what are thus termed: or having their tendons apparent. (TA.) [See also رَاجِمَةٌ and بَرَجِمَةٌ. — أَشْجَعٌ مِنْ دِيكٍ [More courageous than a cock] is one of the proverbs of the Arabs. (Mgh.)

شَجَعٌ, like مَجْمَلٌ, (K, TA,) i. e. having the form of a pass. part. n., (TA,) [in the CK مَشْجَعٌ, like مَجْمَلٌ,] In the utmost state of madness, or diabolical possession: (K:) so says Ibn-Abbād; and hence, accord. to him, شَجَاعٌ [but in what sense he does not say]. (TA.)

شَجَاعَةٌ Overcome, or surpassed, in courage, &c.]. (K, TA.)

شجن

1. شَجِنٌ, (S, L, K,) aor. ٤; (K;) and شَجِنٌ, aor. ٤; inf. n. [of the former] شَجِنٌ [in some copies of the K شَجْنٌ] and [of the latter, or of both,] شُجُونٌ; (L, K;) He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; (S, L, K;) and was anxious: and شَجِنٌ signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) he remembered; syn. تَذَكَّرَ. (L, K.) And شَجِنَةٌ الحَمَامَةُ, [app. both شَجِنَةٌ and شَجِنَةٌ,] inf. n. شُجُونٌ, The pigeon cooed in a wailing and plaintive manner. (L.) [See also شَجِنٌ below.] شَجِنَةٌ, (S, L, K,) [aor. ٤, accord. to the usual rule of the K,] inf. n. شَجِنٌ and شُجُونٌ, (L, K,) signifies the same as اشجنه, (S, L, K,) i. e. He, (another person, S,) or it, (an affair, or an event, or a case, L, K,) caused him to grieve or mourn or lament, or to be sorrowful or sad or unhappy. (S, L, K.) — شَجِنَتِي الْحَاجَةُ, (S, L,) and شَجِنَتُهُ, (L, K,) aor. ٤, inf. n. شَجِنٌ, (S, L,) Want, or the want, detained, or withheld, (S, L, K,) me, (S, L,) or him. (L, K.) And مَا شَجِنَكَ عَنَّا What detained, or withheld, thee from us? (L.)

4. اشجنه: see the preceding paragraph. — اشجن الكورم The grape-vine had a branchlet of a bunch of which all the grapes came to maturity. (L, K. [See شَجِنَةٌ.])

5: see L, first sentence. — تَشَجِنُ الشجرُ The trees were, or became, tangled, or luxuriant, or abundant and dense. (L, K.)

شَجِنٌ (S, L, K) [in the CK شَجْنٌ, but expressly said in the S to be بالتشكين] A road of a valley; (S, L;) or a road in a valley: or in the upper, or uppermost, part thereof: as also شَاجِنَةٌ: (K:) pl. of the former شُجُونٌ: (S, L, K:) and of the latter شَوَاجِنٌ: (K:) or شَاجِنَةٌ signifies a valley in which are many trees; (S, L;) or a place in which are شُجُونٌ, which means tangled trees; (Ham pp. 761-2;) and شَوَاجِنٌ is its pl.: (S, L, and Ham p. 762:) or شَاجِنَةٌ signifies a sort of valley producing good herbage: or, as some say, شَوَاجِنٌ signifies the upper, or uppermost, parts of a valley; and its sing. is شَجِنٌ [thus written in the L in this instance], as ISd mentions on the authority of A'Obeyd, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of شَاجِنَةٌ. (L.)

— [Hence,] one says, الْحَدِيثُ ذُو شُجُونٍ, (S, Meyd, L, K,) شُجُونٌ being pl. of شَجِنٌ, with the ج quiescent; (Meyd;) a prov., (Meyd, L,) meaning † The story is involved, or intricate; (S, Meyd, L;) or has several ways [in which it may be understood]; (Meyd;) or has several modes, or manners; and objects of aim: (L, K:) applied to a story by which one calls to mind another: (A'Obeyd, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tābikhah: he had two sons, named Saqd and So'eyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Saqd found them and restored them; but So'eyd went on seeking them; and El-Hārith Ibn-Kaḥb met him; and there were upon the young man two [garments such as are called] burds (بُرْدَانٍ), which El-Hārith asked him to give to him, but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, أَسْعَدُ أَمْ سَعِيدٌ [“Is it Saqd or So'eyd?” (see سعد)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El-Hārith Ibn-Kaḥb at 'Okādh, and saw upon him the two burds of his son So'eyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, “With this thy sword?” and he answered, “Yes:” and he said, “Give it me that I may look at it, for I think it to be sharp:” and El-Hārith gave it him: and he took it, and shook it, and said, إِنَّ الْحَدِيثَ ذُو شُجُونٍ; and slew him with it: whereupon it was said to him, “O Dabbeh, in the sacred month?” and he said, سَبَقَ السَّيْفُ الْعَدْلَ [“The sword preceded the censure”]: these three provs. he originated. (Meyd.)

شَجِنٌ and شَجِنٌ: see the next paragraph.

شَجِنٌ Grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S, L, K;) and anxiety: (L, K:) pl. أَشْجَانٌ (S, L, K) and شُجُونٌ; (L,

K; [in the latter of which these pls. are mentioned after all the explanations of the sing. ;]) the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرَضٌ, in which it means A cause of anxiety.] — And The soul's love, or its inclination, or its blamable inclination: (L:) [or] love that is followed by anxiety and grief. (Kull p. 165.) — And A want, (S, L, Mḡb, K,) as also شَجِينٌ, (L,) wherever it be: (S, L, K:) pl. شُجُونٌ (S, L, Mḡb, K) and أَشْجَانٌ; (L, Mḡb, K;) the latter being pl. of شَجِينٌ also. (L.) A rājiz says,

• لِي شَجَانٍ شَجِنٍ بِنَجْدٍ •
• وَشَجِنٍ لِي بِيَلَادِ السِّنْدِ •

[I have two wants; a want in Nejd, and I have a want in the country of Es-Sind]. (S.) — Also An intricately-intermingling branch of a tree; (L, K;) and a شَعْبَةٌ [i. e. branch, or branchlet, or the like,] of anything; (K;) like شَجِنَةٌ and شُجُونَةٌ and شَجِنَةٌ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:]) or, accord. to IAḡr, one says شَجِنَةٌ and شَجِنٌ meaning a branch of a tree, [or the latter app. means branches, for it seems to be a coll. gen. n.,] and شَجِنَةٌ and شَجِنٌ, and [the pl. of شَجِنَةٌ is] شُجُونَاتٌ and شُجُونَاتٌ: (L:) or, accord. to J, (L,) شُجُونَةٌ and شُجُونَةٌ signify roots of trees intricately intermingling: (S, L:) [but] the primary signification of شُجُونَةٌ and شُجُونَةٌ is a branchlet (a شَعْبَةٌ of a غُصْنٍ) of a tree: (L:) or شُجُونَةٌ signifies tangled, or luxuriant, or abundant and dense, trees. (Mḡb.) — See also شَجِنَةٌ. — And see شَجِنٌ. — Also, (K,) or شَجِنَةٌ, (L, [thus written without any syll. signs, perhaps fem. of شَجِنٌ, i. e. شَجِنَةٌ, but it seems to be indicated by the context in the L that it is شُجُونَةٌ,]) A she-camel compact in make, of which the several parts are interknit, one with another, (L, K,*) like the parts of a tree. (L.)

شَجِنَةٌ: see the next preceding paragraph.

شَجِنَةٌ: see شَجِنٌ, in six places: and شَجِنَةٌ. — Also, as some say, Leanness; or slenderness, and leanness; or leanness, and lankness in the belly. (L.)

شَجِنَةٌ: see شَجِنٌ, in five places. — Also, i. e. with kesr, (K,) or شَجِنٌ and شَجِنَةٌ, (L,) A branchlet of a bunch of a grape-vine of which all the grapes come to maturity. (L, K.) — شَجِنَةٌ signifies also † Relationship closely, or intimately, connected. (L.) One says, بَيْنِي وَبَيْنَهُ شَجِنَةٌ رَحِمٍ, and شَجِنَةٌ رَحِمٍ, † Between me and him is a relationship closely, or intimately, connected. (S.) And it is said in a trad., الرَّحِمُ شَجِنَةٌ مِنَ اللَّهِ i. e. الرَّحِمُ is derived from الرَّحْمَنِ: (S, L: [see رَحِمٌ:]) or, accord. to AO, (L,) the meaning is, [الرَّحِمُ is] relationship, from God, closely, or intimately, connected, like the roots of trees. (S, L.) — Also A crack, or cleft, in a mountain. (Lth, L, K.)

شَجِنَةٌ: see the next preceding paragraph.

شج - شجن

شَجُونٌ is a saying of the Arabs like their saying *عَابِلْتِي مَبُولٌ* [i. e., app., *My withholder is death, or shall be death alone*; for *شَجْتَهُ مَبُولٌ* may be rendered *Death withheld him, like as عَابِلْتُهُ مَبُولٌ* is rendered "death separated him"]. (L.)

شَجِنٌ: see شَجِنٌ.

شَجِنٌ *Grieving, mourning, or lamenting*; or *sorrowful, sad, or unhappy*; (S, L;) and *anxious*. (L.)—See also an ex. of its fem., with ة, voce شَجُونٌ.

شَجِنَةٌ [as a subst.]; pl. شَوَاجِنٌ: see شَجِنٌ, in five places.

شجو

1. شَجَى, aor. شَجَا, inf. n. شَجَا, *He was choked*; or *his throat, or fauces, became obstructed*; (S, K;) *by it*; i. e. a bone or the like. (K.) One says, *عَلَيْكَ بِالكَظْمِ وَتَوَّ شَجِيَّتَ بِالْعَظْمِ* [Keep thou to self-restraint though thou be choked by the bone]. (TA.)—And, [hence, by a metaphor, (see Har p. 33,)] aor. and inf. n. as above, † *He grieved, mourned, or lamented*; or *was sorrowful, sad, or unhappy*: (S, Mṣb;) and *he was, or became, anxious, or disquieted in mind*. (S.)—Also, aor. and inf. n. as above, said of a creditor (غَرِيمٌ), *He went away, عَنْهُ* [from him]. (K. [See 4.])—† *شَجَا* *It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them*. (K.)—† *شَجَاهُ*, (S, Mṣb, K,) aor. شَجُو, inf. n. شَجُو, [app. originally syn. with *أَشْجَاهُ* in the first of the senses assigned to the latter in the next paragraph:—and hence,] † *It (anxiety, Mṣb) grieved him*; or *caused him to mourn or lament, or to be sorrowful or sad or unhappy*; (S, Mṣb, K;) as also † *أَشْجَاهُ*. (K.) And, said of wealth (الغنى), inf. n. شَجُو, *It excited his griefs, mournings, &c., and his desire*. (TA.)—Also, and † *أَشْجَاهُ*, † *It caused him to be mirthful*, (Ks, K, TA,) and *excited him*. (Ks, TA.) Thus each of these verbs has two contr. significations. (K.) But MF observes that طَرَبَهُ, the explanation here given in the K, is said by the author of the K [in art. طرب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4. *أَشْجَاهُ*, inf. n. *أَشْجَاهُ*, *It choked him*; or *caused his throat, or fauces, to be obstructed*; syn. *أَغَصَهُ*; (S, TA;) said of a bone lying across in the throat, or fauces. (TA.) [This is clearly shown to be the meaning in the S, as well as in the TA, intended by *أَغَصَهُ*; with which it is also syn. in another sense; for]—It signifies [also] † *It, or he, caused him to fall into grief, mourning, lamentation, sorrow, sadness, or unhappiness*. (K.) See also 1, in two places.—Also † *He subdued, overpowered, or overcame, him*, (K, TA,) so that he grieved, or was sorrowful. (TA.)—And † *He angered him*. (Ks, TA.)—And † *He made him to go away*. (Az, TA.) And † *I gave him (i. e. a creditor or petitioner) what contented him, so that he went away*. (TA.)

6. *تَشَجَّتْ عَلَيْهِ*, (Aṣ, T, K, TA,) said of a woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (Aṣ, T, TA,) † *She resisted him, and expressed grief, or unhappiness, to him, or on account of him, [i. e. on account of his advances,] saying, Alas, my grief, or my unhappiness!* (Aṣ, T, K, TA.) And said of a woman with reference to her husband, meaning † *She expressed grief, &c., as above*. (A, TA.)

شَجَا *A bone, or some other thing (S, K) of the like sort (K), sticking fast (S), or lying across, or forming an obstruction (K) in the throat, or fauces (S, K), of a human being, and of a beast; (TA;) a thing in the throat, or fauces, that [chokes one, or] prevents from swallowing: (Har p. 69:) an inf. n. used as a subst. [properly thus termed]. (Har p. 33.)—See also the next paragraph.*

شَجُو + *Anxiety, or disquietude of mind; and grief, mourning, lamentation, sorrow, sadness, or unhappiness*; (S;) [and] so شَجَا: thus termed because a man is choked thereby. (Har p. 33.)—And † *A want; an object of want*. (Az, K, TA.) One says, *بَنَى فُلَانٌ شَجُوَهُ* [app. meaning † *Such a one reapt for his object of want*]: and *دَعَتِ الْحَمَامَةُ شَجُوَهَا* [app. † *The pigeon called for its object of want*]. (TA.)

شَجَّ + *Grieving, mourning, or lamenting; or sorrowing, sad, or unhappy*; applied to a man; (S, Mṣb;) and *شَجِيَّة*, of the measure *فَعَلَةٌ*, applied to a woman: one says, *وَيْلٌ لِلشَّجِيَّةِ مِنَ الخَلِيّ* [mentioned and expl. voce *خَال*, in art. *الخَلِيّ*], where each of these epithets is written with teshdeed to the ي; and likewise in another saying there mentioned]: (S;) or, in this saying, (TA,) it signifies *occupied [by anxiety or grief]*; (K, TA; [in the CK, *الشَّجَا* is erroneously put for *الشَّجِيَّة*];) and *خَلِيٌّ* means "free [therefrom]:" so says AZ: and in this instance *الشَّجِيَّة* may mean *occupied by a bone choking, or obstructing, his throat, or fauces, or by anxiety, and not having found a way of escape therefrom; or by his opponent, or adversary, whom he has been unable to withstand*: (TA;) and sometimes one says † *شَجِيٌّ*, like as one says *حَزِينٌ* and *حَزِينٌ*; though this is rare; (Mṣb;) it is mentioned in the 'Eyn; but شَجَّ is more known; and is said by Az to be the chaste form: (TA.) Mbr says, the ي of *الخَلِيّ* is with teshdeed, and the ي of *الشَّجِيَّة* is without teshdeed, (S,) and sometimes this ي is with teshdeed in poetry; (S, K;) but if you make it to be from *شَجَاهُ*, it is † *شَجِيٌّ* only, syn. with *مَشْجُوٌّ* [i. e. *grieved, &c.*]; (S;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they often lengthen *فَعَلَ* with a ي, saying, *فُلَانٌ قَبِيْنٌ* and *كَبِيْرٌ* and *سَبِيْحٌ* and *سَبِيْحٌ*, and *قَبِيْمٌ* and *كَبِيْرٌ*: and the third way is, that they assimilated one word in measure to another, as in *الغَدَايَا* and *والعَشَايَا*, the [proper] pl. of *غَدَاةٌ* being only *غَدَوَاتٌ*. (TA.)

شَجِيٌّ: see the next preceding paragraph, in two places.

مَفَاذَةٌ شَجْوَاءٌ [A desert, or waterless desert,] difficult to travel. (S, K.)

شَجْوِيٌّ, with fet-ḥ to the ج; rel. n. of شَجَّ. (S.)

شَجْوِيٌّ, (S, K,) of the measure *فَعْوَعَلٌ* [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like *شَجْوِيٌّ* &c., (S, * and Mz ibid.,) and † *شَجْوَجَاءٌ*, (K,) applied to a man, (S,) *Long in the legs: (S, K:) or very tall: or very tall, with bigness (ضخم, in the CK ضخم,) of the bones: or long in the back, short in the leg; (K;) thus in the M; but Az says the reverse, i. e. long in the legs, short in the back. (TA.)—Also, (K,) or the former, (TA,) A bulky horse. (K.)—And The عَقَقُ [or magpie]; (K;) [and] so شَجْوِيٌّ; (K and TA in art. شَجَّ;) fem. with ة [i. e. *شَجْوَجَاءَةٌ*]. (K.)—And *A wind continually blowing*; as also *شَجْوَجَاءَةٌ*. (K.) All this is in the M. (TA.)*

شَجْوَجَاءَةٌ: see the next preceding paragraph.

أَمْرٌ شَاَجٌ *An affair, or event, grieving; or causing to mourn or lament, or to be sorrowful or sad or unhappy*. (TA.)

شح

1. *شَحَّ*, (Mṣb,) sec. pers. *شَحَّتْ*, aor. *يَشْحُ* and *يَشْحُ*, (S, O, Mṣb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. *شَحَّتْ*, aor. *يَشْحُ*; (S, O, Mṣb, K;) [the first of which, having for its aor. *يَشْحُ*, is the most common;] inf. n. *شَحَّ* (S, A, O, Mṣb, K) and *شَحَّ* and *شَحَّ*, (ISK, O, K,) of which three inf. ns. the first is the most approved; (TA;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious*; syn. *بَحَلٌ*: (Mṣb:) or *relates to single things, or particulars*; and *شَحَّ*, to things in general: or *بَحَلٌ* relates to wealth, or property; and *شَحَّ*, to wealth, or property, and to kindness, or beneficence: or *شَحَّ*, signifies *he was, or became, niggardly, &c., as above, in the utmost degree*: (TA:) or *he was, or became, niggardly, &c., as above, (S, A, O, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire*. (S, A, O.) You say, *شَحَّ بِهِ* and *شَحَّ عَلَيْهِ*; (T, M, K;) by the former meaning *He was, or became, niggardly, &c., of it, i. e., of his property, or the like*; and by the latter, *he was, or became, niggardly, &c., to him, i. e., to an asker, or a beggar, or a seeker, or the like*: (MF:) or [in some cases, as will be seen from phrases mentioned below, (see *شَحِيْحٌ*)] meaning by the latter the same as by the former. (L.) [Thus] one says, *هُوَ يَشْحُ بِمَالِهِ* [*He is niggardly, &c., of his property*]; and sometimes, in the same sense, *يَشْحُ عَلَى مَالِهِ*. (A.) And *بَعْضُهُمْ*

بَعْضِ عَلَى [Some of them were niggardly, &c., to so &c; meaning they were niggardly, &c., one to another]. (Mṣb, K.)

3. هُوَ يُشَاحِي بِكَذَا [He is niggardly, tenacious, &c., as above, with me, of such a thing]. (A.) [The inf. n.] مَشَاحَةٌ [in the CK erroneously written مَشَاحَةٌ is syn. with ضَمَّة: (K, TA:) hence the saying, لَا مَشَاحَةَ فِي الإِصْطِلَاحِ [There shall be no acting in a niggardly manner, of one with another, in the making of peace, one with another]. (TA.) And one says, فَلَانَ يُشَاحِ عَلَى فُلَانٍ Such a one is tenacious of such a one; syn. يَضُنُّ بِهِ. (S, L.)

6. تَشَاحَ الْقَوْمُ The people, or party, were niggardly, tenacious, &c., as above, [see 1,] one to another, (Mṣb, K, TA,) and فِي الأَمْرِ [in the affair], (K, TA,) and عَلَيْهِ [for it], (TA,) and vied in hastening to it, (TA,) fearing lest it should become unattainable. (K, TA.) And تَشَاحَا عَلَى تَشَاحَا عَلَى [i. e. They straitened each other in pressing to the water, and vied, each with the other, in endeavouring to satisfy their thirst]. (TA in art. جشع.)

R. Q. 1. شَحْنَةٌ [inf. n. of شَحِنَ] The being cautious, wary, or vigilant; or fearing. (O, K.) — The crying of the [bird called] صُرْدٌ. (K.) You say, شَحِنَ الصُّرْدُ The صُرْدُ uttered its cry. (O, TA.) — The camel's reiterating of his voice, [or his being not clear, or his being sparing,] in his braying. (K.) You say of the camel, شَحِنَ فِي هَدِيرِهِ [He reiterated his voice, or] he was not clear, (S,) or he was sparing, (L,) in his braying. (S, L.) — And The flying swiftly. (S, K.)

شَحِنَ نَفْسٌ شَحْنَةً: see شَجِيحٌ.

أَوْصَى فِي صِحَّتِهِ وَبِحِثِّهِ means [He made his will during his state of soundness, or health, and] in his state of which he is tenacious [or the state which he is reluctant to quit] فِي حَالِهِ الَّتِي يُشْحُ [عليها]. (O, K.)

شَحَاحٌ: see the next paragraph in four places.

شَحَاحٌ (S, A, Mṣb, K) and شَحَاحٌ (S, A, K) and شَحْحَانٌ and شَحْحَانٌ (K,) applied to a man, Niggardly, tenacious, stingy, penurious, or avaricious: (Mṣb:) or niggardly, &c., as above, in the utmost degree: (TA:) or niggardly, &c., as above, (S, A, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire: (S, A:) and شَحْحَانٌ signifies the same as شَحِيحَةٌ [a soul that is niggardly, &c.]:

(IAḡr, TA:) the pl. (of شَجِيحٌ, S, Mṣb) is أَشْحَةٌ [a pl. of pauc.] (S, A, Mṣb, K) and شَحَاحٌ (S, A, K) and أَشْحَاءٌ. (Mṣb, K.) You say, هُوَ شَجِيحٌ [هو شَجِيحٌ and] شَجِيحٌ عَلَى شَيْءٍ; He is niggardly, &c., of a thing. (L in art. شد.) أَشْحَةُ عَلَى الصَّبْرِ (in the Kur [xxxiii. 19], means [They being niggardly, or vehemently desirous, of the good things, i. e.] of the wealth and spoils: (TA:) and أَشْحَةُ عَلَيْهِمْ, in the same verse, means [They being niggardly] of aid [to you]. (Jel.) — [Hence,] إِهْلُ شَحَاحٍ, [in which the latter word is pl. of شَحِيحَةٌ,] (O, K,) or شَحَاحٌ, (A,) † Camels that yield little milk. (A, O, K, TA.) And † زَنْدٌ شَحَاحٌ † A piece of stick, or wood, for producing fire, that does not yield fire. (S, A, K.) And † مَاءٌ شَحَاحٌ † Water little in quantity; not copious. (K.) And † أَرْضٌ شَحَاحٌ † Land that will not flow with water unless in consequence of much rain; (S, O, K;) as also † شَحْحَانٌ: (O, K:) and also, (ISk, L, TA,) or † the latter word, (so accord. to the K,) † Land that flows in consequence of the least rain; (ISk, K, TA;) as though it were niggardly of itself to the water; (TA;) like حَشَادٌ [in this, or in the former, sense]: (ISk, L:) thus having two contr. meanings. (K.) And accord. to AHn, شَحْحَانٌ signifies † [Small water-courses such as are termed] شَعَابٌ any one of which is made to flow if a skinful of water is poured into it. (TA.)

شَحْحَانٌ: see شَجِيحٌ, in three places. — Also شَحْحَانٌ: Evil in disposition; (O, K;) and so † شَحْحَانٌ. (TA.) — Very jealous; (Fr, S, O, K;) as also † شَحْحَانٌ and † شَحْحَانٌ. (Fr, O, K.) — Courageous; (S, K;) and so † شَحْحَانٌ. (TA.) — Also, (S, O, K, TA,) applied alike to a male and to a female, (TA,) and † شَحْحَانٌ, (K, TA,) or † شَحْحَانٌ, (S, O,) One who keeps, attends, or applies himself, constantly, perseveringly, or assiduously, to a thing: (S, O, K, TA:) who strives, labours, or exerts himself, therein: (TA:) or, as some say, (S, O,) penetrating, sharp, vigorous, or effective, therein: (S, O, TA:) the first, (S, O, K, TA,) and † second, (TA,) applied to an orator, or a preacher, (S, O, K, TA,) in this last sense, (S, O, TA,) or as meaning eloquent (K, TA) and powerful: (TA:) and both, as epithets of general application, penetrating, sharp, vigorous, or effective, in speech, or in going or journeying: the first is also applied to an orator, or a preacher, as meaning skilful: (TA:) and † the last of these three epithets is applied by Dhu-r-Rummeh to a driver of camels, who urges them by singing to them. (S, O, TA.) — Also the first, applied to a raven, or crow, (غُرَابٌ) That croaks much. (O, K.) — And Light, or agile; applied to an ass; as also † شَحْحَانٌ, (O, K,) as some say. (O.) — And Swift in flight; applied to a فَكَّالَةٌ. (S, O, K.) — Also, and † شَحْحَانٌ, Tall, or long, (Fr, O, K, TA,) and strong. (TA.) — And the former, applied to a [desert such as is termed] فَلَاحَةٌ, Wide;

(O, K, TA;) in which the places of alighting are far apart, and in which is no herbage. (TA.)

شَحْحَانٌ: see the next preceding paragraph.

شَحْحَانٌ: see شَجِيحٌ: — and see also شَحْحَانٌ, in five places. — Also, applied to a woman, Resembling a man in her strength, (O, K,) and her exertion, or energy. (O.)

شَحْحَانٌ: see شَجِيحٌ: — and see also شَحْحَانٌ, in four places.

مُنْشَحٌ Niggardly, tenacious, stingy, penurious, or avaricious; [like شَجِيحٌ;] (TA;) possessing little, or no, good. (O, K, TA.)

شح

1. شَحَبٌ, aor. † (S, A, O, K, &c.) and †, (A, O, K, &c.) but the former more commonly obtains, (TA,) inf. n. شَحُوبٌ; (S, O, K;) and شَحَبٌ, (Fr, S, A, O, K, &c.) inf. n. شَحُوبَةٌ, (Fr, S, O, K,) but this form of the verb is disapproved by AZ and 'Iyād; (TA; [in which, however, nine authorities for it are mentioned;]) said of one's body; (Fr, S, O;) or of one's colour, or complexion, (A, K,) and so شَحَبٌ, (A, O, K,) inf. n. شَحُوبٌ; (A;) [It was, or became, altered [for the worse, wan, or haggard], (Fr, S, A, O, K, &c.) in consequence of emaciation, (K,) or hunger, (A, K,) or sleeplessness, and the like, (A,) or travel, (K,) or work, or disease, or impatience, or distress or fatigue: or, accord. to the author of the "Wá'ee," شَحُوبٌ signifies emaciation itself: (TA:) in this sense, it is of the dial. of Benoo-Kiláb. (A, TA.) — شَحَبَ الأَرْضَ, (IDrd, O, K,) aor. †, inf. n. شَحَبٌ, (IDrd, O,) He pared the ground, or scraped off its superficial part, with a shovel, (IDrd, O, K,) or some other thing: of the dial. of El-Yemen. (IDrd, O.)

شَحَبٌ: see what follows.

شَحَبٌ A man having his colour, or complexion, altered [for the worse, wan, or haggard], (TA,) or so شَحَابُ اللُّونِ, (A,) in consequence of disease, or travel, or the like: (TA: [see 1:]) and emaciated, or lean; (TA, KL;) as also † شَحَبٌ. (KL.) It is said in a trad., لَا تَلْقَى الْمُؤْمِنَ إِلاَّ شَحَابًا [Thou wilt not find the believer otherwise than wan, or haggard; or emaciated, or lean]; because شَحُوبٌ is one of the effects of fear, and of paucity of food, and of little enjoying of plentifulness and pleasantness or easiness, and softness or delicacy, of life. (TA.) — It is also applied as an epithet to a sword, meaning Altered in its colour by blood that has dried upon it: used in this sense by the poet Taābbaṭa-sharrā. (TA.)

شج

1. شَجِيحٌ, aor. † and †, inf. n. شَجِيحٌ (S, O, K) and شَحْحَانٌ (A, S, O, K) and شَحْحَانٌ (O, K) and تَشَاحٌ; (O, L;) and † تَشَاحٌ; and † تَشَاحٌ; (L, TA;) He uttered his voice or cry; [brayed;

croaked;] said of a mule, (S, O, K, &c.) and of an ass, (ISd, O,) and of a raven, or crow; (S, O, K, &c.); and sometimes, † of a man: (L:) or شحج is used in relation to a mule; and شحجان, in relation to a raven, or crow: (T, TA:) or the former of these two signifies the reiterating of the voice or cry of the raven, or crow; and when it stretches forth its head [and croaks], you say نَعَب: and accord. to the L, the first and second inf. ns., used in relation to an ass, signify the uttering certain of his voices or cries: Th is thought by ISd to have mentioned also شحج; but the latter doubts its correctness: and شحاج is also expl. as signifying the raising of the voice; but as used more especially in relation to the mule and the ass. (TA.) شحج is also said of a raven, or crow, meaning He, being advanced in age, had a rough, or harsh, voice or cry: (O, T:) [he croaked roughly, or harshly, by reason of age:] it is said in the M that شحج and شحاج signify the crying of a raven, or crow, when advanced in age. (TA.)

5: see the preceding paragraph.

10. استشجع [He desired a raven, or crow, to croak]. One says of ravens, or crows, استشجعن [They were desired to croak, and they croaked]. (O, K.) — See also 1.

شحاج, applied to a mule, an ass, and a raven or crow, that brays, or croaks, or raises its voice, much: and by Er-Rá'ee it is applied to † a مؤذن. (TA.) — بنات شحاج, (S, A, O, K,) and شاحج, (L,) Mules: (S, A, O, K,) and asses. (A, TA.) — And شحاج and شحج The wild ass: (S, O, K:) in the L said to be the wild pigeon: [but حمام is evidently there a mistranscription for حمار:] each an epithet in which the quality of a subst. predominates. (TA.)

شواجج [pl. of شحاج: see بنات شحاج] Ravens, or crows: which are also called شحجات and شحجات, meaning desired to croak and croaking. (O, K.) Dhu-r-Rummeh uses the phrase بالفراق شحجات [Ravens croaking by reason of separation]. (O, TA.)

شحج: see شحاج.

شحجات: see the next but one of the preceding paragraphs, in three places.

شحد

1. شحد, (S, A, Mṣb, K,) aor. ʿ, (S, Mṣb, K,) inf. n. شحد, (S,) He sharpened (S, A, Mṣb, K) a knife, (S, A, L, K,) and a sword, and the like, (L,) or an iron implement, (Mṣb), with a whetstone or other similar thing; (TA;) as also شحد; (K;) and شحد, inf. n. شحيد. (KL.) — [Hence,] شحدت علينا لسانك [Thou hast sharpened against us thy tongue]. (A and TA in art. رهب.) And شحد له غرب ذنك [Sharpen thou for it the edge of thine intellect]. (A.) And شحده بعينه, (K,) or شحده, (A,) † He

looked sharply at him. (K, TA.) And شحد الجوع معدته † Hunger made his stomach keen, and strengthened it, (L,) and inflamed it. (L, K.) — Hence also, i. e. from شحد in the sense first expl. above, (Har p. 377,) فلان يشحد الناس, (inf. n. شحد, K,) † Such a one begs importunately of men: (A, K,* and Har ubi supra:) and شحدته I begged importunately of him. (Mṣb.) — And شحدته † He drove him away; namely, a man; (K;) as also شحدته, (CK, and so accord. to the O,) or شحدته, (K accord. to the TA,) inf. n. شحيد. (TA.) [See also 5 below.] And شحدته, (O, TA,) inf. n. as above, (K,) † I drove him vehemently. (O, K,* TA.) — شحد also signifies † The being angry. (K.) You say, شحد عليه † He was angry with him. (TK.) — And i. q. قشر [The act of paring, or peeling, &c.]. (O, K.) You say, شحدته, i. e. قشره [He pared it, peeled it, &c.]. (TK.)

2: see above, in two places.

3. شحاذنى, inf. n. شحاذ, He assisted me, by alternating with me, (رأسنى,) and did like as I did, in sharpening a sword and the like. (Ham p. 533.) — شحاذت الناقة The she-camel raised her tail, and then twisted it vehemently, when in labour, being near to bringing forth. (O, K.)

4: see 1, first sentence.

5. رأيتته يتشحد † [I saw him applying himself to importunate begging]. (A, TA.) [In both this meaning is indicated by the context.] — تشحدنى تشحدنى † Such a one drove me away, and subjected me to trouble, or difficulty. (TA.) See also 1.

شحاذن † [Having a keen appetite;] hungry. (S, M, L, K.) — And † A vehement driver. (K, TA.) [See also شحد.] — And † Light, or active, in his work (فى سعيه). (O, K.)

شحدوز, applied to a man, i. q. نرق † [Light, and unsteady, or lightwitted; &c.]. (TA.)

شحيد, applied to a knife [&c.], Sharpened; (Lth, A, TA;) as also شحدوز. (Lth, TA.)

شحاذ † An importunate beggar: (A, K,* O) one should not say شحات: (K:) the latter is said by IB to be a vulgar corruption; but several authors assert it to be correct, because ش is changed into ث without any error in speech, as is asserted by El-Khafajee and others; and accord. to the A, both these words signify as above: (TA in art. شحت, and partly repeated in the present art.) [it is said, however, that] شحاذ meaning a beggar does not occur in the language of the Arabs. (Har p. 377.)

شحدل A whetstone; or thing with which, or upon which, one sharpens. (S, K.) — And [hence,] A rough, severe, or violent, driver: (O, K:) [see also شحاذن:] and applied also as an epithet to a driving. (O.)

شحدلة [A cause, or means, of sharpening: a word of the class of مجبنة &c.]. One says, هذا

كلام مشحدة للفهم † [This is discourse that is a cause, or means, of sharpening of the understanding]. (A.)

أكمة مشحاذ An [elevation such as is termed] أكمة, wide within, (O, K, TA,) not rough in the stones [thereof], but extending long upon the earth, not having in it trees nor soft ground: (O, TA:) or, accord. to ISh, (O, TA,) level ground, (O, K, TA,) in which are pebbles like those [that are strewn in the court] of the mosque, and in which is no mountain; but he says that ADK disapproves the word: (O, TA:) accord. to Fr, (O,) the head of a mountain, (O, K, TA,) when sharp, or pointed: pl. مشحاذ. (O.)

فلان مشحود عليه. شحيد. † Such a one is an object of anger. (O, TA.)

شحط

1. شحط, aor. ʿ, inf. n. شحط (S, K) and شحط (K) and شحوط (S, K) and مشحط; (K;) and شحط, aor. ʿ, (K,) inf. n. شحط; (TA;) It was, or became, distant, or remote: (S, K:) or شحط and شحط signify the being distant, or remote, in all states or circumstances. (TA.) You say, شحط المزار The place of visiting was, or became, distant, or remote. (S.) And أنساك على شحط الدار I will not forget thee notwithstanding the distance of the dwelling. (TA.) And El-'Ajjaj says,

وَالشَّحْطُ قَطَاعُ رَجَاءٍ مِنْ رَجَاءٍ

[And distance is the severer of the hope of him who hopeth]. (TA.) — شحط في السور He went far, or far from what was right, and exceeded the due limit, in the demanding of a price. (TA.) — Hence, (TA,) شحط البعير في السور (K, TA, [in the CK, and in a MS. copy of the K, البعير,]) aor. ʿ, inf. n. شحط, (TA,) He went to the utmost of the value of the camel in the demanding of a price: (K, TA:) or he went far from what was right, and exceeded the due limit: (K:) and شحط signifies the same; (K;) or is thought to do so by ISd. (TA.) Hence, also, what is said in a trad., by Rabee'ah, respecting a man emancipating a portion of a slave: يكون على المغتبي قيمة أنصبا شركائه يشحط الثمن ثم يعقب كله [The value of the portions of his copartners shall be imposed upon the emancipator;] the price of the slave shall be carried to the utmost; [then he shall emancipate the whole of him:] or the meaning is, the price of the slave shall be collected; from الإناء, which see below. (TA.) — شحط فلانا He preceded, outwent, got before, or passed beyond, such a one, and became far from him: (K, TA:) and in like manner, شحطت بنو هاشم العرب [the horses, or horsemen]. (T, TA.) One says also, شحطت بنو هاشم العرب The sons of Hāshim surpassed, and outstripped, the Arabs [in general] in excellence. (TA.) — شحط الإناء He filled the vessel. (Fr, K.) — See also 5.

2. شحطه, inf. n. شحيط, (S, K,) He made him (a slain man) to struggle, or flounder, بدمه

in his blood: (S:) or he besmeared, bedaubed, befouled, or defiled, him, بِالْدَمِ with blood. (K.)

4. اشحطه He made him, or caused him, to be, or become, distant, or remote; he put him, sent him, or removed him, far away. (S, K.)

5. تشحط He (a slain man) struggled, or floundered, in his blood: (S:) and شحط [inf. n. of شحط] also signifies the struggling, or floundering, in blood: (Lth, ISd, K:) or the former signifies he struggled, or floundered, and rolled, or wallowed, في دمه in his blood: (TA:) or became besmeared, bedaubed, befouled, or defiled, (Mgh, K,) and he rolled, or wallowed, (Mgh,) or struggled, or floundered, (K,) في دمه in his blood. (Mgh, K.) And It (the fetus) struggled, or floundered, في السلى in the membrane enclosing it. (K.)

شحاط: see what next follows.

منزل شاحط A distant, or remote, place of abode; as also شحاط. (TA.) — شواحط الأودية, [the former word being pl. of شاحط] The distant, or remote, parts of the valleys. (TA.)

شوحط Certain trees, (K,) a species of the trees of the mountains, (S,) meaning of the mountains of the سرة, [the mountain-range extending from near 'Arafat to Nejrán in El-Yemen,] for there they grow, (TA,) of which bows are made: (S, K:) AHn says, One acquainted with [the kind of trees called] the شوحط has informed me that it grows in the manner of the أرز [or pine-tree], many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grape, [the word here rendered "grape" is عنب, but it has been altered in the MS., and may therefore be incorrect,] except that its extremity is more slender, and it is soft, and is eaten: (TA:) or i. q. نبع: (IB:) or a species of the نبع, (K,) of which bows are made: (TA:) or the شوحط and نبع and شريان are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called نبع; what is upon its base, or foot, or lowest or lower part, شريان; and what is in the depressed tract by its base, شوحط: (Mbr, Az, K:) IB says the same with respect to the نبع, but that the شوحط is that which is upon the lowest part of the mountain; and this is confirmed by what is said by AZ and others: El-Ghanawee El-Arabee says, the نبع and شوحط and سرة are one: as to the شريان, no one holds it to be of the نبع except Mbr: Aboo-Ziyád says that bows are made of the شريان, and they are good, but of a black colour tinged with redness: and AHn says in one place, that the نبع and شوحط are yellow in the wood, heavy in the hand; and when they become old, they become red: (TA:) the n. un. is with ة. (K.)

شجر

1. شجر, (S, Mṣb, K,) aor. ʔ, (K,) inf. n. شجامة, (MA, Mṣb,) He (a man, S, K) was, or became, fat; (S, MA, K:) as also شجر, aor. ʔ:

Bk. I.

(TA:) or he was, or became, abundant in the fat of his person. (Mṣb.) And شجمت إبله (K) His camels were, or became, fat. (TA.) And شجمت الناقة; and شجمت, aor. ʔ; of the classes of نصر and عنى; inf. n. شجر and شحوم; The she-camel became fat after leanness. (TA.) — شجر, (S, K,) aor. ʔ, (K,) inf. n. شجر, (TA,) He was, or became, eagerly desirous of fat. (S, K, TA.) And He ate much fat. (TA.) = شحمة, (K,) or شجر أصحابه, (S,) aor. ʔ, (K,) inf. n. شجر, (TA,) He fed him, or his companions, with fat; or gave him, or them, fat to eat. (S, K.)

4. اشجر He had much fat in his possession: like as الشجر signifies "he had much flesh in his possession." (TA.)

شجر, (S, Mṣb, K,) of an animal, (Mṣb,) a word of well known meaning, (S, Mṣb, K,) Fat; (MA, KL;) the substance of fatness: (ISd, TA:) شحمة is a more special term, (S, Mṣb,) [i. e. a n. un.,] signifying a piece thereof: (K:) the pl. of the former is شحوم. (Mṣb, TA.) It is said of the Jews, in a trad., عَلِيمُ الشَّحُومِ قَبَاوِمًا وَأَكَلُوا أَثْمَانَهَا [Fats have been forbidden to them; but they have sold them, and have devoured the prices thereof: see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the ألية [meaning the "rump," and also the "tail of a sheep,"] nor of the back. (TA.) One says, وَقَعْتُ بِشَجْرِ كَلَاهُ [lit. I met him, or found him, with the fat of his kidneys,] meaning, † in his state of briskness, liveliness, or sprightliness. (K, TA.) And of him who is deemed weak, one says, فُلَانٌ شَجْرٌ بَلْبَجٌ [lit. Such a one is fat for the swallower]. (Ham p. 771.) — Also The hump of the camel: (TA:) heard by Az from the Arabs in this sense. (TA in art. حمر.) — And The whiteness [app. meaning the white part] of the belly. (TA.) — شحمة الأذن [The lobe, or lobule, of the ear:] the part, of the ear, to which the قُرْطُ [i. e. ear-ring or ear-drop] is suspended; (S, Mṣb, K;) i. e. the soft portion of the lower part of the ear: or the place of the perforation for the قُرْطُ. (TA.) — شحمة العين The مقلة of the eye; (TA;) i. e., what comprises the white and the black of the eye: (Zj in his "Khalk el-Insán;" and S and Mṣb and K voce مقلة:) [this is what is generally meant by it; i. e. the globe of the eye:] in the T it is said to be the حَدَقَةُ [i. e. black, or what is in the middle of the white,] of the eye: and some say that it is the شحمة [app. meaning the whole substance] that is beneath [or behind] the حَدَقَةُ. (TA.) — شحمة الحنظل [and شحمة, as in the K in art. الحنظل] The inner part [i. e. the pulp] of the colocynth, exclusive of its seeds. (K.) — شحمة الرمان The thin yellow [pulp] that is amid the seeds of the pomegranate; (K;) or, as in the M, the substance that separates the seeds of the pomegranate. (TA.) — شجر النخل The heart pith, or cerebrum, (جَمَارُ) of palm-trees: (S in

art. جذب:) and شحمة النخلة the heart (جَمَارَةُ) of the palm-tree. (M, TA.) — شحمة المرج The truffe; as a gen. n.; syn. الكرم: (TA in art. كرم:) and شحمة الأرض the truffe; as a n. un.; syn. الكفاة: (K:) or the white truffe; syn. الكفاة البيضاء. (S.) [It should be observed that الكرم is generally held to be a n. un.; and الكفاة, to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] — شحمة الأرض also signifies A certain white worm: or is of (من [which is omitted in some of the copies of the K]) the [long worms, found in moist earth, and in the mud of rivers, called] خراطين: (K, TA:) or a white عظاءة [n. un. of عظاءة, q. v.], not big: or, as some say, it is not of the [species called] عظاءة; it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say [i. e. call it] also شحمة النَّعَا, like as they say بَنَاتُ النَّعَا: (TA:) it is the [reptile called] حنكة, which dives into the sand, and to which the fingers (بَنَانُ) of virgins are likened. (TA in art. ارض.) [See حنكة: and see also شبت.] — أبو شجر is an appellation of The small species of what is called جمار قبان (TA in art. قب, q. v.) — [See also شحمة below.]

شجر, with damm, [as though pl. of أشجر, which I do not find mentioned,] White; applied to men. (IAṣr, TA.)

شجر Eagerly desirous of fat. (S, K.) One says, رَجُلٌ شَجْرٌ لَحْمٌ A man eagerly desirous of fat and of flesh. (TA.) — عنب شجر Grapes having little juice (K, TA) and thick skin. (TA.) — And رمانة شحمة A pomegranate having thick شحمة [or pulp amid the seeds]. (TA.)

شحمة [n. un. of شجر, which see throughout. — Also] A certain bird. (K.) [For طائر, which I regard as the right reading, in the CK, I find in other copies of the طائر as an explanation of الشحمة.] — And A certain game of the children of the Arabs of the desert. (K, TA.)

شجير Fat, as an epithet applied to a man: (ISk, S, K:) or abundant in the fat of his person: (Mṣb.)

شجار A seller of fat; (S, K;) as also شاجر. (K.) — And One who feeds men much with fat. (TA.)

شاجر One who feeds men with fat. (S, TA.) — And A man having, or possessing, fat; like لاجر signifying "having, or possessing, flesh:" possessive epithets like لابن and تامر. (TA.) — See also شجار.

مشجر, (S, [so in my copies, see 4, of which it is the part. n.,] or مشجر, like محدث [in measure], (K,) [both perhaps correct,] A man having much fat in his house or tent. (S, K.) — And the former, A man whose camels are fat. (K.)

مشجر: see مشحوم.

مشجر: see مشجر.

مَشْوَرٌ Food, and bread, into which fat has been put; (TA;) [and so مَشْوَرٌ, for] one says خُبْزَةٌ مَشْوِيَةٌ [a cake of bread, &c., into which fat has been put]. (K in art. ربق.)

شحن

1. شَحَنَ, (S, L, Mṣb, K,) aor. ʿ, inf. n. شَحْنٌ, (L, Mṣb,) He filled (S, L, Mṣb, K) a ship, (S, L, K,) or a house, or chamber, &c.: (Mṣb:) he filled, [or laded,] and completely equipped or furnished, a ship. (L.) And in like manner, It (i. e. what was in it) filled a ship. (L.) And, (S, L, K,) as also اشحن, (K,) He filled a town or city (S, L, K) بالخيل [with horsemen or the horsemen]. (S, L.) — Also, (L, Mṣb, K,) aor. as above, (L,) and so the inf. n., (L, Mṣb,) He drove away (L, Mṣb, K) a people, or party, (L,) or him. (Mṣb.) And (L) one says, مَرَّ بِشَحْنِهِ, (S, L,) inf. n. as above, (S,) He passed along driving them away, and pursuing them. (S, L.) AZ heard an Arab of the desert say, اشحن عنك، فلاناً، meaning Remove thou, and put far away, from thee such a one. (L.) And one says of a thing that is intensely acid, انه يشحن الذباب، i. e. Verily it drives away the flies. (TA.) — شحن also signifies The running vehemently. (L.) And شحن، He went far, or far away. (K.) And one says, شحنت الكلاب، (L,) [and شحنت، as appears from what follows,] aor. تشحن and تشحن، (L, K,) like تغلر and تمنع، (K,) inf. n. شحون، (L,) The dogs went far in pursuit without catching any prey, or game. (L, K.) — شحن، aor. ʿ, (L, Mṣb, K,) inf. n. شحن؛ (L, Mṣb;) and شحن، aor. ʿ, inf. n. شحن؛ (Mṣb;) He bore rancour, malevolence, malice, or spite, against him; (Mṣb, K;) and (Mṣb) bore, (L,) or showed, (Mṣb,) enmity towards him. (L, Mṣb.)

[2. شحنة He made him, or appointed him to the office of, a شحنة، q. v.; occurring in post-classical works.]

3. شاحنه، (L, Mṣb, K,) inf. n. شاحنة، (L, Mṣb, KL,) He regarded him, or treated him, with rancour, malevolence, malice, or spite; (Mṣb;) or with enmity; being so regarded, or treated, by him: (L, Mṣb, K, KL:) or, as some say, شاحنة is such reviling, and blaming, upbraiding, or reproaching, reciprocally, as does not amount to fighting one another; from شحنا meaning "enmity." (L.)

4. اشحن: see 1. — Also, (K,) inf. n. اشحن، (L,) He sheathed the sword: (L, K:) and he drew the sword: thus having two contr. significations. (K.) — Also, (S, L, K,) inf. n. as above, (S, L,) He (a boy, or child, S, L, and, as some say, a man, L) was ready, or about, to weep: (S, L, K:) or his eyes watered at the approach of weeping. (L.) — And اشحن له بسهم He prepared himself to shoot him, or to shoot at him, with an arrow. (K.)

5. تشاحن The regarding, or treating, one another [with rancour, malevolence, malice, or spite; (see 1, last sentence; and 3;) or] with enmity. (L.)

شحنة [thus written, with fet-h to the ش, but I incline to think that it is correctly شحنة,] The contents of a ship, that fill it. (L.)

شحنة: see what next precedes. — [Also] A body of men sufficing for the guarding, controlling, or firm holding, of a province, or city, on the part of the Sultan. (Az, L, K,*) And (K) A troop of horsemen keeping post (S, L, K) in a country or town. (S, L.) IB says that the vulgar usage of this word as syn. with أمير [i. e. A commander or commandant, &c., being used app. only in post-classical times, from the Pers. شحنة, meaning in Pers., and hence in Arabic also, a viceroy, prefect, chief of the police, or the like,] is a mistake. (L.) — And The quantity of fodder appointed to beasts as sufficing them for a day and a night. (Az, L, K.) — See also what next follows.

شحنة Rancour, malevolence, malice, or spite: (L:) or vehement hatred: (Mṣb:) and enmity; (S, L, Mṣb, K;) as also شحنة. (S, L, K.) Hence the saying, كان بينه وبين أخيه شحنة، i. e. [There was between him and his brother] enmity. (L.)

شحون in the following verse, cited by ISd,

تَأْتِرُونَ فِي الْمِينَاءِ ثُمَّ تَرْكَنُ
وَقَدْ لَجَّ مِنْ أَحْمَالَيْنِ شُحُونُ

may be, accord. to him, an inf. n. of شحن، or an extr. pl. of شحنة: (L:) [but I rather think that it is a pl. of شاحن، like as شهود is of شاهد; and accordingly I would render the verse (which evidently relates to ships) thus: They kept close in the port, then they left it, and laders had persisted in contention by reason of their burdens, i. e. the burdens of the ships, because of the labour that they occasioned.]

شاحن [act. part. n. of شحن]: see the next preceding paragraph. — See also مشحون. — Also A dog going far in pursuit without catching any prey, or game: pl. شواحن. (L.) — And Bearing enmity [or rancour &c. (see 1, last sentence,)] towards another: one says, هو شاحن هو شاحن [He is bearing enmity &c. towards thee]. (L.)

مشحون A ship (فلك) so in the Kur [xxvi. 119 &c.], S, L, or مركب، K [in the L, erroneously, وركب،] Filled [or laded, and completely equipped or furnished: see 1, first sentence]; (S, L, K;) as also شاحن، like كاتم in the sense of مكتوم، (L, K,) mentioned by Kr. (L.)

مشحن Becoming angered; or made angry. (K.)

عدو مشاحن [An enemy who regards, or treats, another with rancour, &c., being so regarded, or treated by him: see 3]. (S, L.) المشاحن as used in a trad. means The schismatic innovator in religion: (L, K:) so says El-Owzâ'ee: or the transgressor: (L:) or it means he who has in his heart rancour &c. (شحنة) towards the Com-

panions of the Apostle of God: or he who forsakes the institutes, or rule and usage, of his prophet; who speaks against his people; who sheds their blood. (TA.)

شحو

1. شحا، (K,) or شحا فاه، (Ks, S,) aor. ʿ, (Ks, TA,) or ʿ, (S,) inf. n. شحو، (Ks, S, TA,) said of a man, (TA,) He opened his mouth; (S, K, TA;) as also اشحى [or app., فاه اشحى], (K,) and شحى فاه، inf. n. شحية. (TA.) شحا فاه [meaning as above] is also said of the ass when about to bray. (TA.) And one says of the bit, شحا فم الدابة [It opened the mouth of the beast]. (TA.) [See also art. شحى.] — And شحا فوه، (S, K,*) aor. ʿ, (S,) inf. n. as above, (TA,) His mouth opened; (S, K;) as also شحى فوه; (TA;) but one should not say فوه اشحى. (IAgr, TA.) — And شحا، inf. n. as above, He stepped, paced, or walked. (TA.) Hence it is related in a trad. of 'Alee, that, having mentioned sedition, or conflict and faction, or the like, he said to 'Ammâr, تَشْحُونٌ فِيهَا شَحْوًا لَا يُدْرِكُكَ الرَّجُلُ السَّرِيعُ، meaning Thou shalt assuredly go [or step or pace] quickly, and advance, therein [so that the swift man shall not overtake thee]. (TA.) And it is said that شحا فيه signifies He went far; and took a wide, or an ample, range; in it. (TA. [See also 5.]

2: see the preceding paragraph, in two places.

4: see 1, first sentence.

5. تشحى، accord. to Aboo-Sa'eed, primarily signifies He took a wide, or an ample, range in anything. (TA. [See also 1, last explanation.]) — [Hence,] تشحى عليه He spread out, or stretched out, his tongue, [or he gave wide range to his tongue,] respecting him [or against him]. (K.)

شحا، (K,) thus with the short ʿ, (TA,) Wide; applied to anything: and شحوا، applied to a well, signifies the same: (K:) or the latter, thus applied, wide in the head [or upper part]. (TA.)

شحوة A step, pace, or single act of stepping or pacing. (S, K.) One says, فرس بعيد الشحوة، A horse having a far extent of step: (S, TA:) and رغب الشحوة (S in art. رغب) a horse wide of step; that takes a large space of ground with his legs. (TA: but there, الشحو [which is the inf. n.].) — [Hence,] رجل بعيد الشحوة في مقاصده، [A man who strides along in his pursuits]. (TA.) — And واسع الشحوة، i. e. [A vessel wide] in the interior. (TA.)

شحا: see the next paragraph.

شحواء: see شحا. — Also A she-camel wide of step: and it is said in a trad. that the Prophet had a horse named الشحا، thus related, with medd, [app. الواسع، like الواسع،] expl. as meaning the wide of step: so says IAth. (TA.)

شاح [act. part. n. of 1: fem. شاحية; pl. of the latter شواح and شاحيات]. One says، جاءت الخيل

شَوَّاحِي The horses came opening their mouths: (S, A, K, TA:) and so *شَاحِيَاتُ الشَّيْلِ* أَقْبَلَتْ الخَيْلُ شَاحِيَاتٌ (M, TA.)— And *جَاءَنَا شَاحِيًا* He came to us stepping along. (TA.)— And † *He came to us without any want.* (TA.)— *الشَّوَّاحِي* is applied by the vulgar to *The large pieces of wood resembling columns*: but [SM says,] I have not seen any mention thereof in the [classical] language. (TA.)

شحي

1. *شَحِي*, like *رَضِي*, inf. n. *شَحِي*, is said by ISd and in the K to be a dial. var. of *شَحَا*, inf. n. *شَحُو*, i. e., as ISd says, meaning *He opened his mouth*; but the latter, he says, is the better known: this, however, requires consideration: for it is said in the Tekmileh that *شَحِي* فَلَانٌ, aor. *يَشْحِي*, inf. n. *شَحِي*, is a dial. var. of [*شَحَا*, aor. *يَشْحُو*, inf. n. *شَحُو*, on the authority of Lth. (TA.)

شحب

1. *شَحَب*, (Mgh, TA,) aor. $\ddot{}$ [and $\dot{}$], inf. n. *شَحِب*, said of milk, (Mgh,) and of anything, *It flowed.* (Mgh, TA.) And *شَحَبْتُهُ* I made it to flow. (Mgh.) You say, *شَحَبَ اللَّبَنُ*, aor. $\ddot{}$ and $\dot{}$, (S, O, CK,) inf. n. *شَحِب*, (S, O,) *The milk flowed in an extended stream from the udder when milked*; (S, O, CK;) and † in like manner one says of blood: (O:) or *شَحَبَ اللَّبَنُ*, aor. $\ddot{}$ and $\dot{}$, *he made the milk to flow in a continuous stream from the udder* (K accord. to the TA [and accord. to the context in the K, in which it is immediately added *فَأَنْشَحِبَ*, showing that † *انشحِب* has the former of these two significations as quasi-pass. of *شَحَب*, and the like is said in the A,]) *between the vessel and the teat.* (TA.) Hence, i. e. from *شَحَبَ اللَّبَنُ*, the saying of El-Kumeyt,

- *وَوَحَّوْحَ فِي حِضْنِ الْغَنَاءِ ضَجِيْعًا*
- *وَلَمْرِيكَ فِي التَّنْدِ الْعَقَالِيْتِ مَشْحَبٌ*

[And he who lay upon his side with her, or her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young woman, and there was not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suckling, any flowing of milk in a continuous, or an extended, stream, or any time, or place, thereof, for *مَشْحَبٌ* may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (S.) And some expl. *شَحِب* as signifying *The sounding, or sound, of milk when it is being drawn from the udder.* (TA.) One says also, *شَحِبَتْ أَوْدَاجُ الْقَيْلِ دَمًا* i. e. † [The external jugular veins of the slain person] *streamed, or flowed with blood*: (Mgh, TA:) [and the like is said in the Mgh:] and *أَنَا* شَحَبْتُهُ † [I made it to stream, or flow]: the verb being intrans. and trans. (Mgh.) And *هُوَ يَشْحِبُ دَمًا* † *He, or it, flows [or streams] with blood*; the last word being in the accus. case as a speculative: and *he, or it, pours forth, or makes to*

flow [or stream], blood; the last word, when this is the meaning, being in the accus. case as an objective complement: but the former is that which is commonly known. (Mgh.) And *شَحَبَتْ يَدَايَ حَتَّى مَاتَ* † [His hands flowed, or streamed, with blood, until he died: or poured forth blood, &c.]: said, in a trad., of one whose knuckles, or finger-joints, were cut. (TA.) † *انشحِب*, also, is said of blood [as meaning † *It flowed, or streamed*]. (TA.) And *دَمًا* † *انشحِب*, said of a vein, means † *It flowed, or streamed, with blood.* (S, K, TA.) And it is said in a trad. respecting the *حَوْضُ* [or pool (of the Apostle)], *يَشْحِبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ* † [Two spouts will pour forth into it from Paradise]. (TA.) And one says, *شَحَبْتُ اللَّقَاحَ* I milked the milch camels. (A, TA.)— And *مَرَّ يَشْحِبُ فِي الْأَرْضِ* † *He went, or passed by, (O,) or ran, (El-Fáik, TA,) swiftly [in the land, or upon the ground].* (El-Fáik, O, TA.)

7: see the preceding paragraph, in three places.

شَحِبَ: see the next paragraph.— Also † *Blood.* (K.)

شَحِبَ Milk coming forth, (A,) or milk that has come forth, (K,) from the udder, (A, K,) when drawn therefrom; (TA;) and so † *شَحِبَ*; (A, K;) which is also an inf. n.; (TA;) or this latter is an inf. n., (S, O,) and the former [is a subst. properly so called, and] signifies *an extended stream of milk, (S, A, O,) like a thread, or string, (A,) when it is drawn from the udder*; (S, A, O;) of the measure *فُعْلٌ* in the sense of the measure *مَفْعُولٌ*: (A:) or the milk that comes forth from beneath the hand of the milker at each squeeze of the udder of the ewe or she-goat. (TA.) It is said in a prov., *شَحِبَ فِي الْإِنَاءِ*, (S, Meyd, A, O,) i. e. *One extended stream of milk from the udder into the vessel, and one &c. upon the ground*: (Meyd:) applied to him who hits the mark one time and misses another time (S, Meyd, A, O) in what he says; or says right one time and wrong another time. (Meyd.) And in another prov., *شَحِبَ طَمَحٌ* *An extended stream of milk from the udder that has fallen upon the ground so as to be unprofitable*; for such is the meaning of *طَمَحٌ* in this case: applied to a man who has made a slip, or mistake: or it means a good hap that has escaped one's opportunity to avail himself of it. (Meyd.) See also the next paragraph.

شَحْبَةٌ A single stream of milk from the udder; (A, K;) pl. *شَحَابٌ* [q. v.]: (K:) or it signifies, (K,) or so † *شَحِبَ*, (TA,) *an extended stream of milk (K, TA) when it is drawn (TA) from the udder, streaming continuously (K, TA) between the vessel and the teat.* (TA.)

شَحَابٌ Milk when it is drawn from the udder: (A, K:) [in which latter it is also said to be pl. of *شَحْبَةٌ*]: of the dial. of El-Yemen. (TA.)

† *وَدَّجَ شَحِيْبٌ* † [An external jugular vein] cut so that its blood has flowed, or streamed, forth. (TA.)

أَشْحُوْبٌ The sound of the streaming of milk. (S, O, K.)— [And it seems to be used as an epithet; for it is added that] one says, *إِنْبَاهُ لِأَشْحُوْبِ الْأَحَالِيْلِ* [app. meaning *Verily she is one whereof the orifices of the teats produce a sound by the streaming of the milk*]. (S, O.)

مَشْحَبٌ: see the verse in the first paragraph.

شحت

1. *شَحَّتْ*, (S, K,) aor. $\ddot{}$, inf. n. *شَحُوْتَةٌ*, (K,) said of a man, (S,) [and app., in like manner, of anything,] *He [or it] was, or became, thin, or slender, (S, L, K,) lean, and lank in the belly, not in consequence of emaciation.* (L, K.)

2. *تَشْحِيْتُ* The bringing, conveying, or causing to come; syn. *إِبْلَاحٌ*. (K.) One says, *شَحَّتَهُ إِلَيْهِ* He brought it, &c., to him. (TK.)

شَحَّتْ and † *شَحِيْتُ*, (S, A, K,) the former also pronounced † *شَحَّتْ*, (K, TA,) by some, (TA,) applied to a man, (S,) *Thin, or slender, (S, A, L, K,) lean, and lank in the belly, not in consequence of emaciation*: (A, L, K:) *slender in the body*: fem. of the first with $\dot{}$: (TA:) pl. *شَحَاتٌ*: (S, A, K:) or *شَحَّتْ* signifies *thin, or slender*, as applied to anything: thus it is applied to him who is thin, or slender, in the neck, and in the legs: one says, [of a beast,] *إِنَّهُ لَشَحَّتُ الْجُزَارَةَ* *Verily he is thin, or slender, in the legs*: (TA:) and *قَوَائِمُهُ شَحَاتٌ* *His legs are thin, or slender*: (A:) and *شَحَّتْ حَطَبٌ* *Slender firewood.* (TA.)— [Hence,] *إِنَّهُ لَشَحَّتُ الْعَطَاءُ* † *Verily he is one who gives little.* (TA.) And *شَحَّتُ الْخَلْقُ* *Zeyd is low, ignoble, or mean, in natural disposition.* (A, TA.)— Some say that it is arabicized, from the Pers. *سَحَت*. (TA.)

شَحَّتْ: see the next preceding paragraph.

شَحِيْتُ: see *شَحَّتْ*:—and also what here follows.

شَحِيْتُ and † *شَحِيْتُ* and *شَحِيْتُ* Dust (غَبَارٌ) rising, or spreading, or diffusing itself. (K.)

شَحِيْتُ: see what next precedes.

شعر

1. *شَعَرَ*, aor. $\ddot{}$, inf. n. *شَعِيرٌ*, (S, K) and *شَعْرٌ*, (K,) *He raised his voice, with snorting*; said of an ass: (S:) *he uttered a sound from the fauces: or from the nose: (K:) or from the mouth, without the nose: (TA:) he (a horse) neighed: (K:) or uttered a sound after neighing: (TA:) or uttered a sound from his mouth, (K, TA,) without the nose: (TA:) As says that among the sounds made by horses are those termed *شَعِيرٌ* and *شَعْرٌ* and *كُرِيْرٌ*; the first of which is from the mouth; the second, from the nostrils; and the third, from the chest: some say that *شَعَرَ* is like *نَعَرَ* [he snorted]. (TA.)*

شَعْرٌ The first period or stage of youth; (K, TA;) and the sharpness thereof: like *شَرخٌ*. (TA.)

— The part, of a رَحْل [or camel's saddle], that is between the قَادِمَة and the آخِرَة, (O, K, TA,) which are the كَرَانِ: (TA:) [said to be] also called the شَرْخ, [which is an evident mistake, perhaps originating from its having been said that شَرْخ and شَرْخ are syn., meaning in another sense, mentioned above,] (O, TA,) and the شَجْر [q. v.]: (TA:) or the space between the upper part of the two extremities [at the fore part and hind part] of the [saddle called] قَتَب. (JK.) — And The chink of the buttocks. (JK, O. [In the K, for شَقْبَا and شَخْرُ الْإِسْتِ شَقْبَا, the reading in the JK and O, is put شَقْبَا شَقْبَا.]])

شَخِير That utters much, or often, the sound termed نَخِير: (K:) or, as in some copies of the K [and in the O], شَخِير: (TA:) [see نَخَر and شَخَر:] applied to an ass in this sense, (O,) or as signifying vociferous. (TA.)

شخص

1. شَخَسَ, aor. ʿ, (K,) inf. n. شَخْسٌ, (S, A, O, K,) It was, or became, conflicting, incongruous, or dissimilar, in its several parts; شَخْسٌ being syn. with اضْطِرَابٌ and اِخْتِلَافٌ [here used in the same, or nearly the same, sense]. (S, A, O, K.) — Also, (K,) inf. n. as above; (Lth, O, K;) or شَخَسَ; (so says Lth, TA; and so in a copy of the A;) and شَخَسَ; (O, K;) said of an ass, (Lth, A, O, K,) He opened his mouth on the occasion of gaping (Lth, O, K) and smelling the urine of a she-ass: (Lth, O:) or he opened his mouth, raising his head, after smelling the dung. (A.) It is said that the primary signification of الشَخْسُ is The opening of the mouth to gape. (Ham p. 196.)

3. شَاخَسَ فَاَهُ, said of time, It caused his teeth to become incongruous; (ISk, A, O;) some of them being long and some of them being broken: (ISk, O:) this is the case in extreme old age: (A, TA:) شَاخَسَ and شَاخَسَتْ, [as inf. ns. of the pass. verb,] in relation to the teeth, signify their being in such a condition that some of them incline and some of them have fallen out: (JK, TA:*) one says, [شَاخَسَتْ أَسْنَانَهُ, or شَاخَسَ فَاَهُ,] and شَاخَسَتْ أَسْنَانَهُ, (S, O, K,) His teeth became incongruous, (S, A, O, K,) and some of them inclined and some of them fell out, (S, O, K,) by reason of extreme old age. (S, A, O, K.) — شَاخَسَ الصَّدْعَ, said of the repairer of a wooden bowl, He made the crack of the bowl to incline, so that it remained not closed up. (O, K.) — See also 1.

4. اشْخَسَ + He showed a sour, a crabbed, or an austere, face, (Abou-Sa'eed, O, K,) لَهُ to him, (Abou-Sa'eed, TA,) فِي الْمَنْطِقِ in speech; as also اشْخَسَهُ. (Abou-Sa'eed, O, TA.) — And اشْخَسَهُ, (O, K,) and اشْخَسَ بِهِ, (TA,) + He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. اِغْتَابَهُ; (O, K, TA;) as also اشْخَسَ بِهِ. (TA.)

6. تَشَاخَسَ: see 1: and 3. — It (a crack in a wooden bowl) was made by the repairer to incline, so that it remained not closed up. (TA.) — It, said of the upper part of a man's skull, (i. e. said of his قُحْف, IDrd, O,) or said of his head, (K,) became severed in twain, in consequence of a blow: (IDrd, O, K:) or said of the two [lateral] bones of his head (قُحْفًا رَأْسَهُ), meaning اِخْتِلَافًا; [but the former of these two verbs is app. a mis-transcription for تَبَايَنًا; and the meaning, they became separated, each from the other, and not fitting together:] and it is sometimes said of the thumb; and of a vessel. (TA.) — تَشَاخَسَ الْقَوْمُ + The people, or party, became distant, or remote, one from another. (JK.) — تَشَاخَسَ أَمْرُ الْقَوْمِ + The state of affairs of the people, or party, became divided, (O, K, TA,*) and conflicting, or inconsistent. (TA.) And تَشَاخَسَ مَا بَيْنَ الْقَوْمِ + The state between the people, or party, became bad, or corrupt. (ISk, S, O, K,*)

أَمْرٌ + An affair, or a state of affairs, (أَمْرٌ), disorganized, disordered, or unsettled; syn. مَتَفَرِّقٌ. (K.) — + Speech in which is a sour, a crabbed, or an austere, look: (JK: [like شَخِيصٌ:]) or incongruous, or discordant, speech; (O, K, TA;) as also مَتَشَاخَسٌ, (A'Obeyd, TA, in art. شَخْسٌ,) and مَتَشَاخَسٌ. (K ibid.) — [A man] adverse to that which he is commanded to do. (TA.)

مَتَشَاخَسٌ: see the next preceding paragraph.

شخص

1. شَخَصَ, (S, A, Mṣb, K,) aor. ʿ, (A, Mṣb, K,) inf. n. شَخُوصٌ, (S, Mṣb, K,) He, or it, rose; or became raised, or elevated. (S, A, Mṣb, K.) — [Hence,] It (a star) rose. (K.) And شَخَصَ لَهُ [A figure seen from a distance rose to his view]. (TA in art. زَوْل.) — شَخَصَ بَصْرَهُ (S, Mgh, Mṣb, K, [in some copies of the K, بَصْرَهُ, but this occurs afterwards in that work,]) is said when a man opens his eyes and then does not move his eyelids; [and signifies + His eyes, or lit., his eye, became fixedly open:] (S, K:*) or it signifies his eye became raised: (Mṣb:) or his sight became stretched and raised. (Mgh.) [See the Kur xiv. 43, and xxi. 97.] You say, شَخَصَ عَيْنِي + [My eye, or eyes, became fixedly open, or raised, or my sight became stretched and raised, towards thee]. (A.) And شَخَصَ بَصْرَ الْمَيِّتِ, (A,) inf. n. as above, (IAth,) + [The eye, or eyes, of the dying man became fixedly open: or] the eyelids of the dying man became raised upwards, and he looked intently, and became disquieted, or disturbed. (IAth.) — سَخَصَتِ الْكَلِمَةُ مِنَ الْفَمِّ + The word, or sentence, rose [from the mouth] towards the palate: this is sometimes natural: i. e., one's raising his voice, and not being able to lower it. (K.) — شَخَصَ السَّهْمُ (inf. n. as above, Mṣb,) + The arrow rose [so as to deviate] from the butt, or object of aim: (K:) or the arrow passed beyond the butt, or object of aim, going above it: (A, Mṣb:) or rose in the sky. (ISh.) — شَخَصَ (aor. as above, Mṣb, and so the inf. n.,

S, Mṣb,) also signifies He went, or went away, from one town or country to another: (S, A, K:) or he went forth from one place to another, (Mṣb,) or from his place of alighting or abiding: (TA:) or [so accord. to the TA, but in the K "and"] he journeyed upwards. (K, TA.) You say also, شَخَصَ مِنْ قَوْمِهِ He went forth from his people: and شَخَصَ إِلَيْهِمْ he returned to them. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M,) It (a thing) rose; or swelled; or became swollen: (M:) it (a wound) rose, and became swollen: (M, K:) [it was, or became, protuberant, or prominent.] — شَخَصَ بَصْرَهُ, (Mṣb, K, TA,) or شَخَصَ بَصْرَهُ, (Mgh,) or both, (TA, [in which it is said to be tropical,]) and شَخَصَ بَصْرَهُ إِلَى السَّمَاءِ, (Mṣb,) or شَخَصَ [alone], (so in a copy of the A, [in which it is mentioned among proper expressions,]) + He raised his eye, or sight, (K, TA,) towards the sky, and did not move his eyelids; said of a dying man: (TA:) or he stretched and raised his sight: (Mgh:) or he opened his eyes, (A, Mṣb,) and did not move his eyelids, (A,) or [looking fixedly,] not moving his eyelids. (Mṣb.) — يَشَخَصُ بَصْرَهُ فَلَا يَقْدِرُ عَلَى خَفْضِهِ + [He raises his voice, and is not able to lower it]. (K.) — شَخَصَ بِهِ, (S, K,) coordinate to عَنَى, (K,) or شَخَصَ [alone], (so in a copy of the A,) or شَخَصَ بِهِ أَمْرٌ, coordinate to تَعَبَّ, inf. n. شَخَصَ, (Mṣb,) + [He was disquieted by a thing that happened to him: or] a thing that disquieted him happened to him: (S, A, K:) or a thing happened to him and disquieted him: (Mṣb:) as though he were raised from the ground by reason of his disquietude. (TA.) [See also 4.] — شَخَصَ, aor. ʿ, (S, K,) inf. n. شَخَاصَةٌ, or this is a simple subst., [for] ISd says, I have not heard a verb of which it may be the inf. n., (TA,) [if used, signifying] He (a man, S) was, or became, big, bulky, or corpulent. (S, K.)

2. تَشَخَّصَ الشَّيْءَ, (A,) inf. n. تَشَخُّصٌ, (TA,) + He individuated the thing; syn. عَيَّنَهُ. (A, TA.) [From شَخَصَ, q. v.]

4. اشْخَصَهُ [He made him, or it, to rise, or become raised or elevated]. You say, اشْخَصَ نَفْسَهُ [He raised himself; or drew, or stretched, himself up]. (S and K in art. عَلَب.) — اشْخَصَ بِهِ + He made his arrow to pass beyond the butt, or object of aim, going above it. (A.) — And اشْخَصَهُ He made him to go, or go away, from one town or country to another: (S:) or to go forth from one place to another: (A, Mṣb:) or to go, or journey: (A in art. سَيَّر.) or to journey upwards. (TA.) — + He disquieted him, (K, TA,) so that he went away from a place. (TA.) [See also 1.] — اشْخَصَ + His (an archer's) arrow passed beyond the butt, or object of aim, (S, A, Mṣb, K,) going above it. (S, A, Mṣb.) — The time of his journeying, going away, or departing, came, or arrived. (S, K, TA.) — اشْخَصَ إِلَيْهِ + He showed him a sour, a crabbed, or an austere, face, or countenance; looked at him in a sour, a crabbed, or an austere, manner; (A, TA;) or so اشْخَصَ لَهُ, (TA in art. شَخْسٌ,) اشْخَصَ فِي الْمَنْطِقِ in speech; as also اشْخَصَ (Abou

strengthened [his fore arm, or perhaps his upper arm, but the former is app. here meant]. (S, L.) And **شَدَّ عَلَى يَدِهِ** *He strengthened him*, [lit. his arm, or hand,] and aided him. (L.) And **شَدَّ اللهُ**, and **شَدَّوهُ**, *God strengthened, or may God strengthen, his dominion*. (S, L. [See also a similar ex. voce **أَزَّرَ**].) And **شَدَّ الْعُقْدَةَ** [*He tied firmly or fast or strongly, or he pulled tight, or tightened, the knot*], (A, Mgh, Mṣb.) and **الْوَتَاقَ** [*the bond*]. (Kur xvii. 4.) [And **شَدَّ الدَّابَّةَ** *He bound the saddle on the beast*: see an ex. voce **دَبَلُ**.] **شَدَّ الرِّحَالِ** [lit. *The binding of the camels' saddles upon their backs*] is a metonymical phrase for † *the going a journey*. (Mgh, Mṣb.) And **شَدَّ المِئْرَةَ**, occurring in a trad., [lit. *The binding of the waist-wrapper upon the waist*] is a metonymical phrase for † *the avoiding of women*: or *the exerting oneself, or employing oneself vigorously or laboriously, in work*: or for both of these together. (L.) **مَا أَمْلِكُ شَدًّا وَلَا إِرْخَاءً** [lit. *I possess not power to tighten nor to slacken*] means *I am not able to do anything*. (TA.) [And **شَدَّه** also signifies *He pressed, compressed, or squeezed, it*: and *he pulled, or strained, it*.] **وَأَشَدُّ عَلَى قُلُوبِهِمْ**, in the Kur [x. 88], means *And put Thou a seal upon their hearts*, so that they may not heed admonition, nor be disposed, or directed, to that which is good. (L.) **أَشَدُّ لَقَدْ كَانَ كَذًّا**, as also **أَشَدُّ** without teshdeed, means *أَشَدُّ* [q. v.]: (K:) a strange saying. (TA.)

2: see the preceding paragraph, latter half, in two places. — **شَدَّه**, inf. n. **تَشَدَّدَ**, also signifies *He made it, or rendered it, namely, a beating, and anything, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; he intensified it, or aggravated it*: (L:) **تَشَدَّدَ** is the contr. of **تَخَفَّفَ** [in this sense and in other senses here following]. (S.) [Hence, the objective complement being understood,] one says, **شَدَّدَ عَلَيْهِ**, (A, Mṣb.) which is the contr. of **خَفَّفَ عَلَيْهِ** [i. e. of **خَفَّفَ عَنْهُ**; thus meaning *He rendered his burden, suffering, distress, uneasiness, or the like, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; intensified it, or aggravated it; or he pressed hard upon him; treated him with hardness, strictness, severity, or rigour*]: (Mṣb.) and **مَنْ شَدَّدَ اللهُ عَلَيْهِ** [Whoso treateth others hardly, God will treat him hardly]. (A. [See also 8.]) — **تَشَدَّدَ**, as opposed to **تَخَفَّفَ**, also signifies *The characterizing of a letter by a lengthened pronunciation equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called شَدَّة, i. e. by the sign " over that letter; as also **تَشَدَّدَ**.] — See also **شَدَّوهُ**.*

3. **شَادَّ**, (A, L.) inf. n. **شَادَّةٌ** and **شَادَّادٌ**, (L.) *He vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force*. (A, L.) [Hence,] **مَنْ يَشَادِدُ الدِّينَ** *Whoso contendeth for superiority in strength with*

this religion, and withstandeth it, or opposeth it, and tasheth himself with religious service beyond his power, it (the religion) will overcome him: a trad. (L.) And **لَنْ يَشَادِدَ الدِّينَ أَحَدٌ إِلَّا غَلِبَ** *No one shall contend for superiority in strength with religion, &c. but he will be overcome by the religion*. (K, * TA.) — See also 5.

4. **اشَدَّ**, (S, A, L, K,) inf. n. **إِشْدَادٌ**, (K,) *He*, (a man, S, L, K,*) or *they*, (a company of men, A, L,) *had*, (A, L,) or *had with him*, (S, L, K,) [or *had with them*,] *a strong beast*, (S, L, K,) or *strong beasts*. (A, L.) **— مَا أَشَدَّ كَذَا** [*How hard, hard to be borne, vehement, violent, intense, or the like, or how great, is such a thing!*]

5. **تَشَدَّدَ** *He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour; he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely*; syn. **تَصَلَّبَ**; (A and TA in art. **صَلَب**;) and **جَدَّ** **نَفْسَهُ**; (L;) [**فِي الشَّيْءِ** in the thing; as also **تَشَدَّدَ فِيهِ** and **الْمَشَادَّةُ فِي الشَّيْءِ**; for] **شَادَّ**; **فِيهِ** signify the same: (S, L, K,*) [see an ex. of **تَشَدَّدَ** in the first paragraph of art. **جَلَد**:] [and] both of these phrases signify *the showing hardness, &c., in the thing*. (PṢ.) You say also **تَشَدَّدَ لِلْأَمْرِ** *He applied himself with hardness, firmness, vigour, hardiness, severity, or rigour, to the affair*. (MA.) And **تَشَدَّدَتِ الْعَيْتَةُ** *The slave-songstress strained herself, or tasked herself severely, in raising her voice in singing*. (L.) — Also *He* (a man) *was, or became, hard, or difficult*: you say, **سَأَلْنَا فَلَانًا حَاجَةً فَتَشَدَّدَ عَلَيْنَا** [*We asked of such a one a thing wanted, and he was hard, or difficult, to us*]. (TA in art. **وَعَر**.) — And *He was, or became, niggardly, tenacious, or avaricious*. (MA, KL.)

6. **تَشَادَّوْا** [*They vied, contended for superiority, or strove to surpass one another, in strength, power, or force*: see 3]. (TA in art. **حَمَس**;) there coupled with **اِقْتَلَوْا**.] — See also the next paragraph.

8. **اشْتَدَّ**, (S, A, L, Mṣb;) and **شَدَّ**, aor. **شَدَّ**, (L, Mṣb) the only form of its aor., (L,) inf. n. **شَدَّةٌ**, (S, Mṣb) whence the former verb; (S;) and **تَشَادَّ**; (L;) *It was, or became, hard*, (L, and MA and KL and PṢ in explanation of the first,) said of a substance and of an attribute: (L:) *it, or he, was, or became, firm, compact, or sound*; (L &c. as above;) *strong, powerful, or forcible; vigorous, robust, or sturdy*; (L, and A and MA and KL in explanation of the first, and Mṣb in explanation of the second:) [also *it was, or became, bound, or tied, firmly, fast, or strongly*:] and the first of these verbs, [and the second also,] *it was, or became, hard to be borne, heavy, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, distressing or distressful, afflictive, calamitous, or adverse*. (MA, L, KL.) It is said in a trad., **لَا تَبِيعُوا الْحَبَّ حَتَّى يَشْتَدَّ** i. e. [Ye shall not sell grain] until it becomes hard, or firm, or strong. (L.) And you say, **اشْتَدَّتِ الْعُقْدَةُ** [*The knot be-*

came tied firmly, fast, or strongly; or became tight]. (A, Mgh, Mṣb.) And **اشْتَدَّ الزَّمَنُ عَلَيْهِمْ** *The time, or fortune, became hard upon them; or severe, rigorous, distressful, afflictive, calamitous, or adverse, to them*. (L. [See also 2.]) And **اشْتَدَّ بِهِ الْأَمْرُ** [*The affair, or event, distressed, or afflicted, him; like اشْتَدَّ عَلَيْهِ*]. (L in art. **جَمَد**, &c.) — See also 1, former half, in four places.

شَدَّ an inf. n. of 1 [q. v.]. (S, L, &c.) — [Hence,] **شَدَّ النَّهَارُ**, and **شَدَّ الضُّحَى**, *The time when the day, and the morning, is advanced, the sun being high*. (L.) One says, **جِئْتُكَ شَدَّ النَّهَارِ**, and **شَدَّ الضُّحَى**, (L, and the like is said in the A,) and **فِي شَدِّ النَّهَارِ**, and **فِي شَدِّ الضُّحَى**, (L,) *I came to thee in the time when the day, and the morning, was advanced, the sun being high*. (A, * L.)

شَدَّةٌ [inf. n. of un. of **شَدَّه**: as such signifying] *A single act [of making, or rendering, hard, firm, compact, or sound; strong, powerful, or forcible: and] of binding, or tying, firmly, fast, or strongly*. (Mṣb.) — See also 2, last sentence but one. — Also [inf. n. of un. of the intrans. verb **شَدَّ**: as such signifying] *A single charge or assault or attack in war or battle*. (S, A, * Mgh, L, K,*)

شَدَّةٌ inf. n. of **شَدَّ** (L, Mṣb) as syn. with **اشْتَدَّ**: (L:) [and] a subst. from [i. e. syn. with] **اشْتَدَّادٌ**: (K:) *The attribute denoted by the epithet شَدِيدٌ*: (S:) *hardness*, (A, MA, L,) in substances and in attributes; (L;) *firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness*; (MA, L; see **أَشَدُّ**, which, accord. to some, is a pl. of **شَدَّةٌ**;) *courage, bravery, firmness of heart*: (L:) *niggardliness, tenaciousness, or avarice*: (A: [see also 5, last sentence:] *vehemence, violence, intensesness, stress, pressure, severity, strictness, rigour, tightness, straitness or difficulty*: (MA:) *hardship, rigour of fortune*: (MA, L:) *famine, dearth, want of victuals; hardness, straitness, or difficulty, of subsistence* [&c.]: (L:) *trouble, distress, affliction, calamity, or adversity*; (MA, L;) as also [**شُدَّى**, in these as well as in some of the preceding senses, and] **شَدِيدَةٌ**, [rather meaning *a hard, or distressing, event, an affliction, or a calamity, and rarely used,*] of which, (L,) or of **شَدَّةٌ**, (MA, E,) the pl. is **شَدَائِدٌ**, (MA, L,) agreeably with analogy if of **شَدِيدَةٌ**, but extr. if of **شَدَّةٌ**: and this pl. also signifies *seditions, discords, or dissensions, whereby men are put into a state of commotion*: (L:) and the *rigours, or pangs*, (**غَمْرَاتٌ**) of death: (S and Mṣb in art. **غَمَر**;) accord. to Sb, the pl. of **شَدَّةٌ** is **شَدَدٌ**, which, he says, preserves its original form [without idghám] because it does not resemble a verb. (L.) One says, **قَاتَيْتُ مِنْهُ شَدَّةً** [*I endured, from him, hardness, &c.; or from it, hardship, &c.*]. (A.) And **خَفَّتْ شُدَّى** **فَلَانٍ** meaning **شَدَّتْهُ**

[i. e. I feared the hardness, &c., of such a one]: so says AZ: and he cites this verse:

- فَأَتَى لَا إِلَهَ إِلَّا الْقَوْلُ شَدِي
- وَلَوْ كَانَتْ أَشَدَّ مِنَ الْحَدِيدِ

[And, or for, I will not become gentle for a hard saying, (lit. a saying of hardness,) though it should be harder than iron]. (L.) And أَصَابَتِي شَدِي meaning شِدَّة [i. e. Hardship, &c., befell me]. (AZ, S.) [And شِدَّة also signifies A strong, an intense, or a great, degree of any quality &c.]

شَدِي: see the next preceding paragraph, in four places.

شَدِيدٌ Possessing the quality of شِدَّة (S, L:) i. e. hard; applied to a substance and to an attribute: firm, compact, or sound: (L:) strong, powerful, forceful; vigorous, robust, sturdy, or hardy; (A, Mgh, L, Mghb;) applied to a thing, (Mghb,) and to a man; (A, Mgh, L;) as also أَشَدَّاءُ (Mgh:) pl., applied to men, أَشَدَّاءُ and [applied to things and men] شَدَادٌ (A, L) and شَدِيدٌ (Sb, L,) which last preserves its original form [without idghám] because not resembling a verb: (L:) also courageous, brave, firm of heart: (L, K:*) and niggardly, tenacious, or avaricious; (A, L, Mgh, K;) as also مُتَشَدِّدٌ: (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, hard as meaning hard to be borne, troublesome, distressing or distressful, afflictive, calamitous, or adverse. (L, KL, P, S, &c.) You say, هُوَ شَدِيدٌ عَلَى قَوْمِهِ [He is hard, or severe, or rigorous, to his people]. (A.) [And شَدِيدٌ عَلَى كَذَا Niggardly, tenacious, or avaricious, of such a thing.] Abou-Dhu-eyb says, using شَدِيدٌ in the sense of شَحِيحٌ,

- حَدَرْنَاهُ بِالْأَثْوَابِ فِي قَعْرِ هُوَّةِ
- شَدِيدٌ عَلَى مَا ضَمَّرَ فِي اللَّحْدِ جَوْلَهَا

[We lowered him, with the grave-clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse]. (L.) And the words of the Kur [c. 8], وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ, accord. to Zj, mean And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious. (L.) شَدِيدٌ applied to a man, and شَدِيدَةُ الْعَيْنِ metaphorically applied by a poet to a she-camel, mean Whom sleep does not overcome. (L.) And الشَّدِيدُ means The lion; (K;) because of his strength and hardness. (TA.) [شَدِيدٌ with a subst. or an inf. n. following it in the gen. case, the latter having the article ال prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَدِيدُ السَّوَادِ Intensely, or very, black; and شَدِيدُ الْغَضَبِ Vehemently, or exceedingly, or very, angry; and] مِسْكٌ شَدِيدٌ الرَّائِحَةِ Strong-smelling musk; (L:;) [and رَجُلٌ شَدِيدٌ بَيَاضِ الْعَيْنِ A man intensely

white in the eye.] — الحُرُوفُ الشَّدِيدَةُ [The strong letters] are those letters which, in a state of quiescence, prevent the current of the voice in their utterance; namely أ, ب, ت, ج, د, هـ, ز, ح, ط, ق, ك; (TA;) the letters comprised in the words أَجَدَّتْ طَبَقَكَ. (K.)

شَدِيدَةٌ [as a subst. from شَدِيدٌ, rendered such by the affix ة]: see شِدَّة.

أَشَدُّ [Possessing the quality of شِدَّة, in a greater, and in the greatest, degree; i. e. more, and most, hard, &c.]. See an ex. in a verse cited voce شِدَّة. حَلَبْتُ بِالسَّاعِدِ الْأَشَدِّ, or حَلَبْتُهَا النَّدَّ, is a prov., expl. in art. حَلَب. And بَقِيَ أَشَدُّهُ [The hardest part of it has remained] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's "Arab. Prov.," i. 169.]) [With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the comparative and superlative degrees; as in أَشَدُّ سَوَادًا More, and most, black; and أَشَدُّ غَضَبًا More, and most, angry.] أَشَدُّ النَّهَارِ The time when the day is most advanced, the sun being at the highest. (L. [See أَشَدُّ النَّهَارِ.]])

أَشَدُّ (S, A, Mgh, L, K, &c.) also pronounced أَشَدِّ (Seer, K,) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (Az, TA:) in the phrase حَتَّى يَبْلُغَ أَشُدَّهُ (S, K,) and other phrases in the Kur, (TA,) أَشَدُّ is expl. as meaning The state of strength; (S, Mgh, L, K;) which is from eighteen to thirty years: (S, L, K:) or from about seventeen to forty: (Zj:) or from thirty to forty: (Zj in another place:) or puberty: (Az, Mgh, L:) or firmness, or soundness, of judgment, produced by experience: (L:) or puberty together with such maturity as gives evidence of rectitude of conduct or course of life; (Zj, Az, Mgh, L;) which may be at, or before, the age of eighteen years; accord. to most of the men of science, and among them Esh-Sháfi'ee; (Zj, Az, L;) and the extreme term of which is three and thirty years: (Mgh:) or the age of forty years; as in the Kur xlvi. 14: (L:) أَشَدُّ [originally أَشَدُّدٌ] is a sing. having a pl. form, like أَنْكٌ; and these two words are [said to be] the only instances of the kind: (S, K: [but see أَنْك:]) or a pl. having no proper sing., (S, Mgh, K,) like مَذَاكِيرٌ and عَبَائِدٌ and أَبَائِيلٌ and آسَالٌ (S:) or its sing. is شِدَّةٌ (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says, بَلَغَ الْغُلَامُ شِدَّتَهُ (S;) but أَفْعَلٌ does not form a pl. of the measure فَعْلَةٌ (S, K;) for as to أَنْعَمٌ (S,) which is said by AHeyth to be pl. of نَعْمَةٌ (TA,) [and respecting which Mtr says that] أَشَدُّ is said to be pl. of شِدَّةٌ like as أَنْعَمٌ is of نَعْمَةٌ, formed by regarding the ة as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نَعْمٌ in the phrase يَوْمُ نَعْمٍ:

(S:) or its sing. is شِدَّةٌ, like as كَلْبٌ is of أَكْلَبٌ; or شِدٌّ, like as ذَيْبٌ is of أَذْيَبٌ; (S, K;) accord. to some; (S;) but neither شِدٌّ nor شِدَّةٌ has been heard from the Arabs [as sing. of أَشَدُّ]; and they are only deduced from analogy: (S, K:) or it is pl. of أَشَدُّ; and the أ is not regarded in the formation of this pl. (IJ, from A'Obeyd.)

مَشْدُ الْعَصَابَةِ [The place, or part, where the fillet, or the like, is bound, or tied]. (A.)

مَشْدٌ A man having, (A, Mgh, L,) or having with him, (L,) a strong beast, (A, Mgh, L,) or strong beasts; (L;) contr. of مَضْعَفٌ. (Mgh, L.) It is said in a trad., يَرُدُّ مَشْدُهُمْ عَلَى مَضْعِفِهِمْ [He among them who has a strong beast, or strong beasts, shall give back a portion of the spoil to him of them who has a weak beast, or weak beasts]; meaning that the strong warrior and plunderer shall share with (يَسَاهِرُ) the weak in the plunder that he gains. (L.)

شَدِيدٌ: see مُتَشَدِّدٌ.

شدخ

1. شَدَخَ (S, A, Mgh, &c.) aor. ٤, (Mgh, K,*) inf. n. شَدَخٌ (S, A, Mgh, K, &c.) He broke, or crushed, syn. كَسَرَ (S, A, Mgh, K,) and فَضَخَ (TA, and Ham p. 363,) or هَشَمَ (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an easily-broken, thing, (A,) or a moist thing, (K,) or a moist and soft thing, such as the عُرْفُجُ and the like, (L, TA,) a person's head, (S, A, L, Mgh, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mghb,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi supra:) or he pressed, or squeezed, syn. غَمَزَ, [app. so as to crush,] a hollow thing, or a soft, or tender, or an easily-broken, thing, as a head, and a colocynth, and an unripe date. (A.) — [Hence,] شَدَخَ دِمَائِهِمْ تَحْتِ He made their blood (lit. bloods) to go for nothing, or to be of no account. (A, K,*) And [simply] شَدَخَ الدِّمَاءَ † He made the blood [of men] (lit. bloods) to go for nothing, unretaliated, or uncompensated by mulcts; or to be of no account. (Ham p. 91.) And شَدَخَتْ الدِّيَابَاتُ تَحْتِ قَدَمِي † I made the bloodwits to be of no account [so that they should not be exacted]. (Ham ibid.) — And شَدَخَهُ He hit, or hurt, his مَشْدُخٌ, i. e. the part of the neck so called. (K.) — And شَدَخَ aor. ٤, (TA,) inf. n. شَدَخٌ (K, TA) and شُدُوخٌ (TA,) He, (a man, TK,) or it, (a thing, or an affair, TA,) deviated, or declined, (K, TA,) from the right course, aim, or scope, (TA,) or from the [proper] way. (AO, TA.) — شَدَخَتْ الْفُرَّةُ (S, TA,) aor. ٤, (TA,) inf. n. شَدَخٌ (K, TA) and شُدُوخٌ (TA,) The blaze on the horse's forehead spread widely upon the face (S) [from the forelock to the nose, without reaching to the eyes: see شَاوِخَةٌ]: or spread, and extended downwards, (K, TA,) filling the forehead, without reaching

to the eyes: or covered the face from the root of the forelock to the nose. (TA.)

2. شَدَخْتُ الرَّؤُوسَ I broke, or crushed, the heads; or did so much: the verb is with tesheed to denote muchness, or frequency, or application to many objects. (S, TA.) — [And شَدَخَ البُسْرَ He pressed, or squeezed, the unripe dates, so as to crush them: see مُشَدِّخٌ.]

5: see what next follows.

7. انشَدَخَ It was, or became, broken, or crushed; (S, A, Mṣb, K, TA;) said of a hollow thing, (S, A, TA,) or a soft, or tender, or an easily-broken thing, (A,) or a moist thing, (K,) or a moist and soft thing, (TA,) a person's head, (S, A, Mṣb, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mṣb,) or, as some say, a dry thing; (K;) and so شَدَخَ [but app. implying muchness, or frequency, or relation to many things, as quasi-pass. of 2, q. v., whereas the former verb is quasi-pass. of 1]: (K) or it was, or became, pressed or squeezed [app. so as to be crushed; or it was, or became, crushed by being pressed or squeezed: see مُشَدِّخٌ]. (A.)

شَدَخَ An abortive foetus, (L, K, TA,) in a soft, or tender, state, before it has become firm. (L, TA.) — See also شَادِخٌ, in two places.

شَدَخَةٌ A soft, or tender, or succulent, plant: (K;) applied in the M as an epithet to the species of plant called عَجَلَةٌ. (TA.)

شَادِخٌ A child that is soft, or tender; (K;) as also شَدِخٌ: (IAḡr, L:) or غُلَامٌ شَادِخٌ signifies a youth: (A:) accord. to IAḡr, a boy is called شَادِخٌ; then, يَابِغٌ; then, شَدِخٌ; then, مُطْبِخٌ; and then, كَوَكِبٌ. (TA. [See also مُطْبِخٌ].) — Also A thing, or an affair, deviating from the right course, aim, or scope, (K, TA,) or from its [proper] way. (AO, TA.) — See also the next paragraph.

شَادِخَةٌ, [as a subst.,] (S, L, K, TA,) or شَادِخَةٌ (A,) A blaze on a horse's forehead spreading [widely (see 1)] upon the face, (S,) or covering the face, (A,) from the forelock to the nose, (S, A,) without reaching to the eyes: (S:) or spreading, and extending downwards, (K, TA,) filling the forehead, without reaching to the eyes: or covering the face from the root of the forelock to the nose: (TA:) or such as is long; such as is round being called وَتِيرَةٌ. (AO, TA.) — [Hence,] † A notorious, and a bad, or an evil, an abominable, or a foul, deed. (S, TA.) A rájiz says,

- لَاهِرٌ إِنَّ الْحَارِثَ بْنَ جَبَلَةَ
- زَيْتِي عَلَى أَبِيهِ نَمْرٌ قَتَلَهُ
- وَرَكِبَ الشَّادِخَةَ الْحَاجِلَةَ

i. e. [O God, (الاهِرُ being for لَاهِرٌ,) verily El-Hārith Ibn-Jebeleh straitened, or oppressed, his

father, (زَيْتِي being for زَيْتِي,) then slew him,] and committed a bad and notorious deed in slaying him. (S.)

أَشَدِّخُ A horse having a blaze such as is termed الأَشَدِّخُ. em. شَدَخَا. (K, L, TA.) — الأَشَدِّخُ lion. (K.)

مُشَدِّخٌ Unripe dates pressed, or squeezed, (يَغْمَزُ,) in some copies of the S and K and in the L and TA يَغْمَرُ, [but the former I think to be evidently the right reading,] until they become broken or crushed (يَنْشُدِخُ), (S, A,* L, K,) and dried for the winter, (A,) or then dried in the winter. (L.) — مُقَطَّعُ العُنُقِ i. q. المُشَدِّخُ [app. meaning The part of the neck where it is cut up by the butcher]. (K.)

مِشْدَاخٌ [A post-classical term] A surgical instrument with which the head of the foetus is crushed [in the womb]. (Albucasis de Chirurgia, p. 342.)

شَدَق

1. شَدِقٌ, inf. n. شَدَقٌ, said of a man, He was wide in the شَدَقُ [q. v.]. (M, TA.)* — And He was eloquent. (TA.)

5. تَشَدَّقَ He twisted his شَدَقَانِ, [i. e. the two sides of his mouth, or the quivering flesh of his mouth, inside his cheeks,] in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (K.) And تَشَدَّقَ فِي كَلَامِهِ He opened his mouth and was diffuse in his speech. (M, TA.)

شَدَقٌ: see what next follows.

شَدَقٌ (Lth, S, M, Mgh, O, Mṣb, K) and شَدَقٌ (Lth, M, O, Mṣb, K) The quivering flesh (طَلْفَلَةٌ) of the mouth, inside the two cheeks; (Lth, O, K;) or so the dual of each: (M:) or the side of the mouth; (S, Mgh, Mṣb;) so says Az: (Mṣb:) pl. (of the former, S, Mṣb) أَشْدَاقٌ (Lth, S, M, O, Mṣb, K) and (of the latter, Mṣb, TA) شَدَوِقٌ. (M, Mṣb, TA.) One says, نَفَخَ فِي شَدَقَيْهِ [He blew in the sides of his mouth so as to distend them]. (S.) And إِنَّهُ لَوَاسِعُ الأَشْدَاقِ, meaning [Verily he is wide] in the شَدَقُ; using the pl. as a sing.; a phrase mentioned by Lḡ. (M, TA.) شَدَقَا الفَرَسِ means The chink of the mouth of the horse, to the extremity thereof at [the place of] the bit [on each side]. (M.) تَرَكَّبُ شَدَقَهَا مِنْ التَّشَادُطِ [app. meaning † She goes at random, (like تَرَكَّبُ رَأْسَهَا,) by reason of briskness, liveliness, or sprightliness,] is said of a woman and of a she-camel and of a mare. (K voce مَضْرُورٌ.) — And

† The two sides of a valley; as also شَدِيقٌ (K:) or the duals, شَدَقَانِ and شَدَقَانِ, have this signification; the sings. signify the side of a valley; (O;) or so شَدِيقٌ, with kesr; (Mṣb;) and so شَدِيقٌ. (O.)

شَدِيقٌ [mentioned above as inf. n. of 1] Wide-ness of the شَدِيقُ (S, K:) or, as in the T, wide-

ness of the شَدَقَانِ. (TA.) — And Eloquence. (S,* TA.) — And † A bending, or winding, in a valley. (TA.)

شَدَاقٌ A certain brand with which a camel is marked upon the شَدِيقُ. (M, TA.)

شَدِيقٌ: see شَدِيقٌ, in two places.

شَدَقِيٌّ and شَدَقِيٌّ: see the next paragraph; the former in three places: and see also art. شَدَقِرٌ.

أَشْدَقُ A man wide in the شَدِيقُ: (M:) or a man wide in the شَدَقَانِ: (Mgh, Mṣb:) or wide in the شَدِيقُ, and inclining therein in any manner: (TA:) fem. شَدَقَاءٌ: (M, K:) and pl. شَدِيقٌ: (K:) and شَدَقِرٌ and شَدَقِيٌّ signify the same as أَشْدَقُ; the م being augmentative, as in فُسْحَمٌ and سَهْمٌ; or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from شَدَقِرٌ in the sense expl. above, (I'Ab, TA,) one says also شَدِيقٌ شَدَقِرٌ, meaning a wide شَدِيقُ: (I'Ab, M, TA:) and شَفَّةٌ شَدَقَاءٌ means a lip wide in the part where each شَدِيقُ is cleft [by the extremity of the mouth]. (M, TA.) — It is also applied as an epithet to an orator, (S, M, K, TA,) meaning Eloquent; (M, K, TA;) good and eloquent in speech; (M,* TA;) and so شَدَقِرٌ. (TA.)

مُتَشَدِّقٌ One who twists his شَدَقَانِ in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (S. [See 5.]) — Diffuse in speech, without preparation, or caution, or precaution: or one who ridicules men, twisting his شَدَقَانِ with them and against them. (TA.) And مُتَشَدِّقٌ فِي مَنَظَرِهِ Diffuse in his speech. (TA.)

Quasi شَدَقِرٌ

شَدَقِرٌ Wide in the شَدِيقُ [or side of the mouth]; (S, K;) applied to a man; as also شَدَقِيٌّ; (TA;) and شَدَقِرٌ: (K, TA:) [mentioned under this head in the S and K, but] the م is augmentative. (Az, S.) It has been erroneously said that it is with the pointed ذ. (MF.) — See also شَدَقِرٌ. — Also The lion; (K;) and so شَدَقِرٌ. (IB, TA.) — And A certain stallion-camel belonging to En-Noqmán Ibn-El-Mundhir: whence شَدَقِرَاتٌ Certain camels, so called in relation to that stallion. (S, K.)

شَدَقِيٌّ and شَدَقِيَّاتٌ: see the preceding paragraph.

شَدَقِرٌ: see the first paragraph, in two places.

شَدَن

1. شَدَنَ (S, K,) aor. ʾ, (S,) inf. n. شَدُونٌ (S, K,) said of a gazelle, and of the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, He became strong, and in no need of his mother: (K:) or he became strong, and in a good state of body, and active and grown up, and vied with his mother in his faculties [so I render

مَالِكِ أُمَّه of which I do not find any explanation] so that he went along with her; and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, he became strong, and his horns came forth, and he became in no need of his mother: and sometimes it is said of a colt [in a similar sense]. (S.) Hence, it is said of a boy, meaning He became strong, and active and grown up. (Har p. 596.)

4. اشدنت She (a gazelle) had a young one that had become such as is termed شَادِن. (S, K.)

شَدْنٌ A kind of tree, (K, TA,) having weak, or soft, and thick stems, (TA,) the flower of which is like the jasmine (K, TA) in form, but tinged with redness, and more pleasant [in odour] than the jasmine; said by IB to be of pleasant odour. (TA.)

شَدَائِبُ Certain she-camels, so called in relation to a place in El-Yemen, (S, K, and EM p. 229,) named شَدْن: (TA, EM:) or in relation to a certain stallion. (IAar, K, TA. [In the CK, شَدْل is erroneously put for شَدْل.])

شَادِنٌ A young gazelle that has become strong, and whose horns have come forth, and that has become in no need of his mother: (A'Obeyd, TA: [see شَصْر:]) when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] a young gazelle. (S, TA.)

مَشِينٌ [without ة] A doe-gazelle whose young one has become such as is termed شَادِن: (S, K, TA:) or who has a شَادِن following her: and in like manner applied to other animals of the cloven-hoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. مَشَائِنٌ and مَشَائِبِنٌ, (S, K,) like مَطَائِلٌ and مَطَائِبِلٌ, (S,) [pls. of مَطَائِلٌ,] the latter pl. anomalous. (TA.)

مَشْدُونَةٌ, applied to a girl, i. q. عَاتِيٌ [i. e. That has newly attained to puberty, and has not been married; or that is between the periods of puberty and middle age; &c.]. (IAar, K.)

شده

1. شَدِهَ, (JK, S, K,) inf. n. شَدِهٌ, (S,) He (a man, JK, S) became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect; i. q. دَهَشَ: (JK, S, K:) and also, (K,) or, accord. to AZ, only, (S,) he was, or became, busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. شَغَلَ: (S, K:) and he was caused to become confounded, or perplexed, and unable to see his right course; (K:) as also انشده, or اشتده, (K, accord. to different copies: the former accord. to the TA.) Accord. to Az, شَدِهٌ is not from الدَّهْسِ, as it is thought to be by some [and as is implied by what here follows]. (TA.) — شَدِهَهُ He confounded, or perplexed, him, so that he was unable to see his right course; or

Bk. I.

bereft him of his reason or intellect; syn. اُدْهَشَهُ; (K;) as also اشدمه: (A'Obeyd, K:) or the former verb, in the act. form, has not been heard: (Har p. 64:) and [it is asserted that] one does not say اشدمه. (JK.) — شَدِهَ رأسه i. q. شَدِهَهُ [i. e. He broke his head]. (K.)

4: see the preceding paragraph, in two places.

7 and 8: see 1, first sentence.

شَدِهَ: see what next follows.

شَدِهٌ (S, K) and شَدِهٌ (S, and so in some copies of the K and in the TA) and شَدِهٌ (so in some copies of the K in the place of the second, and in others together with the second, and in the TA) [app. A state of confusion, or perplexity, so that one is unable to see his right course; or a state of alienation of mind;] subst. from شَدِهَ: (S: [but in the K they are mentioned after شَدِهَهُ and شَدِهَهُ meaning اُدْهَشَهُ, and مَشَادِهٌ meaning مَشَاغَلٌ, as being the substs.; so that they may signify as above, and also business, occupation, or employment, &c.; agreeably with renderings in the TK:] and شَدِهَةٌ is a subst. from شَدِهَ [app. in the former, or in both, of these senses]. (K.)

شَدِهَ: } see the next preceding paragraph.
شَدِهَةٌ: }

مَشْدُونٌ A man confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect. (S, TA. [But accord. to AZ, it seems to signify only مَشْغُولٌ, i. e. Busied, occupied, or employed, &c.: see 1, first sentence.]

مَشَادِهٌ [a pl. of which the sing. is app. مَشَادِهَةٌ] Things that cause one to be busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. مَشَاغِلٌ [pl. of مَشْغَلَةٌ]. (Z, K.)

شَدُو

1. شَدَا, (Msb, K,) first pers. شَدَوْتُ, (S,) aor. 2, (Msb,) inf. n. شَدُو, (S, Msb,) He drove camels: (S, K:) or he collected and drove a detached number of a herd of camels. (Msb.) — Hence, (Msb,) شَدَا, (Msb, K,) inf. n. as above, (TA,) + He acquired somewhat of polite literature, (S, Msb, K, TA,) or of science, and guided himself thereby to the knowledge of somewhat more, (Msb,) and likewise of song; (TA;) as though he drove it and collected it: (S, TA:) or شَدَا مِنَ الْعِلْمِ, and مِنَ الْغِنَاءِ, (MA, TA,) شَدَا, (TA,) inf. n. as above, (MA, TA,) he acquired somewhat of science, and of song: (MA:) or he knew well some sort of science, and of song; and so of other things. (TA.) شَدُو signifies + A man's doing well, or knowing well, somewhat of a thing or an affair. (TA.) And شَدَوْتُ مِنْهُ بَعْضَ الْمَعْرِفَةِ means I know [somewhat of] him, or it, [but] not well. (TA.) — Also + He recited a verse, or two verses, (S, K,) singing, (K,) or prolonging, or straining, his voice, as in singing [and as is commonly done in the driving of camels; whence, app., this meaning of the verb]. (S.) And شَدَا

شَعْرًا, (S, K,) or غِنَاءً, (S,) + He sang poetry, (S, K,) or a song: (S:) or he recited it with a trilling, or quavering, or prolonging and modulating of the voice. (S.) — And شَدَا شَدْوَهُ i. q. شَدَا نَحْوَهُ + [He tended, repaired, betook himself, or directed his course, towards him, or it; agreeably with the explanation in the TK: or he purposed his (another's) purpose]. (K.) — And شَدَا فَلَانًا فَلَانًا + He assimilated such a one to such a one; or he likened such a one to such a one; syn. شَبِهَهُ أَيَاهُ. (ISd, K, TA. [In the CK, فَلَانًا is not repeated.]

4. اشدى + He became a good, or an excellent, modulator of his voice, or maker of melody. (K.)

شَدَا A remnant of strength; and a portion, or somewhat, thereof: (K:) a dial. var. of شَدَا. (TA. [See شَدَا, in art. شَدُو.]) A remnant, or remainder, of anything. (TA.) A small quantity or number: (TA:) and so شَدُو, (M, K,) whatever it be, (M, TA,) of much or many, (M, K,) whatever the latter be. (K.) And The extremity of anything: (K:) a dial. var. of شَدَا. (TA.) — Also Heat. (K.) — And Mange, or scab: (K: [in the CK, الْجَرَبُ is put for الْجَرَبُ:]) a dial. var. of شَدَا. (TA.)

شَدُو: see the next preceding paragraph.

شَادٍ act. part. n. of 1; signifying Driving, or a driver of, camels: &c.: (K, TA:) pl. شَادَا. (TA.) — [And particularly] + One who acquires somewhat of polite literature, (S, Msb,) and of science, and guides himself thereby to the knowledge of somewhat more. (Msb.) — Also + A reciter of verses, who sings in reciting, or prolongs, or strains, his voice, as in singing: a singer of poetry: (TA:) [and simply] a singer. (S.)

شَد

1. شَدَّ, (S, M, A, &c.,) aor. 2, and 4, (S, M, L, Msb, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shiháb mentions 2, but this is not known, and there is no reason for it unless فَعَلٌ be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. شَدُوذٌ (S, M, Mgh, L, Msb, K) and شَدَّ, (M, L, K,) It (a thing, M, L) was, or became, apart, (S, A, L, Msb,) and it fell, or went, or came, out, or forth, (S, M, L, K,) from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, A, L, K,) to which it pertained, (M, L,) or from other things: (Msb:) it (anything) was, or became, apart, or alone: and he (a man) was, or became, apart from his companions, or alone: (Lth, L:) and + he [app. a beast] took fright, and ran away. (Msb.) You say, شَدَّ عَنْهُ It was, or became, apart, &c., from it. (S, L.) And شَدَّ عَنِ الْجَمَاعَةِ He was, or became, apart from the collective body [or generality] of people. (Mgh.) And مَا يَشُدُّ عَلَيْهِ شَيْءٌ + [Nothing is out of his way, or sphere, or compass]. (S and K in art. حَوْد.) And شَدَّ الْحَصَى The pebbles became scat-

tered, or dispersed. (L.) — شَذَّ, aor. 2 and 4, inf. n. شَذُوْا and شَذَّ, also signifies † It (a word, form or measure, construction, or government,) deviated from the common, or constant, course of speech in respect of analogy, or rule; deviated from common, or constant, analogy, or rule; was extraordinary, or exceptional, as to rule; or was anomalous, abnormal, or irregular: and it (the same) deviated from the common, or constant, course of speech in respect of usage; deviated from common, or constant, usage; was extraordinary, or exceptional, as to usage; or was unusual: [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase عَنِ الْقِيَاسِ شَذَّ or عَنِ الْقِيَاسِ شَذَّ: and the latter, by the phrase شَذَّ فِي الْإِسْتِعْمَالِ (Mx, 12th نوع.) [See also the contr. أَطْرَدَ: and see شَادَّ, below.]

— See also 4.

2: see what next follows.

4. اشذّه; (S, M, K;) and شذذوه; (K;) and شذذوه, aor. 2, only; (M, K;) but Aš disallows this last form of the verb; (IJ, L;) He, or it, caused it to be, or to become, apart, (S, L,) to fall, or go, or come, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, L, K,) to which it pertained: (M, L:) and the first signifies he removed it, and put it far away; namely, a thing: (K:) and he set him, or exposed him, apart from his companions, or alone: (IJ, L:) and he scattered, or dispersed, it. (IKtt.) A poet says,

- فَاشذذني لِمُرورِهِمْ فَكَأَنِّي
- غُصْنٌ لِأَوَّلِ عَاصِدٍ أَوْ عَاصِفٍ

[And he, or it, (perhaps meaning fortune,) exposed me apart from my companions, to their passing by, or by reason of their passing away, so that I was as though I were a branch that should become a prey for the first lopper or stormy wind]. (IJ, L.) And one says of a she-camel, اشذت الحصى She scattered, or dispersed, the pebbles [with her feet]. (TA.) — اشذ also signifies † نادى بقول شاذٍ † [He said what deviated from the common course of speech]. (K, TA.)

شَذَانٌ: see شَادَّ, in four places.

شَذْرٌ (K.) The [species of lote-tree called]

شَادَّ A thing that is, or becomes, apart, (S, L, Mq̄b,) and that falls, or goes, or comes, out, or forth, from the generality of things, general assemblage, main body, bulk, or common mass, (S, L,) to which it pertains: (L:) anything apart, or alone: and a man apart from his companions, or alone: (Lth, L:) and [app. a beast] taking fright, and running away: (Mq̄b:) شَذَانٌ is a pl. thereof, like as شَبَانٌ is of شَابٌ; [and so is شَذَاذٌ, agreeably with analogy;] and شَذَانٌ is used in

a similar sense, but is an epithet of the measure مَا يَدْعُ فَلَانَ شَادًّا وَلَا شَادًّا (L.) [Such a one does not leave any one apart from his companions, nor any one taking fright and running away, but he slays him,] is said of a courageous man whom no one encounters with † his slaying him. (IAar, L.) And one says قَوْمٌ شَذَانٌ Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And شَذَاذُ النَّاسِ Those who are among a people but do not belong to their tribes (S, L) nor to their places of abode: (L:) and those who are scattered, or dispersed, of people; (A, L;) as also شَذَانُ النَّاسِ, (S, L,) and شَذَانُهُمْ. (L.) And قَوْمٌ شَذَاذٌ A people not among their own tribe nor, in their own places of abode: (L, K:*) or a people among another people, not among their own tribes nor in their own places of abode. (M, TA.) And شَذَاذُ الْأَقَاقِ The strangers. (Har p. 352.) And جَاؤُوا شَذَاذًا They came few in number. (L, K:*) And شَذَانٌ وَالْإِبِلُ شَذَانًا Those that are scattered, or dispersed, of the camels. (L.) And شَذَانُ الْحَصَى (M, L) and شَذَانٌ الْحَصَى (S, IJ, M, L, K) What are scattered, or dispersed, of pebbles; (S, L, K;) what have flown about, and become scattered or dispersed, thereof: (M, L:) and in like manner one says of other things, (L, K,) or of similar things. (M, L.) — Applied to a word, form or measure, construction, or government, it signifies † Deviating from the common, or constant, course of speech in respect of analogy, or rule; deviating from common, or constant, analogy or rule; extraordinary, or exceptional, as to rule; or anomalous, abnormal, or irregular: such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, deviating from the common, or constant, course of speech in respect of usage; deviating from common, or constant, usage; extraordinary, or exceptional, as to usage; unusual: [used absolutely to express each of these significations; the context in general showing clearly which signification is meant: the former is that which is most frequently intended:] a word, &c., may be شَادَّ in respect of usage but agreeable with common analogy or rule; as the pret. of يَذَرُ and يَدْعُ; and the regular phrase مَكَانٌ مُبْعَلٌ, the epithet more commonly heard being بِأَقْلٍ: and شَادَّ in respect of analogy, or rule, but agreeable with common usage; as أَخْوَصٌ وَأَسْتَوْصَبُ الْأَمْرَ: and شَادَّ in respect of analogy, or rule, and of usage, together; as نُوبٌ مُبْعَلٌ, and مَسْكٌ مَذْوُوفٌ, (Mx, 12th نوع:) [and the like is said, but less fully, in the Mq̄b:] the pl. masc. is شَذَاذٌ; and pl. fem. شَوَاذٌ. (Mx, ib.) See 4, last sentence. [See also the contr. مَطْرَدٌ: and see شَذَّ, latter part.] — Applied to a tradition, † Having a single ascription, attested by a [single] sheykh, whether he be trustworthy or not: in the latter case, not accepted: in the former case, one hesitates respecting it, and does not adduce it as an argument, or evidence. (KT.)

شذب

1. شَذَبَ, aor. 2 and 4, (K,) inf. n. شَذِبَ, (TA,) He stripped off, or removed, the bark of a tree; as also شَذَبَ, inf. n. تَشَذِيبٌ: (K:) he cut off portions of a tree, or the bark thereof. (TA.) He cut, or cut off, a thing; (O, K;) aor. 2, inf. n. شَذَبَ. (O.) He cut, or lopped, a tree: or he divested it of its bark. (A.) He pruned, or pared, a tree by cutting off its شَذَبَ, i. e. its straggling branches, or its thorns, or its bark; aor. 2, inf. n. شَذَبَ; and شَذَبَ has the like meaning, but importing muchness, or relation to many objects: and شَذَبَ also signifies he trimmed, or cleared, anything by removing another thing from it: (Mq̄b:) or he pruned a tree by lopping off its branches so that it became apparent: (K, TA:) and he pruned a palm-tree by cutting off from it its شَذَبَ, meaning its branches: (TA:) and [in like manner] شَذَبَ, (S, TA,) inf. n. تَشَذِيبٌ, (S, K, TA,) he pruned a tree by cutting off its شَذَبَ, meaning its straggling branches not in the choice, or best, part thereof: (S:) or he trimmed a palm-trunk (K, TA) by lopping off the stumps of the branches: (TA:) تَشَذِيبٌ الرَّيَاحِينِ [likewise] signifies the pruning, or cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants: (Mgh:) and شَذَبَ عَنْهُ, said of anything, signifies it was removed from it, namely, another thing. (TA.) — See also 2, in two places.

2. شَذَبَ, inf. n. تَشَذِيبٌ: see above, in four places. — [Hence,] تَشَذِيبٌ signifies also The shaping an arrow by the first operation: (AHn, K:) the second operation is termed تَهْدِيبٌ. (AHn.) — And شَذَبَهُ, (Sh, TA,) inf. n. as above, (Sh, K,) He drove away him, or it, (Sh, K, TA,) from a thing; (TA;) as also شَذَبَهُ, aor. 2, inf. n. شَذَبَ: (Sh, TA:) and شَذَبَ عَنْهُ he repelled from him, or defended him. (S, K.) — And شَذَبَتْ الْهَيْالَ, (Kt, TA,) inf. n. as above, (K,) † I dispersed, or scattered, the property. (Kt, K, TA.) — [And accord. to Golius, on the authority of a gloss in a copy of the KL, شَذَبَ also signifies He made long.]

3. تَشَذَبُوا † They became dispersed, or scattered. (A, K.)

شَذَبَ Pieces, or cuttings, of trees; (Aq, A'Obeyd, K;) n. un. with 2: (Aq, A'Obeyd:) or bark of trees: (K:) pieces of bark, and pieces of wood, or sticks, or twigs or branches, in a dispersed, or scattered, state; (O, K;) pl. أَشَذَابٌ: (K:) what fall from, or of, the branches of a tree, [when it is pruned,] in a dispersed, or scattered, state: or, as some say, the thorns: and the bark: (Mq̄b:) the stumps of the cut branches upon the trunk of a palm-tree, and other portions, which are lopped off; (O;) [i. e., also] the branches thereof which are lopped off: (TA:) and in like manner, (O,) as pl. of شَذَبَةٌ, (S,) [or rather as a coll. gen. n. of which the n. un. is with 2,] what are cut off from, or of, the branches of trees, (S, O,) others than palm-trees, (O,) i. e. of the straggling branches, (S,) such as are not in the

choice, or best, part thereof: (§, O:) also the *superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants, which are pruned, or cut off.* (Mgh.)—Anything in a scattered, or dispersed, state. (Kt, TA.)—
 † Somewhat remaining of herbage [&c.]: (§, A, O, K:) [in the first and third of which is added وهو الباكون, app. referring to the herbage of which the remainder is thus called, meaning, “it being what has been eaten:”] pl. as above, i. e. أشذاب. (§, O, K.) One says, فِي الْأَرْضِ شَذَبٌ † In the land is somewhat remaining of herbage. (A, TA.) And one says also, بَقِيَ عِنْدَهُ † [There remained in his possession a remnant of property]. (A, TA.) And مَا بَقِيَ مِنْ مَالٍ † [There remained not to him save a relic of the army]. (A, TA.)— Also † Household goods, or furniture and utensils, consisting of what are termed قَمَاش [q. v., perhaps here meaning the meaner sorts thereof,] &c.: (A'Obeyd, O, K:) pl. as above. (K, TA.)— And A dam; or thing constructed, or raised, to keep back the water of a torrent. (§, O, K.)

رَجُلٌ شَذِبَ الْعُرُوقُ † A man whose veins are apparent. (§, K.)— And شذب [app. شَذِبَ] is syn. with عَظِبَ, meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عَظِبَ.)

شَادِبٌ † Going, or being, away from his home, or place of settled abode. (§, K, TA.)— † Solitary, or alone, and whose prosperity is despaired of; (K, TA;) as though stripped of good. (TA.)

شَوَذِبٌ: see مُشَذِبٌ, in three places.
 مُشَذِبٌ A pruning-hook. (O, K, TA.)

مَشَذِبٌ A palm-trunk pared (§, O, TA) of its prickles (TA) [or of the stumps of its branches or of its lower branches: see the verb of which it is the pass. part. n.].— † Tall; (§, A;) as also شَوَذِبٌ; (§) the former as an epithet applied to a horse, (§, A,) from the same epithet as applied to a palm-trunk: (A;) and † tall, and goodly in make; (A, K;) and so شَوَذِبٌ; (Mgh, K;) as though pruned: (Mgh:) and † the latter, applied to anything [meaning any animal], † tall, and excellent or of high breed or strong and light and swift: A'Obeyd says that the former signifies † excessively tall, and is applied in this sense to anything [i. e. a man and any animal]: Kt says, after explaining شَذِبْتُ الْهَالَ as it has been expl. above, that he who is excessively tall is as though his frame were disconnected, and not compact; and therefore he is thus termed: but I'Ambr says that Kt has made a mistake in asserting that this epithet signifies † tall, conspicuous for tallness, and that it is from the palm-tree from which the branches have been lopped off, (in consequence of which, as is said in the Fáik, it becomes taller, MF, TA,) and that he who is † conspicuous for tallness is not thus called unless somewhat deficient in flesh: it is applied to a horse as meaning † tall, and not very fleshy. (TA.)

شذر

شَذَرَ النَّظْمَ 2. inf. n. تَشَذِيرٌ, He divided the

string beads with other beads. (O. [See شَذَرَ, below.])— Hence, by way of comparison, (TA,) شَذَرَ كَلَامَهُ بِشَعْرِ [He interspersed his language with poetry]: but this is post-classical. (O, TA.)— شَذَرَ بِهِ He rendered him notorious, or infamous: or made him to hear what was bad, evil, abominable, or foul: (O, TA:) and in like manner شَذَرَهُ. (TA.)

5. تَشَذَرُ It (a people, or party, TA, or a collected body, K, and a flock of sheep or a herd of goats, TA) dispersed, or became dispersed, (A, K, TA,) and went in every direction. (TA.)— تَشَذَرُ بِالرُّوْبِ He turned back the extremity of the garment between his legs, and stuck it in the part where it was bound round his waist, behind. (§, K.) And تَشَذَرَ بِالذَّنْبِ He put the tail between his thighs, making it to cleave to his belly. (§, TA.)— Hence, (TA,) تَشَذَرُ قَوْمَهُ He mounted his horse from behind. (§, K.)— Also, تَشَذَرُ, He prepared himself for fight, (§, K, TA,) and for a charge, or an assault; he equipped, or accoutred, himself for it. (TA.)— He threatened; (§, A, K;) and became angered: (K:) A'Obeyd says, I doubt not its being with ذ; but some, he adds, say تَشَذَرُ, with ز. (§.) [See a verse of Lebeed cited among the exs. of the preposition ذ.]— He was, or became, brisk, lively, or sprightly. (K.)— He hastened to do a thing; (T, K, TA;) or in a thing, or an affair. (So in some copies of the K.)— تَشَذَرُوا فِي الْعَرَبِ i. q. تَطَاوَلُوا [app. as meaning They behaved overbearingly in war]: (§, K:) or تَشَذَرٌ signifies the protracting of war. (KL.)— تَشَذَرَتِ الْأَنْقَاءُ The she-camel pastured upon herbage (K, TA) that rejoiced her, (TA,) and she shook her head by reason of joy thereat. (K, TA.) And The she-camel drew together her two sides, and raised her tail. (TA.)— And تَشَذَرَ السُّيُوفُ The whip inclined, and became in motion. (K.)

شَذَرٌ Pieces of gold that are picked up from the mine (§, A, K) without the melting, or smelting, (§, K,) of the ore: (§:) n. un. with ة: (§, K:) and pl. شَذَوْرٌ. (A.) And Beads made of gold to form divisions between pearls and jewels: (TA:) or beads by means of which other beads of a string are divided: (K:) or small pearls: (§, K:) or small things of gold, like the heads of ants, which are affixed to a [ring of the kind called] حَوْق: (Sh:) or, as some say, green beads: (Har p. 600:) n. un. with ة. (K.)— شَذَرَ [app. شَذَرٌ] signifies [also, like تَشَذَرٌ,] Briskness, liveliness, or sprightliness: and quickness in an affair. (Ham. p. 54.)

شَذَرَ مَدْرًا, and تَفَرَّقُوا شَذَرَ مَدْرًا, or became dispersed, or] went, or went away, in every direction: (§, L, K:) it is not said of a people coming: (L:) the م in مدر is sometimes changed into ب; or, accord. to some, بدر is the original, being from التَّيْدِيرُ; but MF thinks that مدر is the original, as it is only an imitative sequent, in which no regard is had to the meaning of “dispersion.” (TA.)

مِلْحَفَةٌ [garment of the kind called] شَوَذِرٌ: an arabicized word; (§, K;) from the Pers. جَادِرٌ

[or جَادِرٌ or جَادِرٌ]. (§.) And i. q. اِنْتَبَ (A, K, TA;) i. e. A [garment of the kind called] برد, which is slit [in the middle], and worn by a woman, who throws it upon her neck, [putting her head through the slit;] having neither sleeves nor an opening at the bosom: (TA:) or [a garment] like the صَدَارِ, [which is said by some to be the same as the اِنْتَبِ,] worn by a young woman: (Har p. 55:) a garment which a woman wears beneath her ثُوب: (Fr:) a certain garment which a woman and a girl wear, extending to the extremity of the upper half of the arm. (Lth.) [The modern جَادِر of Persia and El-'Irak seems to be generally what is commonly called in Egypt a “miláyeah,” correctly “muláah” (مِلَاةُ), figured and described in my work on the Modern Egyptians: or, in some instances, a similar covering of plain white, or dark blue, cotton; the former of which is now called in Egypt an “izár.” (See Dozy's “Dict. des Noms des Vêtements chez les Arabes,” pp. 216-219.)]

شِيدَارَةٌ A very jealous man; (K;) as also شِيدَارَةٌ and شِينْدَارَةٌ. (TA.)

الْمَشْتَرُّ The lion: (K:) because of his briskness, or quickness to act, or readiness to leap. (TA.)

شدو

شَدَا, aor. 2: see 4. — Also He perfumed himself (تَطَيَّبَ) with musk, (K, TA,) which is termed شَدُو, or, as in copies of the M, شُدُو. (TA.)— And شَدَا بِالخَبَرِ (K, TA,) inf. n. شُدُو; or, accord. to the Tekmileh, بالخبر, شُدَى, there written with tesheed; (TA;) † He knew the information, or story, and made it known, or understood. (K, TA.)

2: see the preceding paragraph.

4. اَشْدَى He annoyed, molested, harmed, or hurt: or he did what annoyed, molested, harmed, or hurt: syn. آذَى (§, Mqb, TA:) and (TA) so شَدَا (K,) aor. 2, inf. n. شَدَا (TA,) or شُدُو (TK [accord. to which the latter verb is trans.].) — And اَشْدَاهُ عَنْهُ (K,) inf. n. اِشْدَاءٌ (TA,) He put aside, or away, and removed far off, him, or it, from him, or it. (K, TA.)

شَدَا Annoyance, molestation, harm, or hurt; or a thing that annoys, molests, &c.: (§, Mqb, K;) and evil, or mischief; (§, Mqb;) as also شَدَاةٌ; as in the saying اِنِّي لِأَخْشَى شَدَاةَ فَلَانٍ † i. e. [Verily I fear, or dread,] the evil, or mischief, of such a one. (TA.)— Dog-flies; (§, K;) which also sometimes light upon the camel: (§:) or flies in general: (K:) or large blue flies that light upon beasts, and annoy, or molest, or hurt, them: (TA:) n. un. † شَدَاةٌ. (§. [It is said in the Mqb that شَدَا, of which the n. un. is شَدَاةٌ, is also with kesr (i. e. † شَدَا); but in what sense is not specified.]) One says of him who is vehemently hungry, ضَوْرٌ شَدَاهُ [lit. His flies have become vehemently hungry, or burning with hunger]. (§.)— And [app. because of the annoyance that it occasions,] Mange, or scab: (ISd, K;) and so شَدَا. (K in art. شدو.)— And [app.

because of its pungency,] Salt: (S, K:) said in the M to be pl. [but properly coll. gen. n.] of شذاة, which signifies a piece of salt. (TA.) — See also شذو. — Also Fragments of aloes-wood (S, K, TA) with which one perfumes himself. (TA. [The same is also indicated in the S.]) — And Sharpness, (S,) or strength, (Fr, T, K,) of pungency of odour; (Fr, T, S, K;) accord. to the M, of sweet odour. (TA.) — See also شذاة. — Also The extremity of anything: (TA:) and so شذأ. (K and TA: in art. شذو.) — And A sort of trees, (S, K,) used for مسابوك [i. e. sticks with which the teeth are cleansed], (K,) growing in the Sarah (السراة) and having gum. (TA.) — And A sort of ships or boats: (Lth, S, K:) n. un. شذاة: (Lth, S:) [or] شذاة signifies one of a sort of small ships, or boats, like those called زباب [pl. of زبب]: and its pl. is شذوات. (Msb.)

شذأ: see the next preceding paragraph.

شذو, so accord. to the K, but written in copies of the M with kear [i. e. شذو], (TA,) Musk; (IAqr, K, TA;) as also شذأ: (IJ, TA:) or the odour thereof: (Aq, T, Sgh, K:) or the colour thereof. (K.)

شذو: see the next preceding paragraph.

شذاة: see شذأ, in three places. — Also Sharpness. (TA.) — And Strength, and boldness, of a man. (Lth, TA.) — [Or] A remnant of strength: (S, K:) pl. شذوات (TA) and [coll. gen. n.] شذأ. (S, TA. [See also شذأ, in art. شذو.]) — As an epithet applied to a man, (TA,) Evil in disposition, (K, TA,) sharp in temperament, that annoys, or molests, or hurts, by his evil, or mischief: in some of the copies of the K, الشيء الخلقى is erroneously put for الشيء الخلقى. (TA.) — See again شذأ, last sentence.

شذاة: see شذأ, last sentence.

ش

1. شر (L, K,) sec. pers. شرت (S, Msb, K, MF,) aor. يشر; (L, Msb, MF;) and sec. pers. شرت (S accord. to some copies, L, Msb, K, MF,) aor. يشر; (L, Msb, K, MF;) and sec. pers. شرت (S accord. to some copies, M, K, MF,) aor. يشر; (M, K, MF;) of which three vars. the first is the best known; and the last is strange, and disallowed by most authorities; (MF;) inf. n. [of the first or third] شر (S, K) and [of the first] شر (S) and [of the second or third] شرارة (S, K,) and شر also is an inf. n. [syn. with شر]; (S;) He (a man) was, or became, evil, a wrongdoer, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved. (S, L, Msb, K, &c.) The manner in which the K mentions شر with the two aors. يشر and يشر [only, omitting the most common aor., i. e. يشر,] obviously demands consideration. (MF.) One says, شرت يا رجل [Thou hast been evil, or a wrongdoer, &c., O man], (S, K,) and so شرت and شرت. (S accord. to different copies,

and K.) — شر, aor. يشر, also signifies He increased in evil, wrongdoing, &c. (L.) It is said in a prov., طلمبا تكبر كشر, [In proportion as thou growest old, thou increasest in evil, &c.]. (AZ, L.) — ما شره: see 4, last sentence. — شره (O, K,) aor. يشر (O, TA,) inf. n. شر (O, K,) with damm [which is said in the TA to indicate that the aor., not the inf. n., is with damm, but this is inconsistent with the common practice of the author of the K, and is evidently wrong,]

He blamed him; found fault with him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, defect, blemish, or something amiss. (O, K, TA. [See also 4.]) One says, ما قلت ذاك لشرك وإنما قلته لغير شرك I said not that to find fault with thee, but I only said it for a different purpose than that of finding fault with thee: (S, TA:) or this has a different meaning,

which see below, voce شر. (TA.) One says also, قد قبلت عطيتك ثم رددتها عليك من غير شرك ولا شر, meaning [I have accepted thy gift; then I have given it back to thee] without rejecting it to thee or blaming thee [and without injuring thee]. (IAqr, TA.) — Also شره (S,) or شره في الشمس (A,) [aor. and inf. n. as in the next sentence;]

and شره (A,) inf. n. تشره; (S;) and اشره; and شره; (A;) He spread it (i. e. a garment, or piece of cloth, S, or some other thing, TA) in the sun: (S, A, TA:) this is the primary signification. (TA.) And [hence,] شره (S, K,) aor. يشر (S,) inf. n. شر (S, K;) and اشره (K,) inf. n. شرارة; (TA;) and شره (K,) inf. n. as above; (TA;) and شراره [or شراره without tea-deed?]; (K;) He put it (i. e. [the preparation of curd called] اقط, and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of cloth, and the like, K) upon a خصفة (S, K,) i. e. a mat, (TA,) or some other thing, (K,) to dry. (S, K.) And شره He sprinkled it; namely, salt. (R, MF.)

2. شره inf. n. تشره, He rendered him notorious, or infamous, among men. (Yz, K.) — See also 1, latter part, in two places.

3. شره (K,) inf. n. مشارة (S,) He acted with him in an evil manner; (K;) he treated him with enmity, or hostility: (L, TA:) he contended, or disputed, with him: (S, L, TA:) he did evil to him, obliging him to do the like in return. (L, TA.) [See also 3 in art. شرى: and see an ex. voce جمار.]

4. اشره He attributed, or imputed, to him evil, wrongdoing, injustice, or the like: (S, K:) but some disallow this. (S. [See also 1.]) — اشروه They banished him, or drove him away, and caused him to be alone. (TA.) — See also 1, latter part, in two places. — [Hence, app.,] اشره signifies also † He manifested it, revealed it, published it, or made it known. (S, A, K.) Thus in a verse of Imra-el-Keys, where he says, لو يشررون مقبلي † [that they might publish, or make known, my slaughter]; as related by Aq; but it is better with ما اشره, and ما شره, [the latter of

which is extr. with respect to form, but more commonly used than the former, meaning How evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved, is he!] phrases similar to ما أخبره and ما خبره [which have the contr. meaning]. (TA in art. خبر.)

8. اشتر, said of a camel, [and of any cloven-hoofed animal,] اجتز, i. e. He ruminated, or chewed the cud: ح and ش being from one place of utterance. (IAth, TA.)

10. اشتر He became possessor of a great herd, such as is termed اشترارة, of camels. (K.)

R. Q. 1. شره (A'Obeyd, K,) inf. n. شره (S,) He split it, or clave it: (A'Obeyd, S;) and cut it much, or in many pieces. (A'Obeyd, S, K.) — He bit it, and then shook it; namely, a thing. (O, K, TA. [In the CK, نقضه is erroneously put for نقضه.]) — شره النمة The serpent bit him. (L, K.) — شره الباشية النبات The cattle ate the herbage. (K.) — شره السكين He sharpened (K,) or rubbed (O,) the knife upon a stone, (O, K, TA,) so that its edge became rough. (O, TA.) — See also 1, latter part. — شره inf. n. as above, It (a bird) expanded and flapped its wings, without alighting; like شره. (TA in art. فرش.)

R. Q. 2. تشره It became separated, or scattered. (A.)

شر (S, A, Msb, K, &c.) and شر (Kr, K,) the former of which is the more chaste, (TA,) and شره (Ham p. 629) Evil, [moral and physical;] (L, Msb;) wrongdoing, injustice, badness, corruptness, wickedness, mischievousness, vitiousness, or depravity: (Msb:) [and evil fortune, misfortune, woe, or unhappiness:] contr. of شره: (S, A, K:) pl. شرور. (Msb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Msb,) meaning [And all good is in thy hands, and evil i. e.] wrongdoing, or injustice, or corruptness, is not imputable to Thee: (Msb, TA:) or evil is not a means of advancement in thy favour, or of obtaining thine approval: or evil speech does not ascend to Thee. (Nh, L.) — شر also signifies † Poverty. (K.) — And † Fever. (K.) — It is also an epithet, applied to a man, (Yoo, S,) and so is شره (Akh, S, A, Msb, K,) meaning Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved: (Yoo, Akh, S, A, Msb, K:) [fem. of the former شره, like as شره is fem. of its contr. خبر; and شرى, fem. of شر, is used in the same sense, as will be shown in what follows:] the pl. of شر, (Yoo, S,) or of شره (Akh, S, Msb, K,) is اشوار, (Yoo, Akh, S, Msb, K,) and of the former شرارة; (Ham p. 514;) and you say قوم اشارة [pl. of شر or of شره]. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-Amir, (L,) is related to have said, اهدك بالله من نفسي حري وعين شرى, meaning [I charm thee by invoking God, against

a thirsty soul, and] an evil, or a malignant, eye : (S, L:) or an eye that looks at one with vehement hatred. (TA.) And الشر [The evil one] is an appellation of Iblees. (K.) — [It is also used to denote the comparative and superlative degrees; like the contr. خَيْر.] You say, هُوَ شَرُّكَ [He is worse, or more evil or wrongdoing &c., than thou]. (K.) And هَذَا شَرُّ مِنْ ذَلِكَ [This is worse, &c., than that]. (Mgh.) And فَلَنْ شَرَّ النَّاسِ [Such a one is the worst, &c., of mankind]; (S;) and أَشْرُ; (S, Mgh, K;) this latter being the original, (Mgh, Mgh,) but rare, (K,) or bad, (S, K,) peculiar to the dial. of the Benoo-Amir, (Mgh,) or unused. (Mgh.) The fem. [of شَرٌّ] is شَرَّةٌ, [like as the fem. of its contr., خَيْرٌ, is خَيْرَةٌ] (K,) and (of أَشْرٌ, S,* or of شَرٌّ, which is used for أَشْرٌ, Kr) شَرِيٌّ. (S, Kr, K.) And [using the dim. form of شَرٌّ,] you say, هُوَ شَرِيٌّ مِنْكَ [He is a little worse, &c., than thou]. (Ibn-Buzurj, TA in art. خَيْرٌ. [See خَيْرٌ.]) — مَا أَشْرُ for مَا شَرٌّ: see 4.

شَرٌّ A vice, fault, defect, blemish, or something amiss : (TA:) a thing disapproved, disliked, or hated. (K, TA.) You say, مَا رَدَدْتُ هَذَا عَلَيْكَ مِنْ شَرِّهِ I did not give this back to thee on account of any fault &c., in it, but I preferred to give it to thee. (TA.) And مَا قُلْتُ ذَلِكَ لَشَرِّكَ I said not that on account of a thing that thou disapprovest, &c.: (K, TA:) or this has a different meaning, expl. above in the first paragraph. (TA.) — See also شَرٌّ, first sentence.

شَرَّةٌ: see شَرٌّ, first sentence. — Also The inordinate desire, or eagerness, (S,) and sprightliness, of youth : (S, K:) and in an absolute sense, inordinate desire, or eagerness; and [simply] desire; and sprightliness : (TA:) [and] sharpness, and angeriness. (Har p. 35.) It is said in a trad., إِنَّ لِهَذَا الْقُرْآنِ شَرَّةً تُرْمِئُ لِلنَّاسِ عَنْهُ فَتَرَّةٌ [Verily there is an eagerness for this Qur-an: then men have a nearness of it]. (L.)

شَرٌّ; n. un. with ة: see what next follows. شَرَارٌ (S, A, O, Mgh, TA,) accord. to the كُرَّ شَرَارٌ, but this is a mistake, (MF,) and شَرَارٌ (S, A, O, Mgh, K,) which is a contraction of شَرَارٌ (Mgh,) Sparks of fire : (S, O, Mgh, K:) n. un. of each with ة. (S, A, O, Mgh,* K.) See an ex. voce شَرَارٌ.

شَرِيرٌ: see شَرٌّ, in three places. — Also The side of the sea, or of a great river; (AHn, K;) the shore thereof: (Kr, TA:) or the part that is near to a sea or great river: pl. أَشْرَةٌ: (AA, TA:) which signifies also seas or great rivers [themselves]. (TA.) — And (as some say, TA) A kind of tree that grows in the sea, or in a great river. (K, TA.)

شَرِيرٌ dim. of شَرٌّ: see the latter, last sentence but one.

مَسَلَةٌ A [large needle such as is termed] مَسَلَةٌ (K, TA) of iron. (TA.)

شَرَارٌ [Emitting many sparks]. One says, أَبُوكَ شَرَارٌ [Thy father is a fire that emits many sparks, and thou art a spark from it]. (A.)

شَرَانٌ Certain insects (K) resembling بعوض [or gnats], (S, K,) which cover the face of a man, but do not bite; sometimes called الأذى (S:) of the dial. of the people of Es-Sawád: (T, TA:) [it is with tenween; for] the n. un. is with ة. (K.)

شَرِيرٌ (S, A, K) Abounding in شَرٌّ [or evil or wrongdoing &c.; very evil &c.]; applied to a man: (S, A:) pl. شَرِيرُونَ (K) and أَشْرَارٌ, which latter is anomalous. (Ham. p. 699.)

شَرَشْرٌ (IAar, S, K,) or (so in the S, but in the K “and”) شَرَشْرٌ (Ibn-Ziyád, S, K,) A certain plant, (S, K,) which extends along the ground like ropes, (Ibn-Ziyád, AHn, K,) in the same manner as the قَطْبُ, but having no thorns that hurt any one: (Ibn-Ziyád, AHn:) Az says that it is a well-known plant, seen by him in the desert; that it fattens the camels, and makes their milk plentiful; and that it is mentioned by IAar and others among the plants of the desert: شَرَشْرَةٌ is expl. in the K as though it were the name of another plant; but it is not so; for شَرَشْرٌ is the pl. [or rather coll. gen. n.] thereof: it is a herb smaller than the عَرَفَجُ, having a yellow flower, and twigs, or shoots, and large dust-coloured leaves: it grows in plain, or soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries (حَبٌّ), like those of the هَرَامِسُ. (TA.) — شَرَشْرَةٌ Roasted flesh-meat, of which the grease, or gravy, drips; (S, K;) like شَلْشَلٌ and شَرَشْرٌ. (TA.)

شَرَشْرٌ: see the next preceding paragraph.

شَرَشْرَةٌ (Ináyeh, and so in some copies of the K,) or شَرَشْرَةٌ (so in other copies of the K, accord. to the TA,) sing. of شَرَشْرٌ (K,) which signifies The fringe-like extremities of a tail; (S,* K,* A, TA;) and of wings. (TA.) — Hence, metaphorically, [or synecdochically,] the pl. is used as signifying † The whole: and hence the saying, أَلْقَى عَلَيْهِ شَرَشْرَهُ † He betook himself altogether to it; as though, says Aq, by reason of his eagerness, he threw himself altogether upon it: accord. to Esh-Shiháb, it means he betook himself [to it], openly or secretly: or شَرَشْرٌ signifies † the whole body; (K;) and أَجْرَامُهُ وَأَجْرَانُهُ وَالْقِي عَلَيْهِ شَرَشْرَهُ, prova. mentioned by Meyd, all signify the same [app. † he threw upon it the weight of his body: see Freytag's Arab. Prov., ii. 409 and 410: and see art. جَرَمٌ]: or the first of these means † he loved it so that he courted death, or destruction, (استَبَدَّكَ,) in his love of it: (TA:) or he loved it with a love that he would not give up, because of his necessity: (Lth, TA:) or † he desired it inordinately, or eagerly, and loved it. (A.) [See also أَلْقَى عَلَيْهِ أَرْوَاقَهُ, voce رَوْقٌ. Accord. to different authorities,] شَرَشْرٌ also signifies † Burdens, or weights; (S, K;) sing. شَرَشْرَةٌ: (S:) and it is so

expl. as used in the saying mentioned above: or it there signifies † weight, and whole person: or the reduplication implies intensiveness; as though this word originally signified weight of evil: but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of خَيْرٌ, but dispersion. (TA.) Also † Self: (K, TA:) and the saying mentioned above is expl. as meaning † He threw himself upon it, through inordinate, or eager, desire, and love. (S, TA.) And † Love: (K:) or † love of self. (Kr, TA.)

شَرَشْرَةٌ: see the next preceding paragraph.

شَرَشْرَةٌ A piece of anything. (K.) — See also شَرَشْرٌ.

شَرَشْرٌ A certain bird, (K, TA,) of small size; said by Aq to be thus called by the people of El-Hijáz; and by the Arabs of the desert, بَرَقَشُ [a mistranscription for بَرَقَشُ]: it is said to be dust-coloured; in elegance, like the حَمْرَةٌ; and to be a little larger than the عَصْفُورُ [or sparrow]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the same as is called ابو بَرَقَشُ: (but see بَرَقَشُ:) and describes it as being of an ashy colour, with some mixture of redness; and of the passerine kind.]

شَرِيٌّ; and its fem., شَرِيٌّ: see شَرٌّ, latter half, in three places. — شَرِيٌّ is also applied to a woman as meaning A great imputer of vices, faults, or the like, to others. (AA, L.)

شَرَاةٌ A حَصْفَةٌ (S, K,) i. e. mat, (TA,) upon which [the preparation of curd called] أَقَطُ (S, K) and other things (S) are spread (S, K*) to dry; (TA;) [as also مَشْرٌ or مَشْرٌ, as written in different copies of the S voce عَيْتٌ:] or a piece of cloth, of those whereof a tent is composed, used for that purpose: (TA:) or a tablet of stone or wood, upon which flesh-meat is dried: (Lth, IAar:) pl. أَشْرَابٌ: or this pl. signifies pieces of flesh-meat cut into strips and dried: (S:) or the sing. signifies also flesh-meat cut into strips and dried. (K, TA.) — Also A great herd of camels: (K:) because scattered. (TA.)

مَشْرٌ or مَشْرٌ: see the next preceding paragraph.

الشَّرَشْرُ The lion: (Sgh, K:) from الشَّرَشْرَةُ “the biting” a thing “and then shaking” it. (Sgh, TA.)

شرب

شُرْبٌ (S, A, K, &c.) aor. شَرَبْتُ, (A, K,) inf. n. شَرِبْتُ and شَرَبْتُ (S, A, Mgh, K, &c.) and شَرِبْتُ (S, A, K,) agreeably with three different readings of the Kur lvi 55, (S, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaqfar Ibn-Mohammad, notwithstanding which the second form (with fet-h) is said by MF to be the most chaste as well as the most agreeable with analogy, (TA,) or the second (with fet-h) is an inf. n., and the first is a simple subst., (AO, S, Mgh, K,) and so is the third, (AO, S, K,) and مَشْرَبٌ (S, K,) which is

also a n. of place [and of time], (S,) and تَشْرَابٌ, (S, K, TA,) a form used when muchness of the act is meant, (TA,) and تَشْرَابٌ, which is anomalous, (TA voce تَشْرَبُ, q. v.) He drank, (KL, P, S, TK,) or he swallowed, syn. جَرَعَ, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K &c.,]) water, &c., (S,) or a liquid, properly by sucking in, or sipping; and otherwise tropically; (Mṣb;) [generally, gulping it; for] you say, شَرِبَ الْمَاءَ فِي كَفْرَةٍ [He drank the water at once, or at a single draught]; and شَرِبَهُ فِي مَهْلَةٍ [He drank it leisurely, or gently, or slowly]: (Mgh:) شَرِبٌ signifies the conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable: (KT:) [but Ea-Sarakustee says, one does not say of a bird شَرِبَ الْمَاءَ, but حَسَاهُ. (Mṣb.) In the saying of Abou-Dhu-eyb, describing clouds,

شَرِبْنَ بِمَاءِ الْبَحْرِ ثُمَّ تَرَفَعَتْ

[which is evidently best rendered They drank of the water of the sea, then rose aloft, agreeably with what has been stated respecting ب in the sense of مِنْ in p. 143, it is said that] the ب is redundant, or, as رَوَيْنَ is rendered trans. by means of ب, [though I do not think that this is the case unless ب be used as meaning "by means of," and I do not remember to have met with an instance of it,] شَرِبْنَ is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شَرِبَ فِي إِنَاءٍ, meaning He drank out of a vessel; agreeably with an explanation of مَشْرَبَةٌ, in the S and K, as meaning إِنَاءٌ يُشْرَبُ فِيهِ.] And one says, إِنَاءٌ لَأَمْتِ الْيَوْمَيْنِ مَا أَشْرَبَهَا مَاءً, meaning [i. e. Verily I tarry the two days not drinking in them water]. (O.)—[شَرِبَ] in the conventional language of the physicians, as is indicated in the Mgh, voce بَنَعَ (q. v.), on the phrase شَرِبَ الْبَنْجَ, and as is shown in many instances in the K &c., means He took, i. e. swallowed, the medicine, whether fluid or solid.—And in the present day, they say, شَرِبَ الدُّخَانَ, meaning He inhaled, properly imbibed, smoke of tobacco; or he smoked tobacco, or the tobacco.]—One says of seed-produce, or corn, when its culms have come forth, قَدَّ شَرِبَ الزَّرْعُ, [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الْمَاءُ) has come into it, شَرِبَ قَصَبَ الزَّرْعِ, [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شَرِبَ السَّنْبُلَ, [The ears of corn imbibed the farina; or] became pervaded by the farina; (En-Nadr, A, O;) or had in them the alimentary substance; as though the farina were water which they drank. (TA.) And وَقَدَّ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Oḥod, (O, TA,) as some relate it, or شَرِبَ as others relate it, means

[And the seed-produce, or corn, had imbibed, or had been made to imbibe, the farina, or] had become hardened in its grain, and near to maturity. (TA.) [And شَرِبَ means the same: for one says,] شَرِبَ الزَّرْعُ [The seed-produce, or corn, was made to imbibe the farina; or] became pervaded by the farina: and in like manner, شَرِبَ الزَّرْعُ الدَّقِيقَ, i. e. [The seed-produce, or corn, was made to imbibe the farina, or] its alimentary substance. (TA.)—One also says, أَكَلَ غَنِيًّا وَشَرِبَهَا [He ate the flesh of my sheep, or goats, and drank the milk of them]. (TA in art. اَكَلَ.) And [in like manner] مَالِي أَكَلَ فَلَانٌ مَالِي [Such a one fed upon, devoured, or consumed, my property]. (A.) And أَكَلَ عَلَيْهِ الدَّهْرُ وَشَرِبَ [Time wasted him, or wore him away; as though it fed upon him]. (A.)—And مَا نَرَى مَا نَرَى [lit. Thou hast made me to drink what I have not drunk,] meaning [thou hast charged against me, or accused me of doing, what I have not done; (S, A, K;) like أَكَلَ مَا نَرَى مَا نَرَى. (S in art. اَكَلَ.)—شَرِبَ also signifies He was, or became, satisfied with drinking: (TA:) and in like manner شَرِبَتْ is said of camels. (A'Obeyd, S, TA.) And He was, or became, thirsty; (K, TA;) thus having two contr. significations; (TA;) as also شَرِبَ. (K, TA.)—Also, and شَرِبَ, His camels were, or became, satisfied with drinking: and, i. e. both these verbs, his camels were, or became, thirsty: (K, TA:) or the former verb signifies, or signifies also, (accord. to different copies of the K,) his camel was, or became, weak. (K, TA.)—شَرِبَ بِهِ, and شَرِبَ بِهِ, He lied against him. (K.)—شَرِبَ, aor. 2, (O, K, TA,) inf. n. شَرِبَ, (O, TA,) He understood: (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شَرِبَ; and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like كَتَبَ, aor. 2, inf. n. كَتَبَ; and in the K, to be like نَصَرَ.] One says, شَرِبَ مَا أُلْقِيَ إِلَيْهِ, i. e. He understood [what was told to him]. (TA.) And one says to a stupid person, كُنْثِرْ ثُمَّ أَشْرَبْ, Kneel thou; then understand. (O, TA. See also 1 in art. حَلَبَ.)

2. تَشْرِبُ, inf. n. تَشْرِبُ, He made him to drink water &c.; and so, as is indicated in the S and K &c., and as is well known, أَشْرَبَهُ: and] شَرِبْتُ الْمَاءَ I gave to drink the water; as also أَشْرَبْتَهُ. (TA.)—[Hence,] one says, طَلَّ مَالِي يَوْمَئِذٍ [lit. My cattle passed the day made to eat and made to drink,] i. e. + pasturing as they pleased. (S, TA.) And شَرِبَ مَالِي وَأَكَلَهُ [lit. He made people to drink my property, and made them to eat it; or to drink the milk of my cattle, and to eat the flesh thereof;] i. e. + he fed people, (S,) or gave people to drink and to eat, (TA,) [of] my property, or cattle. (S, TA.)—And شَرِبَ الْأَرْضَ وَالشَّجَلِ He gave drink to the land and the palm-trees. (TA.)—And شَرِبَ لِقَمَةً [He imbued, or soaked, a morsel, or

mouthful, with grease, or gravy]. (TA in art. رَوَعَ.)—And شَرِبْتُ الْقِرْبَةَ, (A'Obeyd, S,) inf. n. تَشْرِبُ, (A'Obeyd, K,) + I rendered the water-skin sweet; (K;) I put into the water-skin, it being new, clay and water, in order to render its savour sweet. (A'Obeyd, S.)—And شَرِبَ الزَّرْعُ الدَّقِيقَ: see 1, in the latter half of the paragraph.

3. شَارِبَةٌ, (S, A, K, TA,) inf. n. مُشَارِبَةٌ and شَرَابٌ, He drank with him; namely, a man. (TA.)—[And He watered his camels, &c. with his, i. e. with another's: or he drew water with him for the watering of camels &c.:] see an ex. of the latter inf. n. in a verse cited voce شَرِبَ.

4: see 2, in two places. One says, أَشْرَبْتُ الْإِبِلَ حَتَّى شَرِبَتْ [I made the camels to drink until they were satisfied with drinking; or I watered the camels, or gave them to drink, &c.]; (S, TA;) [for] شَرِبَ is syn. with سَقَى. (K.)—[Hence,] الشُّوبُ يُشْرَبُ الصَّبِغَ: see 5. And أَشْرَبَ الشُّوبُ حُمْرَةَ [The garment, or piece of cloth, was imbued, or saturated, with redness. (A.) And أَشْرَبَ اللَّوْنَ [He saturated the colour [with dye]. (K, TA.) And أَشْرَبَ لَوْنًا + It was intermixed with a colour; as also أَشْرَابٌ. (TA.) And أَشْرَبَ الْأَبْهَضَ حُمْرَةَ + The white was suffused, or tinged over, with redness. (S, TA.)—[Hence,] شَرِبَ is also said of a sound, as meaning + It was mixed with another sound; as appears from the words جَسَّ الصَّوْتِ فِي الْفَرِيمِ لَا إِشْرَابَ [The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest]. (K in art. هَمَسَ.)—[Hence also,] أَشْرَبَ الزَّرْعَ: see 1, latter half.—And أَشْرَبَ فِي قَلْبِهِ حُبَّهُ, (S,) or شَرِبَ شَرِبَ فِي قَلْبِهِ حُبَّهُ, (K,) or شَرِبَ فَلَانٌ [He was made to imbibe into his heart the love of him, or of such a man, or of such a female;] meaning that the love of him, or of her, pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [ii. 87], شَرِبَ الْعَجَلُ, وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ, (S, TA,) i. e. + And they were made to imbibe [into their hearts] the love of the calf. (Zj, TA.)—And رَفَعَ يَدَهُ فَأَشْرَبَهَا الْهَوَاءَ ثُمَّ قَالَ بِهَا عَلَيَّ قَدَالَهُ [He raised his hand, and made the air to swallow it up, (i. e. raised it so high and so quickly that it became hardly seen,) then gave a blow with it upon the back of his head]. (A, TA.)—And مَا نَرَى مَا نَرَى: see 1, latter half.—And one says to his she-camel, لَأَشْرَبَنَّكَ [I will assuredly put upon thee the ropes, or cords], and الْعَقَالَ [the cord, or rope, with which the fore shank and the arm are bound together]. (A.) [Or] أَشْرَبَهُ means + He put the rope, or cord, upon his neck; namely, a man's; (K, TA,) and a camel's, and a horse's or the like: (TA:) and أَشْرَبَ الْخَيْلَ he put the ropes, or cords, upon the necks of the horses. (K.) And أَشْرَبَ إِبِلَهُ [He tied his camels, every one to

another. (K, TA.) = اشرب as an intrans. verb: see 1, last quarter, in two places. — Also *He* (a man, TA) attained to the time for the drinking of his camels. (K, TA.) = اشرب به: see 1, near the end of the paragraph.

5: see 1, first sentence. — Hence one says, (Mgh.) تشرب الثوب العرق (S, Mgh, K) and الصبغ (A, Mgh, L) † *The garment, or piece of cloth, imbibed, or absorbed*, (S, A, Mgh, L, K) *the sweat*, (S, Mgh, K) and *the dye*; (A, Mgh, L;) as though it drank it by little and little: (Mgh.) and [in like manner] one says, الثوب الصبغ [app. يشرب] (like as one says يشرب حمرة, as shown in the next preceding paragraph,) meaning † *The garment, or piece of cloth, is made to imbibe, or absorb, the dye*. (TA.) [It is said that] the verb is not used intransitively in the [proper] language of the Arabs. (Mgh.) [But] one says, تشرب الصبغ في الثوب, meaning † *The dye pervaded the garment, or piece of cloth*: (K, TA.) and الصبغ يتشرب الثوب † *[The dye pervades the garment, or piece of cloth]*. (TA.) [See also the explanation of a verse cited voce تَسْقَى.]

10. استشرب لونه † *His, or its, colour became intense*. (K.) And استشربت القوس حمرة † *The bow became intensely red*: such is the case when it is made of the [tree called] شريان. (AHn, TA.)

11. اشرب: see 4, near the beginning.

Q. Q. 4. اشرب (S, A, O, K) inf. n. اشربان (S, O) † *He raised his head like the camel that has satisfied his thirst on the occasion of drinking*: (A:) or *he stretched forth his neck to look*: (S, A, O, K:) not improbably, from الشرب in its well known sense, as though he did so when preparing to drink: (O:) or, as is said in the L, from مشربة as syn. with غرقة: (TA:) you say, اشرب (S, A) or اشرب (K) or both; (TA:) [the former of which may be rendered *He raised his head at it, or he stretched forth his neck at it to look*; or, as also the latter, *he stretched forth his neck to look at it*;] namely, a thing: (S:) or اشرب originally means *he stretched forth his neck in preparing to drink water*: and then, in consequence of frequency of usage, *he raised his head, and stretched forth his neck, in looking*; and hence is trans. by means of ابنى: (Har p. 152:) or *he raised, or exalted, himself*. (K, TA.) يشربون لونه, occurring in a trad., means † *They will raise their heads at his voice to look at him*. (TA.) And اشرب التفاق وارتدت العرب, in another trad., means † *Hypocrisy exalted itself [and the Arabs apostatized, or revolted from their religion]*. (TA.)

شرب an inf. n. of شرب [q. v.]. (S, A, Mgh, K, &c.) = And a pl., (S, Mgh,) or [rather,] a quasi-pl. n., (ISd, TA,) of شارب, q. v. (S, ISd, Mgh, TA.) = [Golius assigns to it also the meaning of "*Linum tenue*," as on the authority of Meyd.]

شرب an inf. n. of شرب [q. v.]; (S, A, Mgh, K, &c.) like شرب: (S, A, K:) or a simple subst. [signifying The act of drinking]; (AO, S, Mgh, K;) as also شرب. (AO, S, K.) = In the phrase شرب احوك it is used as [an epithet,] meaning شرب [which may be regarded as virtually syn. with شارب or as similar to this latter but intensive in signification]. (Ham p. 194.)

شرب: see the next preceding paragraph, in two places. — Also *Water*, (K, TA,) itself; so some say; (TA;) as also مشرب (K, accord. to the TA,) with kesr, (TA,) or مشرب (so in the CK and in my MS. copy of the K,) i. e. *water that one drinks*; so says AZ: pl. of the former اشرب. (TA.) [See also شارب.] — [And *A draught of milk*: see an ex. in a verse cited in art. سلف, conj. 4.] — And *A share, or portion that falls to one's lot, of water*: (S, Mgh, Mgh, K:) or *so much water*. (ISk, TA.) It is said in a prov., اخرها اقلها شربا [The last of them is the one of them that has the least share of water]: originating from the watering of camels; because the last of them sometimes comes to the water when the watering-trough has been exhausted. (S. [See also Freytag's Arab. Prov. i. 61.]) — As a law-term, it means *The use of water [or the right to use it] for the watering of sown-fields and of beasts*. (Mgh.) — Also *A watering-place*; syn. مؤرد: (AZ, K:) pl. as above. (TA.) — And † *A time of drinking*: (K:) but they say that it denotes the time only by a sort of tropical application; and they differ respecting the connexion of this meaning with the proper meaning. (MF, TA.)

شرب: see شربة, in two places.
شربة *A single act of drinking*. (S.) — And *A single draught, or the quantity that is drunk at once, of water*. (S.) It is said in a prov., نعر معلق الشربة هذا [Excellent, or most excellent, is the traveller's drinking-cup, or bowl, that will hold a single draught, namely, this!]: the معلق is said by Aq to be a drinking-cup or bowl which the rider upon a camel suspends [to his saddle]: (Meyd:) it is said in describing a camel: (TA:) and it means that, to the place of alighting to which he desires to go, he is content with a single draught, not wanting another: (Meyd, TA:) the prov. is applied to him who, in his affairs, is content with his own opinion, not wanting that of another person. (Meyd.) شربة ابي الجهم [The draught of Abu-l-Jahm] is said of a thing that is sweet, or pleasant, but in its result unwholesome: (MF, TA:) Abu-l-Jahm was a frequent visiter of the Khaleefeh El-Manoor El-'Abbásee, who, finding him troublesome, ordered that a poisoned draught should be given to him, in his presence: which having been done, Abu-l-Jahm, pained by the draught, rose to depart; and being asked by the Khaleefeh whither he was going, he answered, Whither thou hast sent me, O Prince of the Faithful. (MF.) — In the Mo'allakah of Tarafeh, it is applied to *A draught of wine*. (EM p. 87.) — [In the conventional language of the physicians, it is a term applied to *A dose of medicine,*

such as is drunk and also such as is eaten.] = Also *A palm-tree that grows from the date stone*: (K:) pl. شربات. (TA.) [It seems to be there added that شرائب and شرائب are also its pl.: the former may be like فرائر pl. of فرة: the latter is app. a mistranscription, and should perhaps be شرائب, شرائب; like محامير for محامير, &c.]

شربة (K,) or شربة من ماء (S,) *The quantity of water that satisfies thirst*. (S, K.) — شربة is also syn. with اشراب [originally an inf. n.] meaning † *A colour tinged over with another colour*; as in the saying, فيه شربة من حمرة † *[In him is a colour tinged with redness]*: (S, TA:) [and] † *somewhat of redness*; as in the phrase, فيه شربة † *[In him is somewhat of redness]*: (A:) or † *a redness in the face*: (K:) or † *whiteness mixed with redness*. (IAq, TA voce حُسْبَة.)

شربة [The act, or habit, of] much drinking. (K.) One says, انه لذو شربة, meaning *Verily he is one who drinks much*. (AA, AHn, TA.) = It is also allowable as a pl. of شارب [q. v.]. (Mgh.) = Also *A small trough, (S, K, TA,) made, (S,) or dug, (TA,) around a palm-tree, (S, K, TA,) and around any other kind of tree, and filled with water, (TA,) holding enough to irrigate it fully, (K, TA,) so that it is plentifully irrigated thereby*: (S, TA:) pl. شرب [or rather this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] شربات. (S.) — And i. q. كورد دبرة (K, TA,) which is syn. with مسقا: (TA:) [from a comparison of the explanations of all of these words, it seems to mean *A channel of water for the irrigation of a plot, or tract, of sown land*: or, if the explanation مسقا, in the TA, be conjectural, the meaning may be *a portion of such land, having a raised border to retain the water admitted upon it*:] pl. شربات and [coll. gen. n.] شرب [as above]. (TA.) = Also *Thirst*. (Lh, T, O, K.) One says, لم تزل به شربة اليوم *He has not ceased to have thirst to-day*. (Lh, TA.) And جاءت شربة الإبل *The camels came thirsty*. (T, O.) And طعام ذو شربة *Food wherewith one has not sufficient water to satisfy thirst*. (O, TA.) Accord. to the L, شربة signifies *The thirst of cattle after the being satisfied with fresh pasture*; because this invites to drink. (TA.) — And *Vehemence of heat*. (K.) One says, يوم ذو شربة *A day of vehement heat, in which is drunk more water than at other times*. (TA.)

شربة One who drinks much; (ISk, S, K;) as also شروب and شواب. (S.) One says رجل شربة *A man who eats and drinks much*. (ISk, S.)

شروب, applied to herbage, i. q. غملى; (O, K;) i. e. *Tangled and dense, one part above another*. (O.)

شربة, [said to be] the only word of this form except حربة (K,) [but to this should be added بقة, inf. n. of بقة.] *A way, mode, or manner,*

of being, or acting &c. (§, O, K.) One says, *شَرِبَ عَلَى شَرِبَةٍ وَاحِدَةٍ مَا زَالَ فَلَانَ عَلَى شَرِبَةٍ وَاحِدَةٍ* Such a one ceased not to be [employed] upon one affair. (§, O.) — And *أَرْضٌ شَرَابٌ* (K, TA,) soft, or plain, (TA,) producing herbs, but having in it no trees. (K, TA.) — [And] *الشَّرَابُ* The side of a valley. (Mgh.)

شَرَابٌ A beverage, or drink, (Mgh, L, Mṣb, K,) of any of the liquids, (Mgh, Mṣb,) or of anything that is not chewed, (L,) or of whatever kind and in whatever state it be; thus in a copy of the K: (TA:) and syn. with *شَرِبٌ* and *شَرِبٌ* (K,) accord. to a saying attributed to AZ: (TA:) or these two have another meaning, expl. in the next paragraph: (K:) the pl. of *شَرَابٌ* is *أَشْرِبَةٌ*; (Mgh, TA;) or it has no pl., as is said in the K in art. *نَهَارٌ* [accord. to one or more of the copies; but see *نَهَارٌ*, where it is shown that in copies of the K, as well as in the §, the word to which this statement relates is *شَرَابٌ*, with the unpointed *س*. (TA.) The lawyers [and generally the post-classical writers, and sometimes others,] mean thereby [Wine, and] such beverage as is forbidden. (Mgh.) [Also *Sirup*: pl. *شَرَابَاتٌ*: so in the language of the present day.]

شَرِبٌ and *شَرِبٌ* are syn. with *شَرَابٌ*, q. v.: or both signify Water inferior to the *عَذْبٌ* [or sweet]: (K:) or [brackish water; i. e.] water between the salt and the sweet: (AO, §:) or water drinkable, or fit to be drunk, but in which is disagreeableness: (Mṣb:) or the former signifies water that has some degree of sweetness, and is sometimes drunk by men notwithstanding what is in it; and the latter, water inferior to what is sweet, and not drunk by men save in cases of necessity, but sometimes drunk by cattle: (IKṭṭ, TA:) or the latter, the sweet: and the former is said to signify water that is drunk: (TA:) or the latter, water that has no sweetness in it, but is sometimes drunk by men notwithstanding what is in it; and the former, water inferior to this in sweetness, and not drunk by men save in cases of necessity: (AZ, T, M, TA:) or, accord. to Lth, *شَرِبٌ* and *شَرِبٌ* signify water in which are bitterness and saltiness, but not abstained from as drink: and *شَرِبٌ* and *شَرِبٌ* are syn.: and *شَرِبٌ* is syn. with *شَرِبٌ*: this last word is used alike as masc. and fem. and sing. and pl. (TA.) It is said in a prov., originally in a trad., *جُرْعَةٌ شَرِبٌ أَنْفَعُ مِنْ عَذْبٍ مَوْبٍ* [expl. in art. *وَبَا*]. (TA.) — Also, *شَرِبٌ*, A man who drinks vehemently. (TA.) See also *شَرِبَةٌ*: and *شَرِبٌ*. — And † A she-camel desiring the stallion. (K.)

شَرِبٌ: see *شَرَابٌ*: and *شَرِبٌ*; the latter in five places. — Also *One who drinks with another*: (§, K:) and *one who waters his camels with those of another*: of the measure *فَيْعِلٌ* in the sense of the measure *مُفَاعِلٌ*: (§:) and *one who draws water, or is given to drink, with another*. (IAḡr, K.) You say, *هُوَ شَرِبِي* [He is my companion in drinking; or in watering his camels with mine: &c.]. (TA.) And a *rājis* says,

- رَبِّ شَرِبِي لَكَ ذِي حَسَابِ
- شَرَابُهُ كَالْحَزِّ بِالْمَوَاسِي

[Many a one who waters his camels with thine, or who draws water with thee for the watering of camels, having an evil disposition, his watering &c. is like the cutting with razors]: i. e., thy waiting for him at the watering-trough is [a cause of] killing to thee and to thy camels. (TA.)

شَرِبَةٌ is expl. in the § as meaning *A sheep, or goat, which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow*: but in some of the copies is a marginal note stating that the correct word is *سَرِبَةٌ*, with the unpointed *س*. (TA.)

شَرَابِي A cup-bearer: or a butler: and a seller of wine or of sirup. (MA.)

شَرَابِيَّةٌ a subst. (K) from *أَشْرَابٌ* [q. v.]; as such signifying † *A raising of the head like the camel that has satisfied his thirst on the occasion of drinking: &c.*: (§, K, TA:) like *طَمَائِنَةٌ* [from *أَطْمَأَنَّ*]. (K, TA.)

شَرَابٌ: see *شَرِبَةٌ*: and what here next follows.

شَرِبٌ Addicted to *شَرَابٌ* [i. e. drink, or wine]; (§, K, TA;) like *حَبِيبٌ*; (§;) as also *شَرَابٌ* and *شَرِبٌ* and *شَرِبٌ*. (TA.) — See also *شَرِبٌ*.

شَرَابَةٌ A tassel: so in the language of the present day: probably post-classical: pl. *شَرَابِيَّةٌ*.

شَرِبٌ Drinking, or a drinker: pl. *شَرَابُونَ* (Mṣb) and *شَرِبٌ*, like as *صَحْبٌ* is of *صَاحِبٌ*, (§, Mṣb,) or, accord. to ISd, (TA,) *شَرِبٌ*, which signifies *people drinking*, (K, TA,) and *assembling for drinking*, is a quasi-pl. n. of *شَرِبٌ*, being like *رَجُلٌ* and *رَجُلٌ*; and *شَرِبٌ*, which is said by IAḡr [and in the §] to be pl. of *شَرِبٌ*, is pl. of *شَرِبٌ*, like as *شُهُودٌ* is of *شَاهِدٌ*; (TA:) *شَرِبَةٌ* also is allowable as a pl. of *شَرِبٌ*, like as *كَفَرَةٌ* is pl. of *كَافِرٌ*; (Mṣb;) and *أَشْرِبٌ* is pl. of *شَرِبٌ*, or it may be an anomalous pl. of *شَرِبٌ*: (MF:) the pl. *شَرِبٌ* occurs in the saying of El-Aḡshā,

- هُوَ الْوَاهِبُ الْمُسَيِّغَاتِ الشُّرُو
- بَ بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَتَنِ

[He is the giver of female singers to the drinkers, some clad in silk and some in linen]. (§.) — See also *شَرِبٌ*. — [Hence, The mustache; i. e.] the *defluent hair over the mouth*; (Mṣb;) or so *شَرَابٌ*, (Lh, A, K,) which is the pl., (Lh, §, Mṣb,) as though the sing. applied to every distinct part: (Lh:) the two [halves] are called *شَرَابَانِ*: (§, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to Aḡhāt (Mṣb, TA) and AAF, (TA,) the dual is scarcely ever, or never, used; but accord. to AO, the Kilábees say *شَرَابَانِ*, with regard to the two extremities: (Mṣb, TA:) and the pl., (A, K,) or, accord. to the T &c., the dual, (TA,) signifies the *long portions* [of the hair] on the two sides of the *سَبَلَةٌ* [q. v.]: (T, A, K, TA:) or (K,

TA) *شَرَابٌ* signifies the *سَبَلَةٌ* altogether, (A, K, TA,) as some say; but this is not correct. (TA.) One says, *طَرَّ شَرَابُ الْغُلَامِ* [The mustache of the boy, or young man, grew forth]. (§.) — And hence, as being likened to the two long portions of hair on each side of the *سَبَلَةٌ*, the *شَرَابَانِ* of the sword, (T, TA,) i. e. † *Two long projections* (*أَنْفَانِ طَوِيلَانِ*) at the lower part of the hilt, (A, K, TA,) [extending from the guard,] one on one side and the other on the other side of the blade, (T, TA,) the *غَاشِيَةٌ* [or leathern covering of the scabbard] being beneath them: so says ISh. (TA.) — *الشَّرَابُ* also signifies † *The عُرُوقُ* [or ducts] of the *حُلُقُومُ* [or windpipe]: (A:) or certain ducts (*عُرُوقُ*) in the *حَلْقُ* [i. e. fauces or throat], (K, TA,) that imbibe the water [or saliva?], being the channels thereof: (TA:) and, (K,) or, as some say, (TA,) the channels of the water [or saliva?] (§, K, TA) in the *حَلْقُ* [i. e. fauces or throat] (§) or in the neck: (K, TA:) or certain ducts (*عُرُوقُ*) adhering to the windpipe, and the lower parts thereof to the lungs: so says IDrd: or rather, some say, the hinder part thereof [adhering] to the *وَتِينِ* [or aorta], having tubes from which the voice issues, and in which choking takes place, and whence the saliva issues: and those of the horse are said to be [certain ducts] by the side of the *أَوْدَاجِ* [or external jugular veins], where the veterinary surgeon draws blood by cutting the *اوداج*: the sing. seems by implication to be *شَرَابٌ*. (TA.) Hence the phrase *حِمَارٌ صَحِبَ الشَّرَابِ* † *An ass that brays vehemently*. (§, TA.) And *صَحِبَ الشَّرَابِ* † [A man] having a disagreeable voice: thus likened to an ass. (A, TA.) — Accord. to IAḡr, *الشَّرَابُ* signifies [also] *مَجَارِي الْمَاءِ فِي الْعَيْنِ*, which AM supposes to mean *The channels of water in the spring, or source*; not in the eye. (L, TA.) — *شَرِبٌ* means † *Ears of corn becoming, or being, pervaded by the farina*: (A, TA:) or, in which the grain has hardened, and nearly come to maturity. (TA.) — Also † *Weakness, or feebleness*, in any animal: (K, TA:) or a strain (*عَرَقٌ*) thereof; as in the saying, *نَعِمَ الْبَعِيرُ هَذَا لَوْلَا أَنْ فِيهِ شَرِبٌ حَقْوَرٌ* † [Excellent, or most excellent, were the camel, this one, were there not in him a strain of weakness or feebleness]. (TA.)

شَرَابَةٌ [a subst. from *شَرَابٌ*, made such by the affix *ة*,] A people, or party, dwelling upon the side (*صَفَةٌ*, in some copies of the K *صَفَةٌ*) of a river, (§, A, K,) and to whom belongs the water thereof. (§.)

شَرَابٌ as syn. with *شَرِبَةٌ*: see the latter.

شَرِبٌ is a noun of place, [and of time,] as well as an inf. n.: [i. e.] it signifies [A place, and a time, of drinking: or] the *quarter* (*وَجْهٌ*) whence one drinks: (§, TA:) and a place to which one comes to drink at a river or rivulet: (TA:) and *شَرِبَةٌ*, (§, Mṣb, K, TA,) not, as is implied in the K, *شَرِبَةٌ* also, (TA,) signifies [the same, as

is indicated in the A; or] a place whence people drink; (Mgh, TA;*) i. q. مَشْرَعَةٌ; (K;); or like a مَشْرَعَةٌ. (S, TA.) One says, هَذَا مَشْرَبُ الْقَوْمِ, and مَشْرَبُهُمْ [This is the people's, or party's, drinking-place, or place whence they drink]. (A.) And it is said in a trad., مَلْعُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبِهِ, (S, TA.) i. e. [Cursed is he] who takes entirely to himself, debarring others from it, a place whence people drink. (TA.) — See also شَرِبَ.

مَشْرَبٌ حَمْرَةٌ † A man whose complexion is tinged over [or intermixed] with redness. (TA.) [See 4: and see also مَشْرَبٌ.]

رَجُلٌ مَشْرَبٌ A man whose camels have drunk [until satisfied with drinking: see أَشْرَبَ near the end of the first paragraph]. (TA.) And A man whose camels are thirsty, or who is himself thirsty. (TA.) اِسْتَقْنَى فِائِسِي مَشْرَبٌ is a saying mentioned by IAar, and expl. by him as meaning عطشانٌ: it means [Give thou me to drink, for] I am thirsty or my camels are thirsty. (TA.)

مَشْرَبٌ: see شَرِبَ: and see also شَرِبَ.

مَشْرَبَةٌ: see مَشْرَبٌ, in three places. — Hence, (A, TA.) An upper chamber; syn. غُرْفَةٌ; (S, A, Mgh, K, TA;) and عَلِيَّةٌ; (S, *K;) both of which signify the same; (MF, TA;) because people drink therein; (A, TA;) as also مَشْرَبَةٌ: (S, Mgh, K, TA;) pl. مَشَارِبٌ, (TA,) syn. with عَلَائِيٌّ, (S,) and مَشْرَبَاتٌ. (TA.) — And the former, (K, TA,) not, as is implied in the K, the latter also, (TA.) A صَفَةٌ [i. e. roofed vestibule or the like]: (K, TA;) or the like of a صَفَةٌ in the front of a غُرْفَةٌ [expl. above]. (TA.) — Also the former, (K, TA,) not, as is implied in the K, both words, (TA,) Soft, or plain, land, in which is always herbage, (K, TA,) i. e. green and juicy herbage. (TA.) — See also مَشْرَبَةٌ. — [Also A cause of drinking: a word of the class of مَبْحَلَةٌ &c.] One says طَعَامٌ مَشْرَبَةٌ Food [that is a cause of drinking, or] upon which one drinks much water: (T, TA;) or طَعَامٌ ذُو مَشْرَبَةٍ food upon which the eater drinks. (A.)

مَشْرَبَةٌ: see the next preceding paragraph.

مَشْرَبَةٌ, (S, A, K,) and MF says that مَشْرَبَةٌ is allowable in the same sense, mentioning it as on the authority of Fei, [in my copy of whose lexicon, the Mgh, I do not find it,] (TA.) A drinking-vessel. (S, A, K.)

مَشْرَبٌ حَمْرَةٌ † A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also مَشْرَبٌ.] — مَشْرَبَةٌ is an epithet applied to Certain letters the utterance of which, in pausing, is accompanied with a sort of blowing, but not with the same stress as the [generality of those that are termed] مَجْهُورَةٌ: they are زَايٌ and لَّالٌ and ذَالٌ and ضَادٌ: [and Lumsden (in his Ar. Gr. p. 47) states that رَاءٌ belongs to the same class, likewise: and, as some say, نُونٌ when movent:] Sb says that some of the Arabs utter with more vehemence of voice than others. (TA.)

Blk. I.

شرح

1. شَرَجَ: see 4. — Also, (S, A, O, TA,) [aor. 2,] inf. n. شَرَجٌ, (S, O, K, TA,) He put, or set, together bricks (لَبِنٌ), in order, side by side, or one upon another, compactly; (S, A, O, K, TA;) and (O) so شَرَجَ, (O, Mgh, Mgh,) with tealdeed, (Mgh,) inf. n. تَشْرِيجٌ. (O, Mgh.) — And He collected together, (O, K,) or put together, or joined, (L,) any thing or things, one part to another, or one thing to another; (O, L;) as also شَرَجَ. (L.) — [And app. He wove palm-leaves: see شَرِيحَةٌ, below; and see also شَرِيحَةٌ.] — And He mixed (A, O, K) beverage, or wine: and in like manner شَرَجَ he mixed honey &c. with water. (O.) — And شَرَجَهُ فِي الْأَمْرِ, aor. 2, (TK,) inf. n. as above, (K, TK,) He was, or became, a partner, or sharer, (K, TK,) with him in the affair. (TK.) — Also, (O,) inf. n. as above, (K,) He lied; (O, K;) like سَرَجَ and سَرَجَ. (O.) — شَرَجَ, (O, TA,) with kesr to the ر, (O,) He was, or became, beautifully fat. (O, TA.)

2. تَشْرِيجٌ: see above, in three places. — Also, said of pasture, or herbage, It caused the flesh of an animal to be intermixed with fat. (L.) And شَرَجَ, said of the flesh of an animal, It was intermixed with fat: (S, O;) or was made to be of two colours by reason of the fat and the flesh: (TA;) and تَشْرِيجٌ بِاللَّحْمِ (the flesh) became intermixed with fat. (S, O, K.) — And تَشْرِيجٌ also signifies The sewing with stitches far apart. (S, O, K.) — See also 4.

3. مَشَارِجَةٌ The being like, one to another. (O, K.) One says, شَارَجَهُ He was like to him; or it, to it: and شَارَجَا They two were like, each to the other. (TK.)

4. اِشْرَاجٌ (AZ, S, A, O, Mgh,) inf. n. اِشْرَاجٌ; (K;) and تَشْرِيجٌ (AZ, O,) inf. n. تَشْرِيجٌ; (K;) and شَرَجَ (AZ, O,) inf. n. شَرَجٌ; (K;) He closed, or made fast, the [leathern receptacle called] خَرِيطَةٌ (AZ, O, K) or عَيْبَةٌ, (S, A, O, Mgh,) by inserting its اَشْرَاجَ [or loops] one into another. (S, A, O, Mgh.) — [Hence,] اِشْرَاجٌ اِشْرَاجُهُ † [He closed his basom upon it]. (A, TA.)

5: see 2.

7. اِنْشَرَجَ, (K,) or اِنْشَرَجَتْ, said of a bow, (ISK, S, O,) It split. (ISK, S, O, K.)

شَرَجٌ A place in which water flows from a [stony tract such as is termed] حَرَّةٌ to a soft, or plain, tract; (S, K;) as also شَرَجَةٌ: (TA;) or the latter signifies [simply] a place in which water flows; and some elide the 2, saying شَرَجٌ: (Mgh;) pl. شَرَاجٌ (S, Mgh, Mgh, K, expl. in the Mgh agreeably with the former explanation above, and said in the Mgh to be pl. of شَرَجَةٌ) and شَرَاوِجٌ. (S, K.) — Also A party, or distinct body or

class [of men]. (S, K.) One says, اَصْبَحُوا فِي هَذَا الْأَمْرِ شَرَجَيْنِ i. e. [They became, in this affair,] two parties. (S.) And it is said in a trad., اَصْبَحَ النَّاسُ شَرَجَيْنِ فِي السَّفَرِ [The people, or men, became two parties in the journey]; meaning, half of them fasting, and half of them breaking the fast. (TA.) — And The like of another; (S, K;) as also شَرِيحٌ: (O, K;) the latter from the same word as meaning "a piece of wood [or a branch] that is split into two halves;" each of which is the شَرِيحٌ of the other. (O.) One says, هَذَا شَرِيحٌ هَذَا This is the like of this. (S.) — And A sort, or species. (S, K.) One says, هُمَا شَرِيحٌ وَاحِدٌ They two are one sort, or species. (S.) — And شَرَجَانِ Any two different colours: (S;) [and] شَرِيحَانِ signifies [the same, i. e.] two different colours (K, TA) of anything; or, accord. to IAar, two mixed colours, not black and white: (TA;) and this latter, also, the two lines of the نِهْرَانِ [or two ornamental borders] of a [garment of the kind called] بُرْدٌ, (O, K,) one of which is أَخْضَرٌ [here meaning of a dark, or an ashy, dust-colour], and the other white or red. (O.) — And الشَّرِيحُ, like فَلَسٌ [in measure, not to be confounded with الشَّرِيحُ], signifies The [perinaeum, or] part between the anus and the testicles. (IKH, TA.)

شَرَجٌ The loops (S, Mgh, O, Mgh, K) of the [leathern receptacle called] عَيْبَةٌ, (S, Mgh, O, Mgh,) and of the [tent called] خَيْمَةٌ, (O, TA,) and the like, and of the مُصْحَفٌ [or copy of the Kur-an, &c.]: (TA;) [the loops here meant being such as are inserted one into another, to close a bag &c.: see 4:] pl. اَشْرَاجٌ. (S, Mgh.) [And it seems also, from what here follows, to signify A single loop.] — † The anus: (Mgh, TA;) or hence شَرَجُ الدَّهْرِ signifies † the anus. (Mgh.) — And † The vulva of a woman: (O, K;) pl. as above. (TA.) — And شَرَجُ الدَّرَاهِمِ [The purse for money]. (M and K in art. ص: in the CK, شَرَجٌ.) — Also A place of expanding of a valley: (S, O, K;) pl. as above. (S.) — And The Milky Way in the sky: (S;) or so الشَّرِيحُ. (K.) — Also A splitting, or cracking, اِنْشِقَاقٌ, S, and so in some copies of the K, or شِقَاقٌ, so in other copies of the K and in the O,) in a bow. (S, O, K.) — And in a beast, The having one of the two testicles larger than the other. (S, O, K.)

شَرَجَةٌ: see شَرَجٌ. — Also A hollow dug in the ground, in which a piece of skin is spread, and from which camels are watered, (O, K,) water being poured upon the skin. (O.)

شَرِيحٌ A branch, or rod, that is split into two halves: and شَرِيحَةٌ, a bow that is made thereof: (S, O, K;) or the former, a branch, or rod, from which are split two bows: and either of the bows thus made: or a split bow: pl. شَرَايِحٌ: accord. to AA, a bow that is split from a branch, or rod, in two halves; also called فَلَسٌ: accord. to Lh, a

شرح — شرح

bow in which is a splitting (شِقٌّ, used as an inf. n.), and [such as is] a شِقٌّ, by which is meant the subst. [i. e. half of a branch or rod divided lengthwise]; شرح being used by him as an epithet: and some say that شَرِيحَةٌ signifies a bow that is not [made] from a sound, or whole, branch; like فَلْتٌ. (TA.) — Also An arrow used in the game called الميسر belonging to the person who plays with it, not borrowed. (TA in art. شجر.) — See also شرح, in three places. — المراءى بين شرحين is a tropical saying [app. meaning † Man is between the two different conditions of grief and happiness]. (A, TA.)

شَرِيحَةٌ A thing (S, Mgh, Mṣb, K) that is woven (S, Mgh, Mṣb) of palm-leaves (S, Mgh, Mṣb, K) and the like, (Mṣb,) in which are carried melons and other things (S, Mgh, Mṣb, K) of the like kind: (S, Mgh, K:) pl. شَرَايِحُ. (Mṣb.) — A door, (Mgh,) or a thing like a door, (Mṣb,) made of reeds, or canes, for a shop. (Mgh, Mṣb.) — A cage, or coop, (جَدِيْلَةٌ) of reeds, or canes, (O, K, TA,) made (TA) for pigeons. (O, K, TA.) [The explanation in the K is strangely misunderstood and rendered by Freytag as meaning “Zona ex arundine facta, qua utuntur in balneo.”] — And The sinew with which the feathers of an arrow are attached: (O, K:) if it is feathered by means of glue, the glue is called رُوْمَةٌ. (O.) — [Also, accord. to Golius, as on the authority of Meyd, The tie, or band, (“ligamentum”) of a book.] — See also شَرِيحٌ, in two places.

شَرِيحٌ (Mṣb, TA,) or شَرِيحٌ, (so in my copy of the Mgh,) or the latter is not allowable, (Mṣb, TA,) vulgarly pronounced شَرِيحٌ, [q. v.,] with س and كسر, (TA,) an arabicized word, (Mgh, Mṣb, TA,) from [the Pers.] شیره, (Mgh, Mṣb,) Oil of sesame, or sesamum: (Mṣb, TA:) and white oil (Mgh, Mṣb, TA) is sometimes thus called: (Mṣb, TA:) and expressed juice (عَصِيْرٌ), (Mgh, Mṣb, TA,) or [beverage of the kind called] نَبِيذٌ, (Mgh,) before it alters; (Mgh, Mṣb, TA:) as being likened to oil of sesame because of its clearness. (Mṣb, TA.)

أَشْرَحٌ A beast having one of his testicles larger than the other. (S, Mgh, K.) — A man having one testicle. (A, TA.)

شَرِيحٌ مَشْرُوحٌ An arrow having cracks. (Freytag, from the Deewán of the Hudhalees.)

قَبَائِلٌ مَشَارِجَاتٌ [in the CK, erroneously, مَشَارِجَاتٌ] Young women equals in age. (O, K.)

شرح

1. شَرَحَ, aor. ʿ, (K,) inf. n. شَرْحٌ, (S, O,) He uncovered, laid open, displayed, exposed to view, discovered, revealed, or disclosed. (S, O, K.) — [Hence,] one says, شَرَحَ أَمْرَهُ † He showed, discovered, disclosed, or made apparent, his affair,

or case. (A, TA.) And شَرَحَ مَسْأَلَةً (A, TA) † He explained a question; (TA;) he explained, or made manifest, the answer to a question. (A.) And شَرَحَ الْغَامِضُ † He expounded, explained, or interpreted, what was obscure, recondite, or abstruse. (S, O.) And شَرَحَ الْحَدِيثَ, inf. n. as above, † He expounded, explained, or interpreted, the tradition; showed, or made apparent, its meaning. (Mṣb.) — And شَرَحَ, aor. as above, (K,) and so the inf. n., (O, TA,) He opened (O, K, TA) a thing of any kind, of any substance or material. (TA.) — † He deflowered a virgin: (O, K, TA:) or † he compressed a woman, (A, L,) or a virgin, (K,) lying on her back; (A, L, K;) or he threw, or laid, upon her back, and then compressed, his female slave, or young woman. (O, L.) — He widened, or dilated, a thing. (K.) — Hence, (TA,) شَرَحَ اللَّهُ صَدْرَهُ, (S, A, Mgh, O, Mṣb, TA,) aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) † God dilated his bosom, (Mgh, O, Mṣb, TA,) لِقَبُولِ الْخَيْرِ [for the acceptance, or favourable acceptance, of what was good], (O, TA,) and لِلْإِسْلَامِ (Mgh, Mṣb, TA) for the acceptance, or favourable acceptance, [of El-Islám, or] of the truth, (Mṣb, TA,) as in the Kur [xxxix. 23]. (TA.) [Said in the TA to be tropical; but not so in the A, being mentioned in the latter as proper.] [And hence, an objective complement being app. understood,] فَلَنْ يَشْرَحَ فُلَانٌ إِلَى الدُّنْيَا † Such a one manifests desire for the things of the present world: (A:) or such a one becomes dilated in the bosom at the prospect of the things of the present world, and desirous of acquiring them, with large desire. (O,* L.) And مَا لِي أَرَاكَ تَشْرَحُ إِلَى كُلِّ رِيْبَةٍ † What aileth me that I see thee manifesting desire for everything occasioning doubt, or suspicion, or evil opinion? (A, TA.) — Also He cut; and so شَرَحَ. (K.) You say, شَرَحَ الشَّخْرَ, (A, O, Mṣb, TA,) inf. n. as above; (O;) and شَرَحَهُ, (A, O, Mṣb, TA,) inf. n. شَرِيحٌ; (S, O, TA;) the former meaning He cut the flesh-meat lengthwise [or into an oblong slice or into such slices]: and the latter, he so cut it much or into many [such] pieces [or slices]: (Mṣb:) or the former, he cut the flesh meat from the joint or limb: or both signify he cut the flesh-meat upon the bone: (L, TA:) or شَرَحَ الشَّخْرَ signifies تَصْفِيْفُهُ; and so تَشْرِيْحُهُ: (O:) or تَشْرِيْفُهُ is a kind of تَشْرِيْحٌ; i. e. the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA.) — Also, (K,) inf. n. as above, (O,) He understood (O, K) speech, or language. (TK.) — And شَرَحَ also signifies The act of keeping, preserving, or guarding. (TA.) [And particularly The guarding of seed-produce from the birds; (see شَارِحٌ; see 1 in art. خفر, fourth sentence;)] each an inf. n., of which the verb is شَرَحَ.]

2. The inf. n. تَشْرِيْحٌ signifies The expounding, explaining, or interpreting, well, language, or

discourse. (KL.) — See also 1, latter half, in four places. — [Also The dissecting, or anatomizing, a body.]

7. انشَرَحَ صَدْرُهُ (S, A, O) His bosom became dilated, (O,) [with joy or the like, or] لِلْإِسْلَامِ [for the acceptance, or favourable acceptance, of El-Islám]. (S.)

10. اِشْتَرَحَ He asked for language to be expounded, explained, or interpreted, to him: or for flesh-meat to be cut for him in the manner termed شَرْحٌ. (O.)

شَرْحٌ inf. n. of 1. (S, O, &c.) — [An exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds; distinguished from a حَاشِيَةٌ, which is a commentary only on particular words and passages: pl. شُرُوْحٌ.]

شُرْحَةٌ مِنَ الطَّبَايِعِ — شَرِيْحَةٌ: see شَرِيْحَةٌ. — شُرْحَةٌ Flesh-meat of gazelles cut in the manner termed شَرْحٌ [i. e. into oblong slices], (TA,) such as is brought in a dry state, just as it was, not مُقَدَّدٌ [which means cut into strips and then dried by exposure to the sun]. (ISh, O, K, TA.)

شَرَاْحٌ The discovery, disclosure, or explanation, of an affair or a case: so in the prov., التَّجَاْحُ مَعَ الشَّرَاْحِ [The accomplishment of one's want is with the discovery, or disclosure, or explanation, thereof]; meaning, discover thou, or disclose, or explain, to me my affair, or case, for the doing so is one of the means of accomplishing my want: thus expl. by Aq. (Meyd. [In the TA, من is put in the place of مع. See a similar prov. voce سَرَاْحٌ.]

شَرِيْحٌ, applied to flesh-meat, i. q. مَشْرُوحٌ [i. e. Cut into oblong slices]. (O.) — See also شَرِيْحَةٌ, in two places.

شَرِيْحَةٌ The vulva of a woman; (O, K;) and (K) so مَشْرُوحٌ: (A, Mgh, K:) or a proper name for the vulva of a woman; like as رَمِيْحٌ is a proper name for “the penis.” (TA in art. رمح. [Golius appears to have found in the K الحُرُّ in the place of شَرِيْحٌ.]

شَرِيْحَةٌ A cut piece of flesh-meat, (S, A, O, K,) as also مَشْرُوحٌ and شَرِيْحَةٌ, (K,) such as is مَشْرُوحٌ [or cut into oblong slices]; (O;) [i. e. an oblong slice of flesh-meat:] or a thin piece, or slice, of flesh-meat: (L, TA:) and any extended piece of fat flesh-meat; (S, O;) as also شَرِيْحٌ: (S:) pl. of the first شَرَايِحُ. (A.)

شَارِحٌ [An expositor, explainer, or interpreter, of a book or the like. — And] A keeper, or guardian. (TA.) In the dial. of El-Yemen, (O, TA,) A guardian of seed-produce from the birds (O, K, TA) &c. (O, TA.)

مَشْرُوحٌ: see شَرِيْحٌ. — [Also] The سَافِلَةُ [i. e. podex, or anus,] of a man. (O.)

مَشْرُوحٌ: see شَرِيحٌ. — Also The سَرَاب [or mirage]: (K: [In the CK, السَّرَابُ is put in the place of السَّرَابُ:]) mentioned on the authority of Th: and مَشْرُوحٌ [q. v.] is a dial. var. thereof. (TA.)

شَرِيحٌ

1. شَرِيحٌ, (S, A, L, K,) aor. شَرَحَ, (L,) inf. n. شَرِيحٌ (S, K) and شَرِيحٌ, (L, K,) said of the نَاب [or tush] of a camel, *It clave the flesh*, (S, A, L, K,) and came forth. (L.) — And شَرِيحٌ, inf. n. شَرِيحٌ (S, L) and شَرِيحٌ, (L,) said of a boy, *He became a youth, or young man, such as is termed شَرِيحٌ*. (S, L)

The rising, protruding, prominent, or projecting, extremity or edge of a thing. (L, K.) [Hence,] شَرِيحٌ الفوق, (ISh, S, A, TA,) or شَرِيحٌ السُّبُر, (Msb, TA,) both alike in meaning, (TA,) *The two edges or extremities [or cusps], (S, TA,) of the arrow, (ISh, TA,) [i. e.] of the notch of the arrow, (S, A, Msb, TA,) between which is the place of the bow-string. (ISh, S, A, Msb, TA.)* And in like manner, (S,) شَرِيحٌ الرَّحْلِ signifies *The آخِرَةُ and وَاسِطَةُ of the camel's saddle; (S, L, Msb;) the two extremities of the camel's saddle; or, as some say, [more precisely,] its two [upright] pieces of wood, [corresponding to the قَرَبَوَانِ of the horse's saddle, rising from it] behind and before [or at the fore and hind parts]: (L, TA.) [whence] one says of him who journeys much, لَا يَزَالُ فَلَانٌ يَمِينٌ شَرِيحٌ رَحْلِهِ [Such a one ceases not to be between the two uprights of his camel's saddle: for between them the rider sits: see آخِرَةُ الرَّحْلِ, voce آخر]. (A, TA.) — The نَاب [or tush] of a camel. (L.) — A sword-blade (نَصْلٌ) that has not yet been tempered (لَمْ يَنْسَقْ بَعْدَ), nor had its hilt affixed to it: (S, K:) pl. شَرِيحٌ. (S.) — The origin, source, or root, syn. عَرَقٌ and أَصْلٌ, (L, K,) of anything; like بِنِيعٌ. (L.) — The beginning, commencement, or first period or state, (S, A, L, Msb, K,) of a thing, or an affair, and also, (S, A,) of youth; (S, A, L, Msb, K;) the prime and best part or period of youth, (A,) and its beauty and brightness, and its strength. (L. [See also شَرِيحٌ.]) — A youth, or young man, such as is termed شَرِيحٌ; and youths, or young men; originally an inf. n., and [therefore, when used as an epithet in which the quality of a subst. is predominant,] applied to one and to two and to a pl. number: (L:) or it is a pl. of شَرِيحٌ in the sense of شَرِيحٌ, (S, L, K,) or [rather] a quasi-pl. n., (L,) like as صَحْبٌ is of صَاحِبٌ, (S,) [i. e.] a noun used as a pl. in the sense expl. above: (Sh:) or, accord. to some, it signifies strong young men, profitable for service: and accord. to others, young children: (A'Obeid, L:) it has also for pls. شَرِيحٌ and شَرِيحٌ: (L:) and شَرِيحٌ شَرِيحٌ is an expression used in an intensive sense. (L, K.) — The offspring of a man: (K, TA:) or the sperma by which offspring is produced. (TA.) — The increase, or offspring, or*

brood, syn. نِتَاجٌ, (AO, S, L, Msb, K,) of camels, (Msb,) [i. e.] consisting of the young ones of camels, (S, K,) in any year, (S, Msb, K,) or of camels &c., of one year, while they continue small. (L.) One says, هَذَا مِنْ شَرِيحٍ فَلَانٍ *This is of the increase (نِتَاجٌ) [of the camels &c.] of such a one.* (AO, L.) — An equal in age, a contemporary in birth; (S, A, K;) an equal, a match, fellow, peer, or compeer; pl. شَرِيحٌ. (S, K.) You say, هُوَ شَرِيحِي *He is my equal in age, (A, TA,) or my equal or match. (TA.)* And هُمَا شَرِيحَانِ *They two are equals [in age,] or matches. (S, K.)* — [The pl.] شَرِيحٌ also signifies [Trees of the kind called] عَضَاة. (K.)

شَرِيحٌ: see the next preceding paragraph. You say صَبِيٌّ شَرِيحٌ, meaning *A young boy.* (A.)

شَرَدٌ

1. شَرَدٌ, aor. شَرَدَ, inf. n. شَرُودٌ (S, L, Msb, K) and شَرَادٌ, (S, L, K,) or the latter is a simple subst., (Msb,) and شَرَادٌ (K) and شَرَدٌ, (L,) said of a camel, (S, A, L, Msb,) and of a horse or the like, (L,) *He took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random, or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. نَفَرَ, (S, L, Msb, K,) and نَدَدَ: (Msb:) and [simply] he fled, or ran away; said of a camel &c. (Aboo-Bekr, TA.)* The saying of the Prophet, *أَمَّا يَشْرُدُ بِكَ بَعِيرُكَ* [Does not thy camel take fright and run away with thee?], addressed by him to Khowwát, who answered, *أَمَّا مِنْذُ قَبْدِهِ الْإِسْلَامُ فَلَا* [As to the period since El-Islám shackled him, no], mentioned in the A, points to a story related of Khowwát Ibn-Jubeyr, (TA,) that, being found by the Prophet sitting by some strange women, he endeavoured to excuse himself by saying that he had a camel which took fright and ran away, and he was seeking for something wherewith to shackle him: the Prophet used afterwards to taunt him by inquiring of him respecting the running-away of his camel: what Kr says, and J in the S [in art. نَحِي], is incorrect. (Iath, L.) You say also, *شَرَدَ عَنِّي فَلَانٌ* *Such a one fled, or went away or aside or apart or to a distance, from me; syn. نَفَرَ. (A.)* [Or] شَرَدَ said of a man, inf. n. شَرُودٌ, means *He departed, driven away. (L.)* And you say, *شَرَدَ عَلَيَّ اللَّهُ*, meaning *He departed from obedience to God, and seceded, or separated himself from the community [of the faithful]. (L.)*

2. شَرَدَةٌ, (L, Msb,) inf. n. تَشْرِيدٌ, (S, L, Msb, K,) *He made him to take fright, and flee, or run away at random; or to become refractory, and to go away at random, or run away, or break loose, and go hither and thither by reason of his sprightliness; namely, a camel [and a horse or the like: see 1]: (Msb:) or he drove him away, or expelled him; (S, L, K;) as also شَرَدَةٌ; (L;) [and so شَرَدَتْ بِهِ; for] you say شَرَدَتْهُ عَنِّي and شَرَدَتْ بِهِ*

[I drove him away from me]. (A.) And تَشْرِيدٌ signifies also The act of dispersing, or scattering. (K.) [Hence,] *شَرَدَ بِهِمْ مَنْ خَلْفَهُمْ* in the Kur [viii. 59], means *Disperse thou, or scatter thou, by them, those [who shall come] after them: (S, L:) or terrify thou, by them, those [who shall come] after them: or make thou them notorious to those [who shall come] after them: (L:) [for] — شَرَدَ بِهِ (inf. n. as above, TA) signifies He rendered him notorious by exposing his vices or faults. (L, K.)*

4. *شَرَدَهُ* *He made him to be driven away, or expelled, (L, K,) and not received into a place of refuge, covert, or lodging. (L.)* See also 2.

5. *تَشَرَدَ الْقَوْمُ* *The people, or party, went away, or departed. (L.)*

شَرَدٌ: see شَارِدٌ.

شَرَادٌ an inf. n. of شَرَدٌ [q. v.]: (S, L, K:) or a simple subst. from شَرَدٌ [and as such signifying *A taking fright, or shying, and fleeing, or running away at random; &c.: or a disposition thereto.* (Msb.) You say, of a camel, *بِهِ شَرَادٌ* [He has a disposition to take fright, or shy, &c.]. (A.)

شَرُودٌ: see شَارِدٌ, in five places.

شَرِيدٌ *Driven away, or expelled: (S, L, K:) or, accord. to Aboo-Bekr, when following طَرِيدٌ, it signifies fleeing, or running away: or, as Aq says, alone, or solitary. (TA.) — Also A remainder of anything; as of water in a vessel, and as of property, or camels and the like; pl. شَرَائِدٌ, deviating from rule: or شَرِيدَةٌ is a syn. [or rather fem.] of شَرِيدٌ [and شَرَائِدٌ is its reg. pl.]. (L.)*

شَرَادٌ and شَرُودٌ, (S, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) *Taking fright, or shying, and fleeing, or running away at random; or refractory, and going away at random, or running away, or breaking loose, and going hither and thither by reason of sprightliness: or that takes fright, or shies, &c.: (S, L, K:) [or] the latter [signifies went to take fright, or shy, &c.: and] is applied to a male animal and to a female: (L:) [the fem. of the former is with ة:] pl. of the former شَرَادٌ (A, L) and شَرَادٌ, (S, L, K,) [or rather this is a quasi-pl. n.,] like as شَرَادٌ is of شَرَادٌ; (S, K;) [and the pl. of شَرَادَةٌ is شَرَادٌ and شَرَادٌ;] and the pl. of شَرُودٌ is شَرَادٌ, like قَرَسٌ شَرُودٌ is of قَرَسٌ. (S, L, K.) You say *شَرُودٌ* *A horse, or mare, refractory towards the rider: and شَرُودٌ* *نَاقَةٌ* *A she-camel that runs away, or breaks loose and goes hither and thither by reason of her sprightliness. (L.)* — [Hence,] *شَرُودٌ* *قَائِمَةٌ* *A rhyme, or verse, or poem, current through the countries, lands, or regions, or through the cities, or towns. (S, A, K.)* — And *قَوَافٍ شَرَادٌ* (S in art. اَبَد) and *قَوَافٍ شَرَادٌ* (K ibid.) [pls. of قَائِمَةٌ شَرَادَةٌ] *Strange, unusual, unfamiliar, or extraordinary, rhymes or verses or poems; syn. اَوَابِدٌ. (S and K ibid.)* And [in like manner] *شَرَادَةٌ* *نَفْطَةٌ* *شَرَادَةٌ* (S and K ibid.) And [in like manner]*

in lexicology, signifies † *A barbarism*; or a *strange*, or an *uncouth*, *unusual*, *unfamiliar*, or *extraordinary*, *word* or *expression* or *phrase*; as also لَفْظَةٌ غَرِيبَةٌ and وَحْشِيَّةٌ and حَوْشِيَّةٌ; opposed to لَفْظَةٌ فَصِيحَةٌ. (Mz, 13th نوع.)

شردم

شردمة: see the art. here following.

شردم

شردمة *A party*, or *company*, (طَائِفَةٌ) of men, or people: (S:) or a *small company*: (TA:) or a *small number of men*, or *people*: (K:) and so شردمة, with the unpointed د, on the authority of AA: (IB, TA:) the former occurring in the Kur xxvi. 54. (TA.) — *A piece*, or *portion*, (S, K,) of a thing, (S,) of a quince &c.: pl. شردم and شردم. (K.) — [Hence,] شردم (S,) or شردم (K.) *A garment*, or *garments*, *old* and *worn out*, (S, K,) *much rent*. (K.)

شرس

1. شرس, aor. َ, (Mṣb, TA,) inf. n. شرس (Mṣb, TA, TK) and شرس and شرس (TK, the first and second also mentioned and explained, but not said to be inf. ns., in the S and O and K, and the third in like manner in the K,) or the second is a simple subst., (Mṣb,) or an inf. n. of which the verb is with damm [to the medial radical letter, as shown below], (TA,) *He was*, or *became*, *evil in disposition*, or *illnatured*, (S, A, Mṣb, K, TA,) and *very perverse* or *cross* or *repugnant*, (S, A, K, TA,) and *averse*. (TA.) And شرس نفسه (Mṣb, TA,) inf. n. شرس (TA); and شرس (Mṣb, TA,) inf. n. شرس (TA); [His mind was, or became, evil in disposition, &c.:] ISd and others make this distinction [in respect of the inf. ns.] in the usages of the two verbs. (TA.) — And شرس *He showed*, or *manifested*, or *he made himself an object of*, *love*, or *affection*, *to men*. (IAḡr, O, K.) [Thus it has two contr. meanings.] — Also, شرس, *He kept continually*, or *constantly*, *to the pasturing upon the trees called شرس*. (IAḡr, O, K.) — And شرس الهاشية (AZ, AHn, O, K,*) aor. َ, (AZ, O, K,) or, as written by El-Umawee and AHn, َ, (TA,) inf. n. شرس, *The cattle ate vehemently*: (AZ, AHn, O, K:) thus expl. without the particularizing of the شرس [as the pasture eaten]. (TA.) — And شرس (Ibn-'Abbád, O,) inf. n. شرس (K,) *He pained him*, or *distressed him*, (Ibn-'Abbád, O, K,*) namely, his companion, (K,) *with speech*, (Ibn-'Abbád, O,) [i. e.,] *with rough speech*. (K.)

3. شرس (A, TA,) inf. n. شرس (A, O, K) and شرس (O, K,) *He treated him*, or *behaved towards him*, or *dealt with him*, *with hardness*, (A, O, K, TA,) or *harshness*, or *illnature*. (A, TA.)

6. شرسوا. *They treated one another [with hardness, or harshness, or illnature, (see 3,) or]*

with enmity, or *hostility*, (S, O, K,) and *contrariety*, or *perverse*ness. (TA.)

شرس (S, O, TA,) and شرس (S, [both of these forms I find in my two copies of the S, the former in a poetical ex., and therefore it may perhaps be a contraction of the latter by poetic license,]) and شرس (TA,) *A place that is rugged*, or *rough*, (S, O, TA,) and *hard*: or, as in the M, *rough to the feel*. (TA.) And أرض شرس (O, K, TA, [the last written by Freytag شرس]) *Land that is rugged*, or *rough*, (O,) or *hard*, (K,) or *hard and rugged* or *rough*. (TA.)

شرس *Such as are small*, of *thorny trees*; (Mgh, K;) as also شرس (K;) the latter word thus expl. by AHn: (O:) or the عشاء of the mountain, which are the *small kind of thorny trees*, (S, O, TA,*) *having yellow thorns*, or, as some say, *such as have slender thorns*, *growing in depressed tracts*, and *in the deserts* (الصخاري), *but not in the plain*, or *soft*, *tracts of valleys*; (TA;) *such as the شرس and حجاج* (S, O) and أشرس (O. [See عَضُّ]) See also أشرس and شرس.

شرس: see next preceding paragraph.

شرس (S, A, O, Mṣb, K) and شرس (A, O, K) and شرس (S, O, K) *A man* (S, O) *evil in disposition*, or *illnatured*, (S, A, O, Mṣb, K,) and *very perverse* or *cross* or *repugnant*, (S, A, O, K,) and *averse*: (TA:) and شرس and شرس [both fem.] *abounding in evilness of disposition or illnature*, and *in excessive perverseness* &c. (TA.) One says also شرس نفس *A mind evil in disposition*, &c. (A, TA.) And شرس (TA,) or شرس (O,) or the latter also, (TA,) i. q. شرس [A she-camel evil in disposition, &c.]. (O.) See also أشرس — شرس الأكل (O, K,) or, accord. to AHn, شرس الأكل (TA,) *Vehement in respect of eating*. (AHn, O, K.) — See also شرس (أرض) [A land abounding with شرس [or شرس, i. e. the trees thus called]; (TA;) [and] أرض مشرس *a land abounding with شرس*. (Yaḡqoob, S.)

شرس: see شرس, in two places.

شرس: see شرس.

شرس: see شرس, in six places: and أشرس.

شرس: see شرس. Hence, (O,) الأشرس *The lion*; (O, K;) as also الشرس (O,) or الشرس (K;) because of his evil disposition. (O.) — And *Bold*, or *daring*, *in fight*: (O, K:) or this is a mistranscription for أشرس, mentioned in the T as having this meaning. (TA.) — Also i. q. أَفْطُ [More, and most, evil in disposition or illnatured &c.]. (TA in art. فط.) — عثر بأشرس الدهر, meaning † [He stumbled upon, or chanced to meet with,] *hardship*, *calamity*, or *adversity*: a prov. (O, K. [In Meyd (and so in Freytag's Arab.

Prov., ii. 96,) عثرنا بأشرس الدهر, and expl. as lit. meaning the trees called شرس.] — See also شرس.

شرس *Whose camels pasture upon the [trees called] شرس*. (S.) — أرض مشرس: see شرس.

شرف

شرفة *Badness of natural disposition*; *ill-nature*. (Ibn-'Abbád, O, K.)

شرف *The غضروف [or cartilage] attached to each rib*; (S, O, K;) *like the غضروف of the scapula*: (S, O:) or the *extremity of the rib*, *projecting over the belly*: (S, O, K:) or the *head of the rib*, *next the belly*: (IAḡr, O:) or a *rib having a غضروف [or cartilage] at its extremity*: (ISd, TA:) pl. شرافيف (S, O.) — *A camel shackled*. (IAḡr, O, K.) — And *A camel hocked*, or *hamstrung*, *in one of his legs*. (IAḡr, O, K.) — And *A captive having his arms bound behind his back*. (IAḡr, O.) — *Calamity*, or *misfortune*: and the *commencement of hardship*. (K.) One says, أصابت الناس الشرافيف *The commencements of hardships befell the people*. (IF, O.)

شرف *A sheep*, or *goat*, *having in its sides a whiteness covering the شرافيف [pl. of شرفوف, q. v.,] (Lth, O, K) and the شواكل [pl. of شاكلة, q. v.,] (Lth, O.)*

شرط

1. شرط عليه كذا (S, Mṣb, K,) aor. َ and ُ, (S, Mṣb,) inf. n. شرط; (Mṣb;) and شرط عليه (S, Mṣb, K, TA;) both signify the same; (S, Mṣb, K;) [He imposed such a thing as a condition, or by stipulation, upon him;] he made such a thing a condition against him. (TK.) And شرط عليه في البيع *He imposed a thing as obligatory upon him in the sale*, and *took it upon himself as such*. (TK.) — شرط, aor. َ and ُ, (S, Mṣb, K,) inf. n. شرط (Mṣb, K,) *He (a copper) scarified*; syn. بزغ; (S, K;) as also شرط, inf. n. شرط. (JK in art. بزغ, and TA,*) [Hence, and from the verb in the sense first mentioned, the saying,] رُبَّ شَرَطٍ شَارِطٍ مِنْ شَرَطٍ شَارِطٍ [Many a condition of one making a condition is more painful than the scarifying of a scarifier]. (TA.) — *He slit the ear of a camel*. (TA.) — *He slit*, and *then twisted*, [or *wove together*, (see شرط),] *palm-leaves*. (TA.) — *He fell into a momentous, or formidable, case*. (O, K.)

2: see the next preceding paragraph.

3. شرطه (K,) inf. n. مشارطة (TA,) *He made a condition*, or *conditions*, or *he stipulated*, *with him*, *mutually*; *each of them made a condition*, or *conditions*, or *each of them stipulated*, *with the other*. (O, L, K.) And شرطه is like شرط [app. meaning *He made a condition*, or *conditions*, *with another*, or *others*; or *they (a party of persons) made a condition*, or *conditions*, *together*; *against him*]. (TA.)

4. اشْرَطَ نَفْسَهُ *He marked himself, and prepared himself, (S, K,) لَكَذَا (K) or لِأَمْرٍ كَذَا [for such an affair]. (S.) — He (a courageous man) marked himself for death. (TA.) — اشْرَطَ نَفْسَهُ وَمَالَهُ فِي هَذَا الْأَمْرِ He put forward, or offered, himself and his property in this affair. (TA.) — اشْرَطَ إِبِلَهُ He made known that his camels were for sale. (K.) And اشْرَطَ طَائِفَةً مِنْ إِبِلِهِ وَغَنَمِهِ He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale. (TA.) And اشْرَطَ مِنْ إِبِلِهِ (S, K,) and غَنَمِهِ (S,) He prepared for sale some of his camels, (S, K,) and of his sheep, or goats. (S.) — اشْرَطْتُ فَلَانًا لِعَمَلٍ كَذَا I prepared such a one for such a work, or such an agency or employment, and made him to have the charge, or management, thereof. (AA.) — اشْرَطَ إِلَيْهِ الرَّسُولَ He hastened to him the messenger, (K, TA,) and sent him forward: from اشْرَطْتُ signifying the “beginnings” of things. (TA.) — اشْرَطَ بِهَا, and فِيهَا, He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it. (TA.) [It is not said to what the pronoun refers.]*

5. اشْرَطَ فِي عَمَلِهِ *He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work, (O, L, K,) and constrained himself to observe whatever conditions were imposed upon him. (L.)*

6: see 3.

8: see 1, first signification. — اشْتَرَطَ *It was made conditional, or a condition. And He, or it, was made to be conditionally intended, in, or by, a saying, دُونَ غَيْرِهِ exclusively of any other.*

10. اشْتَرَطَ الْهَالُ *The camels, or the like, became in a bad state after having been in a good state. (Sgh, K.) [See شَرَطَ.]*

شَرَطَ [A condition; a term; a stipulation; said to signify] the imposition of a thing as obligatory [upon a person], and the taking it upon oneself as such, in a sale and the like; (K;) [but this is a loose explanation, as is observed in the TK; the meaning being a thing imposed upon a person as obligatory, and taken upon oneself as such: in the S, it is merely said to be well known:] and شَرِطَةٌ signifies the same: (S, Mṣb, K:) pl. of the former, شُرُوطٌ: (S, Mṣb, K:) and of the latter, شَرَائِطٌ. (Mṣb, TA.) It is said in a trad., لَا يَجُوزُ شَرَايِطُ شَرَطَانٍ فِي بَيْعٍ [Two conditions in a sale are not allowable]; as when one says, “I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs.” (TA.) And it is said in a prov., الشَّرْطُ أَمْلَكُ عَلَيْكَ أَمْ لَكَ (TA) *The condition is most valid, or binding, [whether it be against thee or in thy favour:] (Mgh in art. ملك:) relating to the keeping of conditions between brothers. (Sgh, TA.) [شَرَطَ also relates to other things beside sales and the like: for instance, you say, شَرَطَ الْمَصْدِرَ كَذَا وَكَذَا, meaning What is required to justify the application of the term مصدر is such a thing, and such a thing.] — شَرَطَا نَهْرٌ The two banks of a river.*

(TA.) — [The pl.] شُرُوطٌ also signifies *Roads leading in different directions. (TA.) — See also شَرَطٌ, in two places.*

شَرَطٌ *A sign, token, or mark, (S, Mṣb, K,) which men appoint between them; (TA;) as also شَرَطٌ: (TA:) pl. of the former, اشْرَاطٌ. (Mṣb, K.) And hence, (Mṣb,) اشْرَاطُ السَّاعَةِ The signs of the resurrection, or of the time thereof; (S, Mṣb, TA;) mentioned in the Kṣur [xlvi. 20]: or the small events prior thereto, which men deny: (El-Khattábee:) or the means thereof, exclusive of the main circumstances thereof, and of the event itself. (TA.) — [Hence also,] الشَّرَطَانِ The two stars [α and β] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is called التَّنَاطُحُ; (Kzw;) [and the other, التَّنَطُّحُ;] the First Mansion of the Moon: (Kzw:) towards the north of them is a small star which some of the Arabs reckon with those two, saying that it (namely this mansion, K) consists of three stars, and calling them اشْرَاطُ: (S, K:) IAq mentions an instance of the use of the sing., الشَّرَطُ; but the dual is more approved, and more commonly known: (TA:) the two stars above mentioned are the first asterism of the spring. (ISd, Z.) [See مَنْزِلُ الْقَمَرِ, in art. نَزَلَ.] Hassán Ibn-Thábit says,*

• فِي تَدَامَى بِيضِ الْوُجُوهِ كِرَامٍ
• تَبَهَّوْا بَعْدَ هَجْعَةِ الْأَشْرَاطِ

meaning [Among fair-faced, generous cup-companions, roused from sleep after] the setting of the اشْرَاطِ: though another meaning, which see below, has been assigned to the last word. (Sgh.) — And hence, (ISd, Z,) شَرَطٌ also signifies † The beginning of a thing; (ISd, Z, K;) as also شَرَطٌ: (Ibn-'Abbád, K:) pl. of the former, اشْرَاطٌ, which is applied to the beginnings of any event that happens because the شَرَطَانِ are the first asterism of the spring: (ISd, Z:) the pl. of شَرَطٌ in the sense here expl. is اشْرَاطٌ. (K.) Hence, accord. to some, اشْرَاطُ السَّاعَةِ, expl. above. (TA.) — The refuse, (S, Mṣb, K, TA,) such as the galled in the back, and the emaciated, (TA,) and the young, (K,) and the bad, (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Mṣb,) or of goats also: (S:) used alike as sing. and pl. and masc. and fem.: and applied particularly to the young of camels, as a pl. and as a sing.: also, to a she-camel and to a he-camel: and to such, of camels, as is brought, or driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back: (TA:) also the same, not شَرَطٌ as in the K, [without restriction of its application,] low, base, vile, or mean; (K, TA;) and so اشْرَطٌ: (TA:) pl. اشْرَاطٌ, (S, K,) and pl. اشْرَاطٌ. (S, TA.) You say, الغنم اشْرَاطُ الْهَالِ [Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess]. (S.) And شَرَطٌ is also applied to men; (S, TA;) شَرَطٌ signifying *The refuse, or lowest or basest or meanest sort, of mankind or people. (TA.) In*

the verse of Hassán Ibn-Thábit cited above, اشْرَاطُ is said to mean *The guards, or watchmen, and the lowest or basest or meanest sort of people; (S, Sgh;) [so that هَجْعَةٌ must be understood in the sense of “a light sleep in the first part of the night;”] but the correct meaning is that expl. before. (Sgh.) — Also اشْرَاطٌ, The noble, eminent, or honourable, sort of men: thus the word has two contr. significations. (Yaḥkoob, S, K.) — And A small water-course coming from a space of ten cubits: (AḤn, O, K:) or what flows from even tracts of ground into the [larger water-courses called] شَعَابٌ. (TA.)*

شَرِطَةٌ *A single act of scarifying; a scarification. (Mṣb.)*

شَرِطَةٌ *A thing which one has made a condition. (Sgh, K.) You say, خُذْ شَرِطَتَكَ Take thou that which thou hast made a condition. (Sgh, K.) — Also, and شَرِطَةٌ, (Mgh,) or شَرِطٌ, (K,) which is the pl. (Mgh, K) of the former, (K.) The choice men of the army: (Mgh:) and such as compose the first portion of the army that is present in the war or fight, (Mgh, K,) and prepare for death; (K;) [the braves of an army;] they are the Sultán's choice men of the army; and the term شَرِطَةٌ is applied in a trad. to a party making it a condition to die, and not return, unless victorious: (TA:) or this appellation, and شَرِطَةٌ, which is a rare form, are applied to a body of soldiers; and the pl. is شَرِطٌ: and the pl. is applied to the aids (أَعْوَانُ [here Spp. meaning guards]) of the Sultán: (Mṣb:) شَرِطَةٌ, also, is applied to a well-known body of the aids (أَعْوَانُ [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police]; (K;) pl. شَرِطٌ: (TA:) the شَرِطُ, (Aḥ, S, Mṣb,) or the شَرِطَةُ, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (Aḥ, S, Mṣb, K) to the enemies: (Mṣb:) or the شَرِطُ are so called because they were prepared: (AO, S:) or as being likened to the شَرِطُ, or “refuse,” of goats; because they were low persons: (Mṣb:) [or, probably, because they were prepared, or exposed, to be slain:] a single person of the شَرِطُ is called شَرِطَةٌ (S, Mṣb) and شَرِطِيٌّ: (S:) or شَرِطِيٌّ and شَرِطِيٌّ are applied to a single person of the شَرِطَةُ: (K:) شَرِطِيٌّ is a rel. n. from شَرِطَةٌ; and such also is شَرِطِيٌّ from شَرِطَةٌ; not from شَرِطٌ, because this is a pl. (Mgh.) صَاحِبُ الشَّرِطَةِ (Mgh, Mṣb,) [of the police, or] of a town, or city, or district, or provinces; to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See رَدْفُ]) [In later times, this title has been commonly applied to The chief, or prefect, of the police.] — Also The best, best part, or choice, of anything; as also شَرِطَةٌ: the latter occurring in a trad., as related by Sh; but Aḥ thinks it should be the former word. (TA.)*

شَرِطَةٌ: see شَرِطَةٌ, in two places.

شَرِطِيٌّ *Of, or relating to, [the asterism called]*

the شَرَطَان and the أَشْرَاط; as also أَشْرَاطِي; the latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, رَوْحَةٌ أَشْرَاطِيَّةٌ, meaning [A garden, or meadow, &c.,] rained upon by the نَوَّ [q. v.] of the شَرَطَان. (S, TA.) In the A we find نَوَّ شَرَاطِي; but probably it should be شَرَطِي. (TA.)

شَرَطِي and شَرَطِي: see شَرَطَةٌ, in five places.

شَرِيظٌ A rope, or cord, of twisted palm-leaves: (S, Mḡb:) and threads of wool and of fibres of the palm-tree [twisted together]: (TA:) or palm-leaves twisted together, with which is woven (شَرِيظٌ, as in the K, or, as in the O, accord. to the TA, [app. a mistake for شَرِيحٌ,]) a couch, or bier, [app. meaning the part thereof upon which a man or corpse lies,] and the like: (O, K:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called وَسَارٌ: (TA:) or a wide rope [or flat plait] woven of fibres or leaves of the palm-tree: (Mḡh in art. قِط:) or a rope of any kind: pl. شَرَائِطٌ and شَرَطٌ. (TA.) Also Threads of silk, or of silk and of gold, twisted together [or woven, so as to form a kind of flat lace, like tape]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) — Also The [sort of basket, or small box, called] عَيْبَةٌ in which a woman puts her perfumes (IAḡr, O, K) and her utensils or apparatus. (IAḡr, O.) And The [sort of receptacle called] عَيْبَةٌ [q. v.]. (IAḡr, O.)

شَرِيظَةٌ: see شَرَطٌ: — and see also شَرَطَةٌ, last sentence. — Also A she-camel having her ear slit: (K, TA:) of the measure فَعِيْلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) — And A sheep or goat having a slight scar made upon its throat, like the scarification of the copper, without the severing of the [veins called] أُودَاجٌ, and without making the blood to flow copiously: thus they used to do in the Time of Ignorance, cutting a little of the animal's throat, (K, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is forbidden in a trad.: (K, TA:) or one scarified on account of some disease; and when such died, they said that they had slaughtered it. (TA.)

شَرَطِي: see شَرَطِي.

شَرِوَاتٌ, applied to a man, Tall: (O, K:) and, applied to a camel, (Ibn-'Abbád, O,) or to a he-camel, (K,) swift: (Ibn-'Abbád, O, K:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, S,) as meaning tall and slender: ('Eyn:) or it means tall, spare of flesh, slender; applied to a man and to a camel, and to the female likewise, without Ḍ. (L.)

الغَنَرُ أَشْرَطُ الْهَيْلِ Sheep, or goats, are the vilest sort of beasts that one possesses: an instance of a

noun of superiority without a verb; which is extr.: (K, TA:) this is from the "Iqlāh el-Al-fādh" of ISk: but in some of the copies of that work, we find أَشْرَاطٌ in the place of أَشْرَطٌ. (ISd, TA.) See شَرَطٌ.

أَشْرَاطِي: fem. with Ḍ: see شَرَطِي, in two places.

مِشْرَطٌ A lancet (S, K, TA) with which the copper scarifies; (TA;) as also مِشْرَاطٌ. (S, K, TA.)

مِشْرَاطٌ: [pl. مَشَارِيظٌ:] see مِشْرَطٌ: — and see شَرَطٌ, in two places. — أَخَذَ لِلْأَمْرِ مَشَارِيظَهُ He took his apparatus, [or prepared himself,] for the thing, or affair. (Ibn-'Abbád, K.)

شرع

1. شَرَعْتُ الدَّوَابَّ فِي الْمَاءِ (S, K,) aor. ءَ, (S,) inf. n. شَرَعٌ and شَرُوعٌ, [the latter of which is the more common,] and مَشْرُوعٌ, (TA, [there said to be syn. with شَرُوعٌ, like as مَشْرُوعٌ is with يَسْرُوعٌ,]) The beasts entered into the water, (S, K, TA,) and drank of it: (TA:) and شَرَعٌ, aor. as above, and so the inf. ns., he (one coming to water to drink) took the water with his mouth: (TA:) or شَرَعْتُ فِي الْمَاءِ, inf. ns. as above, I drank the water with my hands: or I entered into the water: and شَرَعَ الْهَيْلُ the cattle came to the water to drink: (Mḡb:) and شَرَعْتُ الدَّابَّةَ [if not a mistranscription for شَرَعْتُ] the beast was, or became, at the watering-place. (TA.) — [Hence,] شَرَعٌ فِي الْأَمْرِ (S, Mḡb, K,) aor. as above, (Mḡb,) inf. n. شَرُوعٌ, (S, Mḡb, K,) He entered into the affair; (S, K;) he entered upon, began, or commenced, the affair. (Mḡb.) — شَرَعَ الْبَابَ إِلَى الطَّرِيقِ, inf. n. شَرُوعٌ, The door, or entrance, communicated with the road. (Mḡb.) And شَرَعَ الْمَنْزِلَ The dwelling was upon, (S, K,) or had its door [opening] upon, (TA,) a road that was a thoroughfare. (S, K, TA.) — شَرَعَ said of a spear, It pointed directly [towards a person: see an explanation of the trans. verb in what follows]. (S, K: but in the latter, شَرَعْتُ, said of spears.) See also شَرَعَ: — And, said of a road, (Mḡh,) and of an affair, or a case, (TA,) It was, or became, apparent, manifest, or plain. (IAḡr, Mḡh, TA.) — شَرَعَ الْهَيْلَ, aor. as above, [inf. n., app., شَرُوعٌ] He brought the cattle to the watering-place; as also شَرَعَهُ (Mḡb:) and the former is trans. in this sense by means of ب: (Har p. 21:) or شَرَعَ (TA) and شَرَعَ, inf. n. of the latter تَشْرِيعٌ, (S, TA,) he made the beasts, (S,) or his camels, (TA,) to enter into the water [to drink]: (S, TA:*) and أَشْرَعَهُ نَاقَتَهُ he made his she-camel to enter into the watering-place: (TA:) or تَشْرِيعٌ signifies the bringing camels to the watering-place to drink without requiring in doing so to draw with the pulley and its appertences nor to give them to drink in a watering-trough or tank. (O, K.) It is said in a prov, (S,) أَهْوَنُ

الشَّقِيُّ التَّشْرِيعُ (S, K) The easiest mode of watering is the making of the camels to enter into the water: applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.]) — شَرَعَ الْبَابَ إِلَى الطَّرِيقِ He made the door, or entrance, to communicate with the road: (Mḡb:) and اشْرَعَهُ إِلَى الطَّرِيقِ (S, Mḡb, K, TA) signifies the same; (Mḡb, TA;) or he opened it (i. e. the door, or entrance,) to the road. (S, Mḡb, K, TA.) And اشْرَعَ الْجَنَاحَ إِلَى الطَّرِيقِ He put the جناح [meaning projecting roof] towards the road. (Mḡb.) — And شَرَعَ (K) and اشْرَعَ (S, K, TA) and شَرَعَ (TA) He directed (S, K, TA) a spear, (S, TA,) or spears, (K,) and a sword, (TA,) قَبْلَهُ (S) or نَحْوَهُ (TA) [i. e. towards him]: or اشْرَعَ signifies he inclined a spear. (Mḡb.) — And شَرَعَ (Mḡh, Mḡb, TA,) aor. as above, (Mḡb,) inf. n. شَرُوعٌ, (TA,) He made apparent, manifest, or plain, (Mḡh, Mḡb, TA,) a road; (Mḡh, TA;) as also اشْرَعَ; and شَرَعَ, inf. n. تَشْرِيعٌ: (K, TA:) and in like manner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of شَرَعَ is from شَرَعَ الْإِهَابَ [which see in what follows]. (TA.) One says, شَرَعَ اللَّهُ لَنَا كَذَا God made apparent, manifest, or plain, to us, such a thing. (Mḡb.) And شَرَعَ فُلَانٌ Such a one made apparent, manifest, or plain, the truth, or right. (TA.) — And شَرَعَ لَهُمْ i. q. سَنَ [i. e. He instituted, established, or prescribed, for them, or to them, a religious ordinance, a law, &c.]: (S, K:) whence [accord. to some,] شَرِيْعَةٌ and شَرِيْعَةٌ. (TA.) — شَرَعَ الْإِهَابَ (S, K,) aor. as above, inf. n. شَرُوعٌ, (S,) He stripped off the hide: (S, K:) or, accord. to Yaḡqoob, as heard by him from Umm-El-Ḥomáris El-Bekreeyeh, he slit the hide in the part between the two hind legs, (S, TA,) and then stripped it off: or he slit the hide, [and then stripped it off,] not making of it a زَقٌّ [q. v.], nor stripping it off [entire] by commencing from one hind leg. (TA.) — شَرَعَ الْحَبْلَ He loosed, or undid, the rope, or cord, or the slip-knot thereof, (أَنْشَطَهُ,) [then, app., doubled it in the middle, to put that part round something to be carried,] and inserted its two halves (فَطْرِيهِ) into the loop. (O, K.) — And شَرَعَ الشَّيْءَ He raised, or elevated, the thing much; (K;) as also اشْرَعَهُ. (TA.)

2: see 1, in six places. — شَرَعَ السَّفِينَةَ, inf. n. تَشْرِيعٌ, He made, or put, a sail (شِرَاعٌ) to the ship, or boat. (TA.)

4: see 1, former half, in two places. — [Hence,] one says: اشْرَعَ يَدَهُ إِلَى الْمَطْهَرَةِ † He put his hand [to and] into the مطهرة [or vessel for purification]. (TA.) And it is said in a trad. (respecting the [ablution termed] وَضُوءٌ), حَتَّى اشْرَعَ فِي الْعَضِدِ meaning Until, or so that, he made the upper half of the arm to reach to (lit. to enter) the water. (TA. [This ex. is elliptical

شَرَع

and inverted; for اشْرَع العَضُدُ فِي الْمَاءِ — And اشْرَعَنِ الرَّجُلُ † The man sufficed me; or gave me what sufficed me: and اشْرَعَنِ الشَّيْءُ † The thing sufficed me. (TA.) — And اشْرَعُ said of a plant, or of herbage, [app. for اِبْرَءَ] † It became full-grown, and satiated the camels. (TA.) — See, again, 1, latter half, in six places.

8. فَلَانَ يَشْرَعُ شِرْعَتَهُ [meaning Such a one originates, or embraces, or follows, his way of religion] is similar to the phrases يَفْطِرُ فِطْرَتَهُ and يَمْتَلِئُ مِنْهُ; from شِرْعَةُ الدِّينِ and فِطْرَتُهُ and مِلَّتُهُ. (TA.)

شَرَعٌ, originally an inf. n.: — then applied as a name for A manifest, a plain, or an open, track, or road, or way: — and then, metaphorically, to The divine way of religion; so says Er-Râghib; (TA;) syn. with شِرْعَةٌ, q. v. (Mṣb.) — In the saying مَرَرْتُ بِرَجُلٍ شَرَعَكَ (so in the K,) or مَرَرْتُ بِرَجُلٍ شَرَعَكَ مِنْ رَجُلٍ (so in the S and O, [for هُوَ شَرَعَكَ,]) with kesr and with damm to the ع [of شَرَع], (TA,) i. e. [I passed by a man] sufficing thee [as a man], (S, O, K,) the meaning is, of the sort to which thou directest thyself and which thou seekest (تَشْرَعُ فِيهِ وَتَطْلُبُهُ): (S, O:) and the word in this sense is used alike as sing. and pl. (S, O, K) and dual, because it is [originally] an inf. n. (S, O.) You say, هَذَا شَرَعَكَ [and هَذَانِ and هَؤُلَاءِ] i. e. Sufficient for thee [is this and are these two and are these]. (S: and the like is said in the Mgh.) And it is said in a prov.,

• شَرَعَكَ مَا بَلَغَكَ الْمَحَلَّ •

thus correctly, for it is a hemistich; not الْمَحَلَّ, as in the S and K; (TA;) i. e. Sufficient travelling-provision for thee is that which will cause thee to reach the place [of alighting] to which thou repairst: (K, TA:) applied to the case of being content with little. (S, K.) — See also شَرَعٌ, in two places. — And see شِرْعَةٌ.

شَرَعٌ [in the CK, erroneously, شَرَعٌ,] The like of a thing; as also شِرْعَةٌ: (K, TA:) [but the former is masc. and شِرْعَةٌ the latter is fem.; for] one says, هَذِهِ هَذَا شَرَعٌ This is the like of this; and so هَذِهِ هَذَانِ شَرَعَانِ these two are likes. (S, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to شِرْعَةٌ and شَرَعَةٌ in another sense; as is shown by exs. in the O and TA.] — Also The chords of the عود (O, K, TA,) which is the [Persian] عود [or lute]. (TA.) [In this sense, a coll. gen. n.:] see its n. un. شِرْعَةٌ. — And hence, as being likened thereto, (TA,) † The [thong called] شِرَاكُ of a sandal. (O, K, TA.) It is related in a trad. that a man said, إِنِّي أَحْبَبْتُ الْجَمَالَ حَتَّى فِي شِرْعِ نَعْلِي (O, TA) i. e. † [Verily I love elegance, even] in the شِرَاكُ of my sandal. (TA.)

شَرَعٌ: see شِرْعَةٌ. — One says, هَذَا فِي النَّاسِ فِي هَذَا

شَرَعٌ and الْأَمْرُ شَرَعٌ (S, Mṣb, K,) the latter a contraction of the former, (Mṣb,) allowed by Kr and Kz, but disallowed by Yaṣṣaqoob, (IDrst, TA,) The people are in this affair equals: (S, Mṣb, K:) in this sense, used alike as sing. and pl. and fem. (S, TA) and masc.: (TA:) [of شَرَعٌ] Az says that it seems to be pl. [or quasi-pl. n.] of شَرَاعٌ, like as خَدْرٌ is of خَادِرٌ; i. e., [the phrase means] the people enter into this affair (يَشْرَعُونَ فِيهِ) together. (TA.) One says also, شَرَعٌ وَاحِدٌ and النَّاسُ شَرَعٌ وَاحِدٌ meaning The people are one sort. (K.)

شِرْعَةٌ: see the next paragraph, in two places.

شِرْعَةٌ: see شِرْبَةٌ, in two places. — Also A custom. (TA.) — See also شِرْعٌ, first sentence, in three places. — Also A snare for the birds called قَطَا (Lth, O, K, TA,) with which to capture them, (O, TA,) made of sinews: (Lth, O, TA:) pl. شِرْعٌ. (O.) — Also, (S, O, K,) and شِرْعَةٌ, (K,) A string, or chord: (S, O, K, TA:) or such as is slender: or while continuing stretched upon the bow; (TA;) and so شِرَاوِعٌ; (Lth, O, K;) or upon the lute; and so شِرَاوِعٌ: (TA:) the pl. [or rather coll. gen. n.] (of شِرْعَةٌ, S, O, [i. e. of this n. un. meaning the “chord of a lute,” as is shown by exs. in the O and TA,]) is شِرْعٌ (S, O, K) and (that of شِرْعَةٌ, TA) شِرْعٌ, (O, K, TA,) like as تَمْرٌ is of تَمْرَةٌ, (O, TA,) and [the pl. properly so termed] (of شِرْعَةٌ, S, O) شِرْعٌ, and pl. pl. شِرَاوِعٌ: (S, O, K:) and the pl. of شِرَاوِعٌ as a sing. syn. with شِرْعَةٌ is شِرْعٌ. (TA.)

شِرْعَةٌ i. q. سَقِيْفَةٌ [i. e. A roof, or covering, such as projects over the door of a house &c.; or a place roofed over]: pl. اشْرَاوِعٌ. (O, K.)

شِرْعِيٌّ Of, or relating to, the religion or law. — And Accordant to the religion or law; legal, or legitimate.]

شِرَاوِعٌ A plant, or herbage, full-grown, (O, K, TA,) that satiates the camels. (TA.)

شِرَاوِعٌ: see شِرْبَةٌ. — The شِرَاوِعُ of a ship or boat (S, Mgh, O, Mṣb) is called in Pers. بَادَبَان [i. e. A sail]; (MA, Mgh, KL;) i. q. قَلْعٌ; (MA, TA;) a thing like a wide مَلَاةٌ [q. v.], (O, K, TA,) of cloth or of matting, (TA,) [raised, or attached,] upon a piece of wood [i. e. a mast or a yard]; which is beaten upon by the wind (تُصَفَّقُ) and causes the ship, or boat, to go along: (O, K, TA:) so called because it is raised (يُشْرَعُ) i. e. يَرْفَعُ above the ship, or boat: (TA:) pl. شِرْعَةٌ and شَرَعٌ; (O, K;) the former a pl. of pauc. (O.) — And hence, as being likened thereto, (TA, [and the same is implied in the S and O,]) † The neck of a camel. (S, O, K, TA.) Sometimes they said of a camel, رَفَعَ شِرَاعَهُ, meaning † He raised his neck. (S, O, TA.) — One says also رَجُلٌ شِرَاوِعٌ الْإِنْفِ, meaning † A man having the

nose extended, and long. (TA. [See اشْرَعُ.]) — See also شِرْعَةٌ, in three places.

شُرَيْعٌ Courageous; (O, K, TA;) applied to a man. (O, TA.) — Also Good, or excellent, flax. (K.) — And The ليف [or fibres that grow at the base of the branches of the palm-tree] of which the prickles (شَوْكٌ) are strong, and such as, by reason of their thickness, are fit for the sewing of leather therewith. (TA.)

شِرَاعَةٌ Courage; (O, K;) as an attribute of a man. (O.)

مَشْرَعَةٌ and مَشْرَعَةٌ (S, O, Mṣb, K) and مَشْرَعَةٌ (Mṣb, K) and مَشْرَعٌ (TA) and مَشْرَعٌ (O, TA*) and مَاءٌ مَشْرَعٌ (TA) A watering-place; a resort of drinkers [both men and beasts]; (S, O, K, TA;) a place to which men come to drink therefrom and to draw water, (Mṣb, TA,) and into which they sometimes make their beasts to enter, to drink: (TA:) but the term مَشْرَعَةٌ, (Az, Mṣb,) or شِرْبَةٌ, (TA,) is not applied by the Arabs to any but [a watering-place] such as is permanent, and apparent to the eye, (Az, Mṣb, TA,) like the water of rivers, (Mṣb,) not water from which one draws with the well-rope: (Az, Mṣb, TA:) the pl. of مَشْرَعَةٌ is مَشْرَاعٌ; and that of مَشْرَعَةٌ or مَشْرَعٌ [or of both] is مَشَارِعٌ; which is also expl. as meaning gaps, or breaches, in the banks of rivers or the like by which men or beasts come to water: (TA:) and [in like manner it is said that] شِرْبَةٌ signifies a place of descent to water: (Lth, TA:) or a way to water. (Bḍ in v. 52.) — And hence, (Lth, Kr, Mṣb, TA, and Bḍ ubi suprâ,) الشِّرْبَةُ, (Lth, Kr, S, Mṣb, K, &c.,) as also الشَّرْعَةُ, (Mṣb, K, &c.,) and الشَّرْعُ, (Mṣb,) signifies likewise الدِّينُ; (Mṣb, and Bḍ ubi suprâ;) because it is a way to the means of eternal life; (Bḍ ibid.;) or because of its manifestness; (Mṣb;) [i. e.] The religious law of God; (Lth, Kr, S, O, K, TA;) consisting of such ordinances as those of fasting and prayer and pilgrimage (Lth, Kr, TA) and the giving of the poor-rate (Kr, TA) and marriage, (Lth, TA,) and other acts (Lth, Kr, TA) of piety, or of obedience to God, or of duty to Him and to men: (Kr, TA:) pl. as above. (Mṣb.) شِرْبَةٌ signifies also [A law, an ordinance, or a statute: and] a religion, or way of belief and practice in respect of religion: (Fr, TA:) and a way of belief or conduct that is manifest (Ibn-'Arafeh, Mgh, K) and right (Ibn-'Arafeh, K) in religion; (Mgh;) and so شِرْعَةٌ. (K.)

شِرَاعِيٌّ, as an epithet applied to A spear-head and a spear, of شُرْدَا, (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAṣr says that it may be a reg. rel. n. from شِرَاوِعٌ, or an irreg. rel. n. from some other name of which the radical letters are شَرَعٌ: and [SM says also that,] applied to a spear, it signifies long: (TA:) or شِرَاعِيٌّ, thus applied, has this meaning, a rel. n. [from شِرَاوِعٌ]. (S, O.) شِرَاعِيَّةٌ and شِرَاعِيَّةٌ [in the

CK without teshdeed], applied to a she-camel, signify † Long-necked: (O, K, TA:) thus expl. by ISh: but Az thinks the latter to be the more probably correct; the neck being likened to the شراع of the ship or boat, because of the height thereof. (O.)

شراعي; and its fem., with ة: see the next preceding paragraph.

شرايع A seller of the flax called شرايع. (IAar, K.)

شروع Entering into water [to drink]: pl. شروعات and شروعات: (KL:) these pls. are applied in this sense to camels. (S, K.) — [Hence,] Entering into an affair (في أمر). (Az, TA.) See شروع. — And sing. of شروع in the phrase حيتان شروع (TA,) which means Fishes lowering their heads to drink: (Abou-Leyla, TA:) or raising their heads: (K, TA:) or directing themselves, or repairing, (شروعات) from the deep water to the bank, or side: (S, TA:) and حيتان شروع signifies the same: (TA:) or شوعا in the Kur vii. 163, referring to fish, means appearing upon the surface of the water. (Bd, Jel.)* — Also, applied to a place of alighting, or an abode, (منزل) Situate upon a road that is a thoroughfare: and شارعة applied to a house (دار) signifies the same; (K;) or having its door [opening] upon such a road; (TA;) or near to the road and to the people [or passengers]: (Mgh, TA:) and دور شارعة houses having their doors opening into the streets: or دور شوارع, as expl. by IDrd, houses upon one open road. (TA.) It is said in a trad., كانت الابواب شارعة الى المسجد The doors were opening towards the mosque. (TA.) — And Anything near (K, TA) to a thing, or overlooking it: whence شارعة applied to a house (دار) near to the road and to the people, as expl. above. (TA.) [Hence,] شوارع Start near to setting. (K.) — [Also Pointing directly towards a person; applied to a spear.] One says رماح شارعة and شوارع (K, TA) and شروع as in some of the copies of the S (TA) Spears pointing directly: and رماح مشروعة and مشروعة spears directed. (K, TA.) — Also [used as a subst.] A main road: (S, O:) or it signifies, (Mgh, TA,) or so طريق شارع (Msb,) † a road, or way, into which people enter (يسلكه الناس, Msb, or يسرع فيه الناس, Mgh, TA) in common, or in general; (Mgh, Msb, TA;) by a tropical attribution; (Mgh;) [i. e.] شارع in this case has the meaning of مشروع [or مشروع فيه]; (Msb;) or as meaning ذو شروع من الخلق [having an entering of people]: (TA:) or it signifies a manifest, plain, or conspicuous, road or way: (Mgh, TA:) [in the present day, شارع commonly signifies any great street that is a thoroughfare:] the pl. is شوارع. (Msb.) — الشاريع also means The learned man who practises what he knows and instructs others: (K, TA:) or so الشاريع الرباني (O.) And hence it is applied to designate the Prophet: [or

as meaning The legislator: or the announcer of the law:] or because he made manifest and plain the religion, or religious law of God. (TA.)

أشروع A nose of which the end is extended (K, TA) and elevated, and long. (TA.)

مشروع: شريعة, in two places.

مشروع: see its fem., with ة, voce شارع.

مشروعة and مشروعة: see شريعة, in four places.

بيت مشروع A high, or lofty, house or tent. (TA.)

مشروع: see its fem., with ة, voce شارع — see also 1, first sentence.

شرف

1. شرف, (S, O, Msb, K,) aor. 2, (K,) inf. n. شرف (S, O, Msb, K, TA) and شرافة (TA,) said of a man, (S, O, TA,) He was, or became, high, elevated, exalted, or eminent, (S, O, Msb, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (K, TA:) [generally meaning he was high-born, or noble:] part. n. شريف [q. v.]. (S, O, Msb, K, TA.) [See also شرف, below.] — [Hence one says,] شرفت نفسه عن الشيء His soul was above the thing; disdained, or scorned, it. (L in art. انف) — شرفت التافة, and شرفت, (O, K,) aor. of each 2, inf. n. شروف, (K,) reg. as of the former verb, and irreg. as of the latter, (TA,) The she-camel was, or became, such as is termed شارف [q. v.]. (O, K.) — شرفة, aor. 1, (IJ, S, O, K, TA,) inf. n. شرف, (TA,) He overcame him, or surpassed him, in شرف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]; (IJ, S, O, K, TA;) and so شرف عليه: (Z, TA:) or he excelled him (طاوله, K, TA, in the CK [erroneously] طاوله) in the grounds of pretension to respect or honour (في الحسب). (K, TA.) See 3. — شرف الحائط, (K, TA,) aor. 2, inf. n. شرف, (TA,) He put to the wall a شرفة [q. v.]. (K, TA.) [See also 2.] — شرفت الأذن, and شرف المنكب, aor. 2, (K, TA,) inf. n. شرف, (TA,) The ear, and in like manner the shoulder, was, or became, high, (K, TA,) and prominent: or, as some say, stood up. (TA.) — And شرف, [from شرف signifying the "hump" of a camel,] (O, K,) said of a man, (O,) He kept constantly, or continually, to the eating of the [camel's] hump. (O, K.)

2. شرفه, inf. n. تشريف, He (God) rendered him high, elevated, exalted, or eminent, [in rank, condition, or estimation; or ennobled him:] (S, KL, PS) and he held him, or esteemed him, to be so. (M) ISd thinks that the verb may also mean He regarded with more, or exceeding, honour. (TA.) [And Golius explains it as meaning He decked with a royal garment; on the authority of the KL; in my copy of which I find no other meaning assigned to it than the first

mentioned above.] One says, شرف الله الكعبة, (O, K, TA,) inf. n. as above, (TA,) [God rendered, or may God render, the Kaabeh an object of honour, or glorious,] from الشرف, (O, K, TA,) i. e. المجد. (TA.) [تشریف is also used as a subst. properly so called; and as such is expl. by itself in this art.] — Also He put to it شرف [pl. of شرفة, q. v.]; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قصر, &c.; inf. n. as above. (O.) [See also شرف الحائط.] — شرف البرأ, expl. in the K as syn. with اشرفه and شارفه, is a mistake for تشرفه [q. v.]. (TA.) — شرف التافة, inf. n. as above, means He almost severed the teats of the she-camel by binding them [tightly] with the صرار [q. v.]: (IAar, O, TA:) this being done for the preservation of her [stoutness of] body, and her fatness, so that burdens may be put upon her in the coming year. (TA.) — [شرف, app. for شرف العنق, is also said by Reiske, as mentioned by Freytag in his Lexicon, to signify He (a camel going along) raised the neck: but his authority for this is not stated.]

3. شارفه, (S, O, K,) inf. n. مشافة, (TA,) He vied with him, or contended with him for superiority, in شرف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]; (S, O, K, TA;) and he overcame, or surpassed, him therein. (TA.) — See also 5. — Also He was, or became, near to it; he drew near to it, or approached it; namely, a thing: and he was, or became, near to attaining it, [and in like manner شارف عليه, as used in the S and K in the beginning of art. بلغ, he was, or became, at the point of reaching it, or attaining it, namely, a place,] or of obtaining it, or getting possession of it: [and he was, or became, at the point of experiencing it, (See Bd in lxxviii. 14,) and doing it; followed by أن and an aor.:] and, as some say, he looked for it, or expected it; his mind told him of it; he looked for its coming to pass. (TA.) See also 4, in two places.

4. اشرف It rose; or it was, or became, high or elevated; [so as to overtop, or overlook, what was around it or adjacent to it: overtopped, surmounted, overpeered, overlooked, overhung; was, or became, protuberant, prominent, or projecting: and rose into view, came within sight or view, or became within a commanding, or near, view:] said of a place [&c.]. (Msb.) One says of a piece of ground, أشرف على ما حوله [It rose above, or overtopped, what was around it]. (Sh, TA.) And أشرف لي شرف فما زلت أركض حتى علوته [An eminence rose into view to me, and I ceased not to urge on my beast until I ascended, or mounted, upon it]. (TA.) — [Hence,] أشرفت عليه I looked upon it, or viewed it, (S, O, Msb, K,) from above; (S, O, K;) [I overlooked it, or looked down upon it: and I came in sight of it: got a view of it: and got knowledge of it; became acquainted with it; or knew it: all of which meanings may be intended to be conveyed by the explanation in the Msb, which is اطلعت عليه:]

and اشرفت عليه شرفت signifies the same as اشرفت عليه [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (S, O:) and اشرفوا عليهم signifies the same as اشرفوا عليه (TA.) — And اشرف على الموت He (a sick man) was, or became, on the brink, or verge, or at the point, of death. (O, K.) And اشرف به على الموت [He made him to be on the brink, or verge, or at the point, of death]. (T and K in art. ذرف.) — And اشرفت نفسه على شيء: and hence His soul was vehemently eager for a thing. (Mgh. [See also 10.]) اشرف signifies The being eager, and the being vehemently eager: and hence the saying, in a trad., من أخذ الدنيا بإشراف نفسه [Whoso takes the enjoyments of the present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein]. (TA.) — And اشرف عليه He regarded him with solicitous affection or pity or compassion. (O, K.) — [And اشرف لي He, or it, came within sight, or view, to me; or came within a commanding, or near, view of me: see an ex. voce أجهد; and another voce ربا.] — And [hence,] اشرف لك The thing became, or has become, within thy power or reach; or possible, practicable, or easy, to thee. (TA.) — See also 5, in two places.

5. اشرف, said of a man, is from اشرف (O,) and signifies صار مشرفاً [He became elevated, or exalted, in rank, condition, or estimation; or ennobled]. (K.) — اشرف به He became elevated, or exalted, in rank, condition, or estimation; or ennobled; by, or by means of, him, or it: (MA:) [or he gloried, or prided himself, by reason of it, or in it; i. e.] he reckoned it, (S,) or regarded it, (O,) as a glory or an honour [to himself], (S, O,) and a favour. (O.) — اشرف المرأياً (S, O, TA,) in the K, erroneously, اشرفه; (TA;) and اشرفه (S, O, K;) and اشرفه (K,) inf. n. اشرفه; (TA;) He (a man, S, O) ascended, or mounted, upon the elevated place of observation.

(S, O, K.) And اشرف الشيء and اشرف الشيء signify the same as اشرفه and اشرفه, i. e. He ascended, or mounted, upon the thing. (TA.) — It is said in a trad., with reference to certain future trials, or conflicts and factions, (فتن, من فتن) اشرف لبا تستشرفه i. e. Whoso finds a place of refuge [for escaping, or avoiding them, let them invite him, or cause him, to seek, or take, refuge, virtually meaning] let him seek, or take, refuge therein. (O, TA.) — اشرف القوم The people, or party, had t'eir اشرف [or eminent, or noble, men, pl. of اشرف,] slain. (O, K.)

8. اشرف He, or it, stood up, or upright, or erect; (S, O, TA;) and (TA) so اشرف [if this be not a mistranscription, which I incline to think it may be the former verb (of which see the part. n. below) is not mentioned in the K]. (K, TA.)

10. اشرف الشيء, (S, O, Mgh, K,) and اشرف الشيء (Mgh in art. طمح,) He raised his eyes (S, O, Mgh, K) towards the thing, (O, K,) or to look at

the thing, (Mgh,) or looking at the thing, (S,) and expanded his hand over his eyebrow like as does he who shades [his eyes] from the sun. (S, O, K.) A poet says,

تطاللت واستشرفته فرايته
فقلت له آنت زيد الأامل

[I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-Aramil?]. (O.) — Hence, (TA,) أن أمرنا أن نستشرف العين والأذن (Mgh, O, K, TA,) in a trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means We have been commanded to pay much attention to the eye and the ear, and to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation (Mgh, O, K, TA) of an ear: (TA:) or, (Mgh, O,) as some say, (O,) [in the K “that is,”] to seek that they be of high estimation, by being perfect (Mgh, O, K) and sound: (Mgh, O:) or, accord. to some, it is from اشرفه signifying “the choice ones,” or “best,” of cattle; and the meaning is, we have been commanded to select them. (TA.) — And يستشرف معالي الأمور † He desires, or seeks, [or raises his eye to,] the means of attaining eminence. (Mgh in art. شوف.) — اشرف اشرف إبليس means He (a man) smote their camels with the [evil] eye; syn. تعينها (S, TA:) or he looked at them (تعينها) to smite them with the [evil] eye. (TA.) — اشرفه حقه He defrauded him of his right, or due. (O, K.) — See also 5: — and 8.

Q. Q. 1. اشرف الزرع I cut off the اشرف [q. v.] of the seed-produce; (S, O;) and so اشرفه (O and K* in art. اشرف:) of the dial. of El-Yemen: but Az doubts whether the word be with ن; and the ي and ن are both held by him to be augmentative. (O.)

اشرف: see the next paragraph, near the end.

اشرف Highness, elevation, exaltation, or eminence, [in rank, condition, or estimation, in respect of religion or of worldly things: (see the first sentence of this art.):] (S, O, Mgh, K:) [generally meaning high birth:] glory, honour, dignity, or nobility; syn. مجد: or not unless [transmitted] by ancestors: (K:) [for] accord. to ISk, اشرف and مجد may not be unless [transmitted] by ancestors; but كرم and حسب may be in a man though he have not ancestors [endowed therewith]: (O:) or, (K,) accord. to IDrd, (O,) it signifies highness of حسب [which means grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying]: (O, K:) and اشرفه signifies the same as اشرف; (TA;) or the same as فضل and اشرف [meaning a favour and a glory or an honour]; as in the saying, أعدتيا نكرم اشرفه [I reckon your coming a favour, and a glory or an honour]; (O, K;) and اشرفه [I

regard that as a favour, and a glory or an honour]: (O:) the pl. of اشرف is اشرفاء, like as that of سبب is أسباب. (TA.) اشرف ذات شرفه means Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the [evil] eye: [see اشرف إبليس:] but the phrase is also related with س. (TA. See اشرف.) — See also اشرف, with which, or with the pls. of which, it is said to be syn. — Also An elevated place; an eminence: (S, Mgh, O, K:) accord. to Sh, any piece of ground that overtops what is around it, whether extended or not, only about ten cubits, or five, in length, of little or much breadth in its upper surface: (TA:) pl. اشرفاء: (TA voce وطء:) and اشرف الأرض signifies the high, or elevated, places, or parts, of the earth or ground: (S, Mgh, K:) sing. اشرف, with fet-ḥ to the م and ر. (Mgh. [See also اشرف.]) A poet says,

أتى الندى فلا يقرب مجلسي
وأقود للشرف الرفيع حماري

[I come to the assembly, and my sitting-place is not made near to the chief person or persons, and I lead to the high elevated place my ass]: he means, I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place. (S.) — [Hence, † The brink, verge, or point, of some event of great magnitude, or of any importance: not well expl. as meaning] the being on the brink, or verge, or at the point, of some event of great importance, good or evil: (O, K:) one says in the case of good, هو على شرف من قضاء حاجته † [He is at the point of accomplishing the object of his want]: and in the case of evil, هو على شرف من الهلاك † [He is on the brink, &c., of destruction]. (O, TA.) — And † The hump of a camel. (O, K, TA.) — And app. sing. of اشرف in a sense expl. below: see the latter word. (TA.) — And A heat; a single run, or a run at once, to a goal, or limit: (O, K:) or, (K,) accord. to Fr, about a mile: (O, K:) or about two miles. (TA as from the K and on the authority of Fr.) One says, عدا شرفاً أو شرفين [He ran a heat, or two heats]: (O:) and [in like manner,] استنتت اشرفاً أو شرفين (O, K,) occurring in a trad., said of a mare, or of horses. (O.) — Also, (O, TA,) accord. to IAar, (O,) A red clay or earth: and i. q. مغرة [i. e. red ochre]; as also اشرف: accord. to Lth, a kind of trees, having a red dye: and said to be the same as [the Pers.] دار برنيان [i. e. دار برنيان, meaning Brazil-wood, which is commonly called in Arabic بقمر]. (O, TA: in the former of which, the Pers. word here mentioned is written without the points to the پ; and in the latter, الدابرنیان.)

اشرفه: see the next preceding paragraph, first quarter. — Also The choice ones, or best, of مال [meaning cattle]. (S, O, K.) — The اشرفه of a [palace, or pavilion, or other building such as is called] قصر (S, O, Mgh, K) [and of a mosque] is

well-known; (K;) [An acroterial ornament, forming a single member of a cresting of a wall or of the crown of a cornice, generally of a fanciful form, and pointed, or small, at the top:] pl. شُرَف, (S, Mgh, O, Mqb, K, TA,) a pl. of mult., and شُرَفَات and شُرَفَات and شُرَفَات, are pls. of pauc., or, as some say, شُرَفَات [i. e. شُرَفَات] is pl. of شُرْفَة, with two dammehs: Esh-Shiháb says that شُرَفَات is expl. as meaning the highest portions of a قصر; but what are thus termed are only what are built on the top of a wall, distinct from one another, [side by side, like merlons of a parapet,] according to a well-known form: (TA:) the شُرْفَة is what is called by the [common] people شُرَفَة: (Ham p. 824:) the شُرَفَة of a mosque is a word used by the lawyers, and is one of their mistakes, as IB has notified: so says MF: its pl. is شُرَافِي. (TA.) — The شُرَفَات (thus with two dammehs, K) of a horse are The neck and قَطَاة [i. e. croup, or rump, or part between the hips or haunches,] thereof. (O, K.)

شُرْفَة: see the next preceding paragraph.

شُرَيْف High, elevated, exalted, or eminent, (S, O, Mqb, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (TA:) [generally meaning high-born, or noble:] possessing glory, honour, dignity, or nobility: or such, and having also [such] ancestry: (TA:) [using it as not implying highness, or nobility, of ancestry,] you say, هُوَ شُرَيْفُ الْيَوْمِ [He is high, or noble, to-day], and عَنْ قَلِيلٍ شُرَيْفٌ as meaning one who will be شُرَيْفٌ [after a little while]: (Fr, S, K:) the pl. [of pauc.] is أَشْرَافٌ and [of mult.] شُرَفَاءُ (S, O, Mqb, K) and شُرَفٌ, so in the K, app. denoting that this last is one of the pls. of شُرَيْف, and it is said in the O that شُرَفٌ is syn. with شُرَفَاءُ; but in the L it is said that it is syn. with شُرَيْف; and hence the saying هُوَ شُرَفٌ قَوْمِهِ meaning He is the شُرَيْف of his people, and كَرِيمُهُم meaning the كَرِيم of them; and thus it has been expl. as used in a trad.: (TA:) [but both these assertions are probably correct; for it seems to be, agreeably with analogy, an inf. n. used as an epithet, and therefore applicable to a single person and to a pl. number, and also to two persons, and likewise to a female as well as to a male.] — [By the modern Arabs; and the Turkmens and Persians, it is also applied, as a title of honour, to Any descendant of the Prophet; like سَيِّد. And, with the article ال, particularly to the descendant of the Prophet who is The governor of Mekkeh; now always a vassal of the Turkish Sulṭán.]

شُرَافِي, applied to a [lizard of the kind called] شُرَاب, and to a jerboa, Large in the ears, and in the body: (TA:) and so شُرَافِيَة applied to a she-camel; (O, K, TA;) as also شُرَفَاءُ. (TA.) And شُرَافِيَة i. q. شُرَافِيَة [q. v.], (K, TA,) or An ear that is high, long, and having hair upon it.

(IDrd, O, TA.) See also أَذُنٌ شُرَفَاءُ, voce أَشْرَفُ. — Also A kind of white garments or cloths: (O, K:*) or a garment, or piece of cloth, that is purchased from a country of the foreigners adjacent to the land of the Arabs. (Aq, O, K:*)

شُرْفَة; pl. شُرَافِي: see شُرْفَة.

شُرَافِي (S, O, K) and شُرَافِي (O and K in art. شُرَف) [but see Q. Q. 1] The leaves of seed-produce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off. (S, O, K.)

شَارِف: see شُرَيْف. — Applied to a she-camel, † High [app. meaning much advanced] in age: (A, TA:) or advanced in age; (S, O, K;) decrepit; (IAar, K;) as also شَارِفَة: (K:) [see عَوْدٌ, in three places:] pl. شُرَف, like بَزَلٌ and عَوْدٌ pls. of بَازِلٌ and عَائِدٌ, (S, O,) or شُرَف, like كُنْبٌ, (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شَوَارِفٌ [also pl. of شَارِفَة] (O, K) and شُرَفِي and شُرُوفِي: (K:) it is said that شَارِف is not applied to the he-camel; but it is so applied, as well as to the she-camel, accord. to the Towsheeh of El-Jelál. (TA.) Hence, as being likened to black decrepit she-camels, (Aboo-Bekr, TA,) الشُرَفُ الْجُونُ, with two dammehs, [which I think a mistake, unless it mean with a dammeh to each word,] (K,) or الشُرَفُ الْجُونُ, (O, IAth, TA,) occurring in a trad., meaning † [Trials, or conflicts and factions,] like portions of the dark night: (O, K, TA:) thus expl. by the Prophet: (O, TA:) but some relate it otherwise, with ق, (K,) saying الشُرُقُ الْجُونُ, pl. of شَارِقٌ, (O, TA,) meaning “ [trials, &c.,] rising (O, K, TA) from the direction of the east.” (O, TA.) — Also applied to an arrow, as meaning Old: (S, O, K:) and applied to a garment or a piece of cloth [app. in the same sense]: (A and TA voce طَوِيدٌ:) or an arrow long since laid by [expl. by بَعِيدٌ بالعهد بالصيانة]; but I think that the right reading is بَعِيدُ الْعَهْدِ بِالصِّيَانَةِ, and have assumed this to be the case in my rendering]: or of which the feathers and the sinews [wherewith they are bound] have become uncompact: or slender and long. (TA.) — دَنٌّ شَارِفٌ [A wine-jar] of which the wine is old. (TA.) — And شَارِفٌ [alone] A receptacle for wine, such as a حَافِيَة and the like thereof. (O, K.)

الشَّارُوفِي A kind of sword or rope; syn. حَبَلٌ: [so in the O, and in the S; and in the K, حَبَلٌ, i. e. the name of a certain mountain:] a post-classical word. (S, O.) — And شَارُوفٌ also signifies A broom, (O, K:) a Pers. word, (S,) arabicized, from جَارُوبٌ, (O, K,) originally جَائِي رُوبٌ, which means “a place-sweeper.” (O.)

أَشْرَفُ [More, and most, high, elevated, exalted, or eminent, in rank, condition, or estimation; &c.; generally meaning more, and most, high-born or noble; (see شُرَيْف;)] surpassing in شُرَف. (S,

O.) — أَشْرَفٌ مَنْكِبٌ أَشْرَفٌ A high shoulder; (S, O, K;) such as has a goodly rising; which implies what is termed اِهْدَاءٌ [inf. n. of أَهْدَأُ, and here app. meaning the “being curved in the back”]. (TA.) And أَذُنٌ شُرَفَاءُ A long ear; (S, O, K;) standing up; rising above what is next to it: and so اِذْنٌ شُرَافِيَة. (TA.) — See also شُرَافِي. [أَشْرَفٌ also signifies Having a prominent, or an apparent, ear: opposed to أَسْكٌ, q. v. — Hence,] الاَشْرَفُ is an appellation of The bat; (O, K, TA;) because its ears are prominent and apparent: it is bare of downy and other feathers, and is viviparous, not oviparous: so in the saying of Bishr Ibn-El-Moqtemir,

• وَطَائِرُ أَشْرَفٍ ذُو جُرْدَةٍ • وَطَائِرٌ نَيْسٌ لَهُ وَكْرٌ •

[And a flying thing that has prominent and apparent ears and a denuded body, and a flying thing that has no nest]: (O, TA:) in the K is added, and another bird, that has no nest, &c.: but this is taken from an explanation of the latter hemistich of the verse cited above; which explanation is as follows: (TA:) the bird that has no nest is one of which the Baḥrānees [so in the TA, but accord. to the O “the sailors,”] tell that it does not alight save while it makes, of the dust, or earth, a place in which it lays its eggs, and which it covers over; then it flies into the air, and its eggs break open of themselves at the expiration of the term thereof; and when its young ones are able to fly, they do after the habit of their parents. (O, L, TA: and the same is said, less fully, in the K.) — شَرْفٌ مَدِينَةٌ شُرَفَاءُ A city having أَشْرَفٌ (Mgh, O, K,*) pl. of شُرْفَة [q. v.]: (O:) the pl. of أَشْرَفٌ and of شُرَفَاءُ, accord. to rule, is شُرَفٌ. (Mgh. [In the copies of the K, الشُرَفُ is erroneously said to be pl. of الشُرَفَاءُ.]) It is said in a trad. of Ibn-'Abbás, أَمَرْنَا أَنْ تَبْنِيَ الْمَدَائِنَ شُرَفًا وَالْمَسَاجِدَ جَمًّا, i. e. We have been commanded to build cities with شُرَف and mosques without شُرَف. (Mgh, O.)*

أَشْرَافٌ The ears and nose of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. شُرْفٌ; like سَبَبٌ, sing. of أَسْبَابٌ. (TA:)

تَشْرِيفٌ inf. n. of 2 [q. v.]. (S &c.) — [And also a post-classical term applied to An honorary present, such as a garment &c.: and a letter, i. e. an epistle, considered as conferring honour: pl. تَشْرِيفَاتٌ.]

مَشْرُوفٌ: see شُرْفٌ, in the middle of the paragraph: and see also what here next follows.

مَشْرُوفٌ (O, K,) like مَشْرُوفٌ, (K,) or مَشْرُوفٌ [q. v. voce شُرْفٌ], (so in my two copies of the S,) A place from which one overlooks, i. e. looks upon, or views, [a thing] from above. (S, O, K.) — Hence the saying in a trad., مَا جَاءَكَ مِنْ هَذَا وَالْمَالِ وَأَنْتَ غَيْرُ مَشْرُوفٍ وَلَا سَائِلٍ فَخُذْهُ i. e. [What comes to thee of this property] thou not coveting nor looking for it [nor asking it, take it]. (O.)

مَشْرُوفٌ [part. n. of 4:] High; (S, Mgh, Mqb;)

[or *overtopping*; &c.;] applied to a mountain, (S,) or a place. (Mgh, Mṣb.)

سُوفٌ مَشْرُفَةٌ *Certain swords*, (S, O, K,) so called in relation to مَشَارِفُ, (S,) or in relation to مَشَارِفُ النَّامِ, (O, Mṣb, K,) i. e. certain towns, or villages, of the land of the Arabs, near to the يَمَامُ [q. v.]: (S, O, Mṣb, K:) so says AO: (S, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Mṣb:) [or, accord. to some, in relation to المَشَارِفُ, certain towns, or villages, near Howrán: (see De Sacy's Chrest. Ar., sec. ed., iii. 53:)] and it is said that مَشْرَفٌ was the name of a blacksmith who made swords: (TA:) one says مَشْرَفِيٌّ, (S, O, Mṣb,) not مَشَارِفِيٌّ, because a rel. n. is not formed from a pl. of the measure of مَشَارِفُ. (S, O.)

مَشْرَفٌ [*Elevated, or exalted, in rank, condition, or estimation; or ennobled*]; (K, TA;) an epithet applied to a man; from الشَّرْفُ. (TA.) — Also a garment, or piece of cloth, dyed with the red clay or earth [&c.] called شَرَفٌ. (IAṣr, TA.)

مَشْرُوفٌ (S, TA) and مَشْرُوفٌ عَلَيْهِ (Z, TA) *Overcome, or surpassed, in شَرَفٌ* [i. e. *highness, elevation, or eminence, of rank, condition, or estimation; or nobility*]. (S, Z, TA.)

مَشْرِيٌّ A horse high in make. (S, O, K.)

شرق

1. شَرَّقَتِ الشَّمْسُ. (S, M, Mgh, Mṣb, K,) aor. ʔ, (S, M, Mṣb,) inf. n. شَرَّقٌ (S, M, Mgh, Mṣb, K) and شَرَّقٌ (S, Mṣb,) *The sun rose*; (S, M, Mgh, Mṣb, K;) as also ʔ اشْرَقَتْ: (K:) *the sun rose from the east*; and in like manner one says of the moon, and of the stars: (M:) or *the sun rose so that its light began to fall upon the earth and trees*: (T and TA in art. ذر:) and ʔ اشْرَقَتْ signifies, as distinguished from شَرَّقَتْ, (S, M, Mgh, Mṣb,) or signifies also, (K, TA,) for both verbs are correctly expl. in the K as above, (TA,) *it shone, or gave its light*, (S, M, Mgh, Mṣb, K, TA,) and spread (M, TA) upon the earth, or ground: (TA:) or, as some say, شَرَّقَتْ, and ʔ اشْرَقَتْ are syn., (M, Mṣb,) as meaning *it (the sun) shone*: (M:) and شَرَّقٌ [as inf. n. of the former verb] signifies the *shining of the sun*. (K.) — And شَرَّقَ التَّخْلُ, and ʔ اشْرَقَ, *The palm-trees showed redness in their fruit*: (M, K:*) or *showed the colours of their dates*. (AHn, M.) [See also شَرَّقٌ in what follows.] — شَرَّقَ النَّشَاءَ (S, O, Mṣb, K,) aor. ʔ, (S, O, Mṣb,) inf. n. شَرَّقٌ, *He slit the ear of the sheep, or goat*, (S, O, Mṣb, K,) in the manner expl. voce شَرَّقًا. (Mṣb.) — And شَرَّقَ الثَّمَرَ, (Az, K,) inf. n. شَرَّقٌ, (IAmb, Az, TA,) *He plucked the fruit*: (Az, K, TA:) or cut it. (IAmb, Az, TA.) One says in crying باقِلَاءَ [or beans], شَرَّقَ الغَدَاةَ طَرِيًّا *The cutting of the morning, fresh!* meaning *what has been cut, and picked, in the morning*. (IAmb, Az, TA.) — شَرَّقٌ [aor. ʔ,] inf. n. شَرَّقٌ, *It (a place) was, or became, bright by reason of the sun's shining*

upon it; as also ʔ اشْرَقَ; (M, TA;) [whence,] upon it; as also ʔ اشْرَقَ ʔ الأَرْضُ بِنُورِ رَبِّهَا occurs in the Qur [xxxix. 69] as meaning *And the earth shall shine with the light of its Lord*: (M:) [in other instances,] اشْرَقَتْ الأَرْضُ means *The earth was, or became, bright with the sunshine*. (TA.) — [Hence, perhaps, or, though not immediately, from what here next follows, some other applications of this verb, to denote redness.] — شَرَّقٌ بِرَبِيْقِهِ (S, M, Mṣb, K,) and بِالْمَاءِ, and the like, (M,) aor. ʔ, (Mṣb,) inf. n. شَرَّقٌ, (M, Mṣb,) *He (a man, M, Mṣb) was, or became, choked with his spittle*, (S, M, Mṣb, K,) and with water, &c. (M.) [And جَرَضٌ and غَضٌ and سَجَى are sometimes used in the same sense in relation to spittle &c.] — [Hence,] شَرَّقَ الجُرْحَ بِالدمِ † *The wound became [choked or] filled with blood*. (Mṣb.) — And شَرَّقَ المَوْضِعَ بِأهْلِهِ † *The place became [choked or] filled and straitened by its occupants*. (TA.) — And شَرَّقَ الجَسَدَ بِالطِّيبِ † *The body became choked in its pores with perfume*. (TA.) — [And شَرَّقَ الثَّوْبَ بِالجَادِي † *The garment, or piece of cloth, became glutted, or saturated, with the dye of saffron*: see the part. n. شَرَّقٌ.] — And شَرَّقَتْ عَيْنُهُ † *His eye became red [being surcharged with blood]*; as also ʔ اشْرَوْرَقَتْ: (M, TA:) and so شَرَّقَ الدَّمْعُ عَيْنَهُ: (K, TA:) or this last signifies *the blood appeared in his eye*: (M:) and شَرَّقَتْ بِالدمِ it (the eye) had the blood apparent in it, [as though it were choked therewith,] without its running from it. (TA.) — And شَرَّقَ لَوْنُهُ, inf. n. شَرَّقٌ, † *His colour, or complexion, became red, by reason of shame, or shame and confusion*. (TA.) — And [hence, app.,] شَرَّقَ الشَّيْءُ, inf. n. as above, † *The thing became intensely red, with blood, or with a beautiful red colour*. (M, TA.) — And also † *The thing became mixed, commingled, or blended*. (M, TA.) — شَرَّقَتِ الشَّمْسُ, inf. n. as above, means † *The sun had a duskiness blended with it, and it [app. the duskiness] then became little*: (TA:) or *it was near to setting*: (M, K:) or *became feeble in its light*; (O, K;) app. from شَرَّقٌ applied to flesh-meat as meaning “red, having no grease, or gravy,” and applied to a garment, or piece of cloth, as meaning “red, that has become glutted, or saturated, (شَرَّقٌ) with dye;” because its colour, in the last part of the day, when it is setting, becomes red. (O.) — The phrase يُوَخَّرُونَ الصَّلَاةَ إِلَى شَرَّقِ المَوْتَى (S, M, O, K, [in the CK, erroneously, شَرَّقِ,]) occurring in a trad., (S, M, O,) in a saying of the Prophet, (O, K,) is expl. as meaning *Who postpone, or defer, the prayer until there remains not, (S, M, O, K,) of the sun, (S,) or of the day, (M, O, K,) save as much as remains (S, M, O, K) of the life, (S,) or of the breath, (M, O, K, [but in the CK, نفس is put in the place of نفس,]) of the dying who is choked with his spittle*: (S, M, O, K:) or the meaning is, *until the sun is [but just] above the walls, and [diffusing its feeble light] among the graves (M, O, K*) as though it were a great expanse of water*. (M, O.) AZ says, الْغَدَاةُ

بَشَرَّقِ المَوْتَى means *Prayer is disapproved when the sun becomes yellow*: and فَعَلَتْ ذَلِكَ بِشَرَّقِ *I did that when the sun was becoming yellow*. (TA.) — شَرَّقَتِ النَّشَاءَ, (S, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. شَرَّقٌ, (S, Mṣb,) *The sheep, or goat, had its ear slit (S, Mṣb, K) in the manner expl. voce شَرَّقًا*. (Mṣb, K.)

2. شَرَّقَ, (TA,) inf. n. تَشْرِيقٌ, (S, O, K,) *He took to the direction of the east, or place of sunrise*: (S, O, K, TA:) *he went to the east: he came to the east*: (M, TA:) and *he directed himself to the east*. (TA.) — And *He prayed at sunrise*: and hence, app., *He performed the prayer of the festival of the sacrifice*: (TA:) or this meaning is from شَرَّقَتِ الشَّمْسُ. (Mgh: it is also mentioned in the M.) — شَرَّقَتِ الأَرْضُ, inf. n. as above, *The land became affected with drought, and dryness of the earth, being [parched by the sun and] not reached by water*: whence the term ʔ شَرَّقِيٌّ

[q. v.] in the dial. of Egypt. (TA.) — تَشْرِيقٌ also signifies *The being beautiful, and [sunny or] shining in face*. (Sh, O, K.) — شَرَّقَ اللَّحْمَ, (M, Mgh, Mṣb,) inf. n. as above, (S, M, Mgh, O, Mṣb, K,) *He cut the flesh-meat into strips, and dried it in the sun, or spread it in the sun to dry*: (S, M, Mgh, O, Mṣb, K:) or [simply] *he cut it into pieces, and into strips*. (Mṣb.) [In like manner also] تَشْرِيقُ الشَّعِيرِ signifies *The throwing barley in a sunny place in order that it may dry*. (Mgh.) And one says of the [wild] bull, يَشْرِقُ مَتْنَهُ, meaning *He exposes his back to the sun in order that what is upon it of the dew of night may dry*: in this sense the phrase is used by Aboo-Dhu-eyb. (M.) — أَيَّامُ التَّشْرِيقِ is an appellation of *The three days next after the day of sacrifice*: (S, M, O, Mṣb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Hijjah:] these days were so called because the flesh of the victims was therein cut into strips, and dried in the sun, or spread in the sun to dry: (S, M, Mgh, O, Mṣb, K:*) or because the victims were not sacrificed until the sun rose: (IAṣr, S, O, K:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (S, M, O,) in the Time of Ignorance, (M,) أَشْرُقُ ʔ لَيْبِرَ كَيْمَا نَغِيْرُ (S, M, O,) which means *Enter thou upon the time of sunrise, Thebeer*, (addressing one of the mountains of Mekkeh, M,* Mgh,) *that we may push, or press, on, or forward, (M, Mgh, Mṣb,) to return from Minè*: (M: [see also 4 in art. غور:]) Aboo-Haneefeh used to hold that التَّشْرِيقُ means التَّكْبِيْرُ

[i. e. *the saying أَكْبِرُ*]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) — شَرَّقَ الثَّوْبَ † *He made [or dyed] the garment, or piece of cloth, yellow*: (Ibn-'Abbád, O:) [or *he dyed it red*: (see the pass. part. n., below:)] or تَشْرِيقٌ signifies the *dyeing with saffron*, (M, L,) so that the thing dyed is saturated, (L,) or not so that the thing is saturated: (so in a copy of the M:) it is not with safflower. (M, L.)

[See also 4, last signification.] شوق الحوض sometimes said for صرحه, meaning He plastered the watering-trough, or tank, with شروق [q. v.], or صاروج. (M in art. صرح.)

4. اشوق: see 1, in six places. One says also, اشوق وجهه (S,) and لونه (M,) His face, (S,) and his colour, or complexion, (M,) shone, (S, M,) and was bright, with beauty. (S.)—Some allow its being made trans.; [meaning It caused, or made, to shine;] as in the saying,

- ثَلَاثَةٌ تُشْرِقُ الدُّنْيَا بِبَهْجَتِهَا
- شَمْسُ الضُّحَى وَأَبُو إِسْحَاقَ وَالْقَمَرُ

[There are three things, with the beauty of which the world is made to shine; the sun of the bright early morning, and Aboo-Is-hâq, and the moon]: but there is no proof in this, because [the right reading may be تُشْرِقُ, and so] الدنيا may be an agent; therefore the making the verb trans. [in this sense] is said to be post-classical, though it is mentioned by the author of the Ksh. (MF, TA.)—It signifies also He entered upon the time of sunrise: (S, M, Mgh, Msb, K:) similarly to أظهر, and أصبح, and أظهر. (TA.) See 2. اشوق عدوه He caused his enemy to become choked [with his spittle, or with water, or the like: see 1]. (O, K.) And أشرفت فلانا بربيعه [I choked the utterance, or impeded the action, of such a one;] I did not allow such a one to say, or to do, a thing. (Z, TA.)—اشوق الثوب بالصبيغ (Moheeb, A, O) or رفى الصبيغ (K,) He exceeded the usual degree in dyeing the garment, or piece of cloth; [saturated it with dye;] or dyed it thoroughly. (K, TA. [See also 2, last signification but one.])

5. اشوق He sat in a sunny place (S, O, K) [at any season, (see مشرقة,) or particularly] in winter. (O, K.)—And اشوقوا They looked through the مشريق of the door, i. e. the chink thereof into which the light of the rising sun falls. (O.)

7. اشوق القوس The bow split. (Ibn-'Ab-bâd, O, K.)

18. اشورزلت عينه: see 1, latter half. اشورزلت بالدمع He became drowned in tears. (Ibn-'Ab-bâd, O, K, TA.)

اشورق [an inf. n.: see 1, first sentence. — Also] The sun; (S, O, K;) and so اشورق: (K, and thus in one of my copies of the S in the place of the former:) [or] اشورقة has this signification: (M, Msb;) and اشورق signifies the rising sun; (M, TA;) as some say; (M;) thus accord. to AA and IAsr; (TA;) and so اشورق, (M, Msb,) and اشورقة, and اشورقة, (M, K,) and اشورقة, (TA,) and اشورق, (S, M, K,) and اشورق: (M, K:) one says, طلعت الشمس The sun rose; (S, M, O; in one of my copies of the S اشورق;) but not اشورقت الشمس: (M;) and اشورق كل شارق I will come to thee every day that the sun rises: or, as some say, اشورق signifies the upper limb (قرب) of

the sun: (M:) and one says, ما قر شارق [I will not come to thee as long as a sun, or the upper limb of a sun, rises, or begins to rise]. (S, M.)—See also اشورق, in three places. — Also A place where the sun shines (حيث تشرق الشمس). (K.) See مشرقة.—The warmth of the sun. (TA.)—The light that enters from the chink of a door; (IAsr, Th, K;) as also اشورق. (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called المشريق [q. v.], قد ورد حتى ما بقي إلا شرقه (O, K, TA) i. e. It had been closed so that there remained not save its light entering from the chink thereof: so says I'Ab. (O, TA.)—And A chink, or fissure. (K, TA.) One says, ما دخل شرق فمي شيء Nothing entered the chink of my mouth. (Z, TA.)—Also A certain bird, (Sh, M, K,) one of the birds of prey, (M,) between the kite and the hawk, or falcon, (Sh, K,) or between the kite and the [species of falcon called] شاهين [q. v.]: (O:) pl. شروق. (M.)

اشورق: see the next preceding paragraph.

اشورق [inf. n. of اشورق, q. v. — And also a subst.]: see اشورق, in three places. — Also A thing [such as spittle and the like (see اشورق)] obstructing, or choking, the throat, or fauces. (S, and Har p. 477.)

اشورق A place bright by reason of the sun's shining upon it; as also اشورق. (M, TA.)—A man choked with his spittle, or with water, or the like. (M, TA.)—† A plant, or herbage, having plentiful irrigation; or flourishing and fresh, or juicy, by reason of plentiful irrigation; syn. ريان. (TA.)—† A garment, or piece of cloth, red; that is glutted, or saturated, [so I render اشورق بالجادى,] with dye: (O:) and اشورق applied to a garment, or piece of cloth, [app. signifies † glutted, or saturated, with the dye of saffron: see also اشورق, and see 4.] (TA.) One says also اشورق بدمه † [Prostrated,] dyed with his blood. (M, TA.)—† Flesh-meat (S, M, O, TA) that is red, (M, O, TA,) having no grease, or gravy. (S, M, O, TA.)—† A thing intensely red, with blood, or with a beautiful red colour. (M.)—And † A thing mixed, commingled, or blended. (M.)

اشورقة: see اشورق, in two places: — and see مشرقة, in two places.

اشورقة † Anxiety, grief, or anguish; syn. in Pers. أندوه. (KL.)

اشورقة: see اشورق: — and see مشرقة. — Also A brand with which a sheep, or goat, such as is termed اشورقة, is marked. (O, K.)

اشورقة: see اشورق.

اشورقة A sheep, or goat, having its ear slit (S, Mgh, O, K) lengthwise, (K,) without its being separated: (TA:) or having the ear slit in two, (As, Mgh, TA,) as though it were a زمنة [q. v.]:

(As, TA:) or اشورقة applied to an ear signifies cut at its extremities, without having anything thereof separated: and applied to a she-goat (مزة), having its ear slit lengthwise, without its being separated: and, as some say, applied to a شاة, having the inner part of its ear slit on one side with a separating slitting, the middle of its ear being left sound: or, accord. to Aboo'Alce in the "Tedhkireh," اشورقة signifies having its ears slit with two slits passing through, so as to become three distinct pieces. (M.)

اشورقة [Of, or relating to, the east, or place of sunrise; eastern, or oriental]. — لا شورية ولا غربية. (K, TA,) in the Kur [xxiv. 35], (TA,) means Not such that the sun shines upon it at its rising only (Fr, K, TA) nor at its setting only, (Fr, TA,) but such that the sun lights upon it morning and evening: (Fr, K, TA:) or, accord. to El-Hasan, it means not of the trees of the people of the present world, but of the trees of the people of Paradise: Az, however, says that the former explanation is more fit and more commonly received. (TA.) And مكان شورية signifies A place, of the earth, or ground, in, or upon, which the sun rises, or shines. (TA.) See also شارق [and اشورق and مشرقة]. — Also A certain red dye. (TA.)

اشورق: see اشورق. — Also A boy, or young man, goodly, or beautiful, (K, TA,) in face: (TA:) pl. اشورق, (K, TA, [in the CK اشورق, but correctly]) with two dammehs. (TA.)—And A woman small in the vulva: (Ibn-'Abbâd, O, K:) or having her vagina and rectum united by the rending of the separation between them; syn. مفضاة. (M, K.)—And اشورق is the name of A certain idol. (M, TA.)

اشورقة The first part of the rising sun. (Freytag, from the Deewân of the Hudhalees.) See also شارق, voce اشورق.

اشوراق [The lands that are not reached by the water, or inundation, and that are consequently parched by the sun]: a word of the dial. of Egypt. (TA.) See 2.

اشورق: see اشورق, in two places. — Also The side that is next the east; (O;) the eastern side; (K;) of a hill, and of a mountain: you say, هذا شارق الجبل [This is the eastern side of the mountain], and هذا غارب الجبل and اشورق [in the opposite sense]: (TA:) pl. اشورق. (O, K.) Hence, in a trad., as some relate it, اشورق الجون [meaning † Trials, or conflicts and factions, like portions of the dark night, rising from the direction of the east]: but it is otherwise related, with ف [in the place of the ق: see اشورق]. (TA.)—And اشورق is the name of A certain idol, of the Time of Ignorance; (IDrd, M, K;) whence اشورق, a proper name [of a man]. (IDrd, M.)—Also [if not a mistranscription for اشورق, q. v., app. Clay, or some other

substance or mixture, with which a place is plastered,] مَا يُكْمِنُ بِهِ مَكَانٌ. (Ibn-'Abbád, O.)

شَارِقٌ signifies [The kind of plaster called] صَارِوَجٌ. (Kr, M,) i. q. [See this last word: and see also the last sentence of the next preceding paragraph above.]

مَشْرُقٌ: see what next follows.

مَشْرُقٌ (S, M, O, Mḡb, K,) which by rule should be مَشْرُقٌ, (M, Mḡb,) but this latter is rarely used, (Mḡb,) The place, (M,) or quarter, or direction, (Mḡb,) of sunrise; (M, Mḡb;) [the east, or orient;] and مَشْرُقٌ signifies the same; (S, M, O, Mḡb, K;) as also مَشْرُقٌ: (Seer, M:) the pl. of the first is مَشَارِقٌ; and the pl. of مَشْرُقٌ is أَشْرَاقٌ. (M.) The dual, المَشْرُقَانِ, means The place of sunrise of summer and that of winter [E. 26° N. and E. 26° S. in Central Arabia]. (S, O, TA.) And also The place of sunrise and the place of sunset; [or the east and the west;] (M, O;) the former being thus made predominant because it denotes existence, whereas the latter denotes non-existence: (M:) thus in the saying, يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ [O, would that between me and thee were the distance of the east and the west]. (M, O.) And [in like manner] one says مَا بَيْنَ الشَّرْقَيْنِ, meaning What is between the place of sunrise and the place of sunset. (M.) — See also مَشْرُقَةٌ. — The saying, cited by IAqr,

قُلْتُ لَسَعْدٍ وَهُوَ بِالْأَزَارِقِ

عَلَيْكَ بِالْمَحْضِ وَبِالْمَشَارِقِ

he explains as meaning [I said to Sa'ad, he being at El-Azraq (a certain water in the بَادِيَةِ, TA in art. زَرَق)], Keep thou [to pure milk, and] to the sun [or the places of sunshine] in winter: but [ISd says,] in my opinion, المَشَارِقِ is here pl. of مَشْرُقٌ applied to flesh-meat that is "[cut into strips and] spread in the sun [to dry];" and this is confirmed by his saying بِالْمَحْضِ, each of them being food. (M.)

مَشْرُقٌ: see شَرِقٌ. — Also Entering upon the time of sunrise: the pl. occurs in this sense in the Kur xv. 73 and xxvi. 60. (TA.)

مَشْرُقَةٌ and مَشْرُقَةٌ (S, M, O, K) and مَشْرُقَةٌ, (M, O, K,) the last mentioned by Ks, (O,) A place of sitting in the sun; (S, O, K;) accord. to some, peculiarly, (TA,) in the winter; (O, K, TA;) and مَشْرُقَةٌ and مَشْرُقَةٌ (S, O, K) and مَشْرُقٌ (O, K) signify the same: (S, O, K:) or a place upon which the sun shines; accord. to some, peculiarly, in the winter, (M,) as also مَشْرُقَةٌ and مَشْرُقَةٌ (M, TA) and مَشْرُقٌ (M) and مشرق [app. مَشْرُقٌ, of the pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce مَشْرُقٌ if the explanation of that verse by IAqr be correct]. (TA.)

مَشْرُقِي (Mḡb, TA) and مَشْرُقِي both [applied

to a man] signify Of the east; or eastern: (Mḡb:) pl. مَشَارِقَةٌ. (TA.)

مَشْرُقٌ A place of prayer; syn. مَصَلًى; (As, S, M, Mḡb, K;) i. e., in an absolute sense: (TA:) or the place of prayer of the festival (العِيد): (TA:) or the place of prayer of the two festivals: and المَشْرُقُ is said to mean the place of prayer of the festival at Mekke: (M, TA:) and the mosque of El-Kheyf. (S, K.) — And The festival (العِيد) [itself]: because the prayer thereon is after the شَرْقَةٌ, i. e. the [rising] sun. (M.) — Also Flesh-meat [cut into strips and] spread in the sun [to dry: see its verb, 2]. (M.) See also مَشْرُقٌ, last sentence. — And A garment, or piece of cloth, [dyed yellow: or with saffron: see, again, its verb: or] dyed with a red colour. (O, K.) — And a fortress [or a watering-trough or tank (see 2, last sentence,)] plastered with شَارِوَجٌ. (O, K.)

مَشْرُقٌ Taking to the direction of the east, or place of sunrise: one says, شَتَانٌ بَيْنَ مَشْرُقٍ وَمَغْرِبٍ [Different, or widely different, are one going towards the east and one going towards the west]. (S.)

مَشْرُقٌ: see مَشْرُقَةٌ. — Also A man accustomed to make his enemy to be choked with his spittle. (Z, TA.)

مَشْرُقٌ: see مَشْرُقٌ. — Also, (M, O, K,) of a door, (M, K,) A chink into which the light of the rising sun falls. (M, O, K.) — And المَشْرُقُ is the name of A gate for repentance, in Heaven. (I'Ab, O, K.) See شَرِقٌ.

شَرِقٌ

شَرِقٌ and its vars.: see art. شَرِقٌ.

شَرِكٌ

1. شَرِكَةٌ, (S, Mḡb, K) and شَرِكَةٌ, the former a contraction of the latter, but the more usual, (Mḡb,) and شَرِكٌ (Mḡb, Mḡb) and شَرِكٌ, the former of these two a contraction of the latter, but the more usual, (Mḡb,) or شَرِكٌ [q. v. infra] is a simple subst., (S, K,) [He shared, participated, or partook, with him in it;] he was, or became, a شَرِكٌ [or copartner &c.] to him in it; (Mḡb;) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Mḡb;) and شَرِكَةٌ [signifies the same]. (Mḡb, Mḡb, K.) [It is said in the TA, after the mention of شَرِكَةٌ with its inf. n. شَرِكَةٌ, that it is more chaste than شَرِكَةٌ; by which it is implied that this latter is sometimes used as syn. with the former; for which I do not find any express authority.] And He entered with him into it; [or engaged with him in it;] namely, an affair. (TA.) — شَرِكَةٌ انْتَعَلَ, sor. ʿ, The sandal had its شَرِكٌ broken; (Ibn-Buzurj, K;) inf. n. شَرِكٌ. (TK.)

2: see 4. — [The inf. n.] تَشْرِكٌ also signifies The selling a part [or share] of what one has purchased for that for which it was purchased.

(Mḡb, K.) — شَرِكٌ انْتَعَلَ, (S, Mḡb, K,) inf. n. تَشْرِكٌ, (S, K,) He put a شَرِكٌ to the sandal; (S, Mḡb, K;) as also أَشْرَكَهَا, (S, TA,) inf. n. إِشْرَاكٌ. (TA.)

3. مَشَارِكَةٌ, (TK,) inf. n. مَشَارَكْتُ فَلَانًا, (S, TA,) [I shared, participated, or partook, with such a one;] I was, or became, the شَرِكٌ [or copartner &c.] of such a one. (S, TA.) El-Ja'adee says,

وَشَارَكْنَا قُرَيْشًا فِي تَقَاةَا

وَفِي أَحْسَابِهَا شَرِكٌ وَالْعِنَانِ

[And we shared with Kurcysli in their piety and in their several grounds of pretension to respect, with a sharing exclusive of other properties]. (S.) See also 1. [And see 8.]

شَرِكٌ I made him a شَرِكٌ [or copartner &c.] to me in the affair: and شَرِكْتُ شَرِكًا فِي مَالٍ [I made them copartners in the property; and شَرِكُهُ, occurring in this art. in the TA, on the authority of Esh-Sháfi'ee, means, in like manner, he made them copartners; and أَشْرَكَ بِشَرِكٍ is used in this sense in the present art. in the K]. (Mḡb.) وَأَشْرَكُهُ فِي أَمْرِي, in the Kur [xx. 38], means And make Thou him my شَرِكٌ [or copartner, or associate, or colleague,] in my affair. (S.) And one says also, فِي أَشْرَكُهُ مَعَهُ فِي الْأَمْرِ He made him to enter [or engage] with him in the affair: and أَشْرَكَ فَلَانًا فِي الْبَيْعِ He made such a one to enter [or share] with him in the sale or purchase. (TA.) — [Hence,] أَشْرَكَ بِاللَّهِ He attributed to God a شَرِكٌ [or copartner &c.] (Mḡb, TA) in his dominion: (TA:) [or he attributed to God شَرِكًا i. e. copartners &c., such as the angels and the devils: (see Kur vi. 100, &c., and any of the expositions thereof:) i. e. he believed in a duality, or a plurality, of gods:] and [in a wider sense,] he disbelieved [or misbelieved] in God: syn. كَفَرَ: (S, Mḡb, K, TA:) used in this latter sense because الكُفْرُ is not free from some kind of شَرِكٌ. (Kull p. 49.) — See also 1: — and 2.

6: see the next paragraph, in three places.

8. تَشَارَكُوا and تَشَارَكُوا, (Mḡb, Mḡb) and أَشْرَكَا and أَشْرَكَا, (K,) and أَشْرَكْنَا and أَشْرَكْنَا, (S,) [They, and they two, and we, shared, participated, or partook, one with another, and each with the other; or were, or became, copartners, &c.]; فِي كَذَا [in such a thing]. (S.) — [Hence,] الإِشْرَاكُ in lexicology signifies The being homonymous; lit. the being shared, or participated, in by several meanings: [used as a subst., homonymy:] (Mz, 25th نوع; and Intr. to the TA:) one says of a noun [or word] that is termed مُشْتَرِكٌ [q. v.], مُشْتَرِكٌ فِيهِ مَعَانٍ كَثِيرَةٌ [Many meanings share, or participate, in it]. (TA.) — And أَشْرَكَ الْأَمْرُ + The affair, or case, was, or became, confused, and dubious. (TA.)

شَرِكٌ: see what next follows.

شَرِكٌ is an inf. n. of شَرِكَةٌ, as mentioned in the

first sentence of this art.: (Mgh, Mqb:) or a subst. therefrom: (§:) and is *syn. with* شُرْكَةٌ [signifying *A sharing, participating or participation, partaking, or copartnership, and mentioned before as an inf. n.,*] (K,) as also are شُرْكٌ and شُرْكَةٌ, [likewise mentioned before as inf. ns.,] and شُرْكٌ and شُرْكَةٌ, (MF, TA.) and so is شُرْكَةٌ, with *qamm*, (K,) this last said by MF to be unknown, but it is common in Syria, almost to the exclusion of the other dial. vars. mentioned above. (TA.) An ex. of the first occurs in a trad., of Mo'adh, أَجَارَ بَيْنَ أَهْلِ الْيَمَنِ الشُّرْكَ، meaning [He allowed, among the people of El-Yemen,] the sharing, one with another, (الإشتراك) in land [and app. its produce], by its owner giving it to another for the half [app. of its produce], or the third, or the like thereof: and a similar ex. of the same word occurs in another trad. (TA.) See also an ex. in a verse cited above, conj. 8. And one says, رَغِبْنَا فِي شُرُكِكُمْ، meaning *We are desirous of sharing with you in affinity, or relationship by marriage.* (K, TA.) — And *A share*: (Mgh, O, Mqb, TA:) as in the saying, بَيْعَ شُرْكَ مِنْ دَارِهِ [A share of his house was sold]: (Mgh:) and as in the saying, أَعْتَقَ شُرْكَاهُ [He emancipated a share belonging to him in a slave]: (Mqb:) pl. أَشْرَاكٌ. (O, Mqb, TA.) [See a verse of Lebeed cited voce رَعَامَةٌ.] — It is also a subst. from أَشْرَكَ بِاللَّهِ; (Mgh, Mqb, K, TA;) thus in the Kur xxxi. 12; (Mgh, TA;) meaning *The attribution of a شريك [or copartner &c., or of شُرْكَةٌ i. e. copartners &c., (see 4,)] to God*: (Mgh:) [so that it may be rendered *belief in a plurality of gods*:] and [in a wider sense,] *unbelief [or misbelief]*; *syn. كُفْرٌ*. (§, Mqb, K, TA.) And it is also expl. as meaning *Hypocrisy*: (Mgh, TA:) so in the saying of the Prophet, إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي الشُّرْكَ [Verily the most fearful of what I fear for my people is hypocrisy]: (Mgh:) and so in the trad., الشُّرْكَ أَخْفَى فِي أُمَّتِي مِنْ ذَهَبِ النَّمْلِ [Hypocrisy is more latent in my people than the creeping of ants]. (Iath, TA.) — See also شُرَيْكٌ, in two places.

شُرْكٌ The *حباله* [properly a sing., meaning *mares, but here app. used as a gen. n., meaning mares, as will be seen from what follows,*] of the صَالِد [i. e. *sportsman, or catcher of game, or wild animals, or birds*]; one of which is called شُرْكَةٌ: (§, O:) the meaning of the شُرْك of the صَالِد is well known; and the pl. is أَشْرَاكٌ; like أَشْرَابٌ and أَشْرَابٌ: or, as some say, شُرْكٌ is the pl. of شُرْكَةٌ, [or rather is a coll. gen. n. of which شُرْكَةٌ is the n. un.,] like كَصَبٌ and كَصَبَةٌ: (Mqb:) [i. e.,] شُرْكٌ signifies the *حبال* [or mares, or by this may perhaps be meant the cords composing a mare, for *حبال* is an anomalous pl. of حَبَلٌ,] for catching wild animals or the like; and what is, or are, set up for [catching] birds: (K, TA:) one whereof is said to be called شُرْكَةٌ [a term used in the K, in art. شَهْد, as the expla-

nation of شَبَكَةٌ, which means a net]: (TA:) and the pl. of شُرْكٌ is شُرُكٌ, with two *qamm*cha, which is extr. [with respect to analogy, like فَلَكٌ pl. of فَلَكٌ]. (.) Hence the trad., أَعُوذُ بِكَ مِنْ شَرِّ حَبَالِهِ وَصَافِيهِ وَشُرْكَهِ الشَّيْطَانِ، meaning *I seek protection by Thee from the mischief of the Devil, and his mares*. (TA.) — شُرْكُ الطَّرِيقِ means *The main and middle parts of the road*; (§, K;) *syn. جَوَادِهِ*: or *the tracks that are [conspicuous and distinct,] not obscure to one nor blended together*: (K:) pl. [or rather coll. gen. n.] of شُرْكَةٌ: (§:) or *the اتساع of the road*; (Ag, TA;) i. e. *the furrows of the road, made by the beasts with their legs [or feet] in its surface, a شُرْكَةٌ here and another by the side of it*: (TA:) or أَشْرَاكٌ [is its pl., and] signifies *the small tracks that branch off from the main road and then stop, or terminate*. (Sh, TA.) [See أَسَى.]

شُرْكٌ: } see شُرْكٌ, first sentence.
 شُرْكَةٌ: }
 شُرْكَةٌ: }
 شُرْكَةٌ: see شُرْكٌ, first sentence. — Also *A piece of flesh-meat; of the dial. of El-Yemen; originally, of a slaughtered camel, in which people share, one with another.* (TA.)
 شُرْكَةٌ: see شُرْكٌ, in six places.
 شُرْكَةٌ: see شُرْكٌ, first sentence.
 شُرْكِي and شُرْكِي *A quick, or swift, pace*: (K:) so says ISd. (TA.) And نَطْرٌ شُرْكِي *A quick and consecutive slapping*, (§, O, K,) like the camel's slapping when a thorn has entered his foot and he beats the ground with it with a consecutive beating. (§, O.) Ows Ibn-Hajar says,

• وَمَا أَنْ إِلَّا مُسْتَعِدًّا كَمَا تَرَى
 • أَخُو شُرْكِي الْوَرْدُ فِيمَا مَعْتَبِرٌ

[And I am none other than one who is ready, as thou seest; one in the habit of quick and consecutive coming to water; not one who is dilatory]: i. e., *one coming to water time after time, consecutively*: he means, I will do to thee what thou dislikest, not delaying to do that. (§.)

شُرَاكٌ The *thong, or strap, of the sandal*, (Mgh, Mqb, K, TA,) that is on the face thereof, (TA,) upon the back [meaning upper side] of the foot, (Mgh, Mqb,) [extending from the thong, or strap, that passes between two of the toes, towards the ankle, and having two arms (its مَضْدَانِ), which are attached to the أَذْنَانِ (q. v.), or pass through these and unite behind the foot: see also حِزَامَةٌ and فَرْصَةٌ, whence it appears to mean also each arm, and the two arms, of the شُرَاكٌ properly so called: and see سَبْرٌ, where it appears to be used as meaning a thong or strap, absolutely:] the شُرَاك of the sandal is well known: (O:) pl. شُرُكٌ, (O, K, TA,) and accord. to the K أَشْرَاكٌ also, but this is a mistake. (TA.) To this is likened, in a

trad., the shadow at the base of a wall, on the eastern side thereof, when very small [or narrow], showing that the sun has begun to decline from the meridian. (Mgh, Mqb,) — [Hence,] † *A streak of herbage*: (§, O, K:) pl. شُرُكٌ, (§, O, TA,) expl. by AHn as meaning *herbage in streaks; not continuous*. (TA.) One says, أَكَلَا شُرُكٌ فِي بَنِي فَلَانٍ † *The herbage among the sons of such a one is composed of streaks*. (Abou-Nasr, §, O.) — [In the K voce بَنَى it is used as meaning † *A row of shoots, or offsets, cut from palm-trees and planted, such as are termed, when planted, مَبْنَى and مَبْنِي*.] — [Hence,] one says, † مَضُوا عَلَى شُرَاكٍ وَاحِدٍ † [They went away in one uniform line or manner]. (TA.) And اجْعَلِ اجْعَلِ الأَمْرَ شُرَاكًا وَاحِدًا † *Make thou the affair, or case, [uniform, or] one uniform thing*. (Fr, TA in art. بَاح.)

شُرَيْكٌ act. part. n. of شُرِكَةٌ; (Mgh;) i. q. شُرَيْكٌ [A sharer, participator, partaker, or partner, with another; a copartner, an associate, or a colleague, of another]; (K;) and شُرَيْكٌ signifies the same: (Az, K, TA:) a sharer in what is not divided: (K and TK in art. خَلَط:) or a sharer in the rights of a thing that is sold: (Mgh in that art. :) pl. أَشْرَاكٌ and شُرَاكٌ, (§, O, Mqb, K, TA,) like شُرُفٌ and أَشْرَافٌ pl. of شُرْفٌ; (§, O, TA;) or the latter is pl. of شُرُكٌ: (Az, TA:) a woman is termed شُرَيْكَةٌ; (§, O, K;) which is applied to a man's جَارَةٌ [i. e. *wife, or object of love*]; (TA;) and the pl. of this is شُرَاكٌ. (§, O, K.) Az mentions his having heard one of the Arabs say, فَلَانٌ شُرَيْكٌ فَلَانٍ meaning *Such a one is married to the daughter, or to the sister, of such a one*; what people call the خَتَن [of such a one]. (TA.)

مُشْرِكٌ and مُشْرِكِي (§, O, K,) like as one says قَعَسْرِي and قَعَسْرِي، and دَوِي and دَوِي، and قَعَسْرِي and قَعَسْرِي، (S, O,) One who attributes to God a شُرَيْك [or copartner &c., or شُرْكَةٌ i. e. copartners &c. (see 4)]: (O:) [i. e. a believer in a duality, or a plurality, of gods:] and [in a wider sense,] a disbeliever [or misbeliever] in God. (§, O, K.) Abu-l'Abbás explains [the pl. مُشْرِكُونَ in the Kur xvi. 102 as meaning *Those who are مشركون by their obeying the Devil; by their worshipping God and worshipping with Him the Devil.* (TA.) — [In one place, in the CK, the former word is erroneously put for مُشْتَرِكٌ, q. v., last sentence.]

مُشْرِكِي: see the next preceding paragraph.
 الْمَسْأَلَةُ الْمُشْرَكَةُ (O, K, TA,) or الْمَسْأَلَةُ الْمُشْرَكَةُ (Mqb, TA,) is *That [assigned portion of inheritance, or the question relating thereto (مَسْأَلَةُ الْمُشْرَكَةِ) being for الْمَسْأَلَةُ الْفَرِيضَةُ الْمُشْرَكَةُ,] in which the brothers by the mother's side [only] and those by [both] the father's and the mother's sides are made to share together*; (O, Mqb, K, TA;) also called الْمُشْرَكَةُ [that makes to share], tropically;

Quasi شرف

شَرَفْتُ الرَّوْعَ, mentioned under this head in the O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake for ي. (O.)

شرفان: see شرفان, art. in شرف.

شرف

عَلَى الطَّعَامِ (MA, Mgh, Mṣb, K) شَرَفٌ (S, MA, Mgh, Mṣb, K) or إِلَى الطَّعَامِ (TA, Mgh, Mṣb) وَغَيْرِهِ (Mṣb) or إِلَى الطَّعَامِ (TA, [perhaps a mistranscription,]) aor. ٠, (Mṣb, K,) inf. n. شَرَفٌ (S, MA, Mgh, Mṣb,) said of a man, (S,) He was vehemently desirous, or greedy; (MA;) or very vehemently desirous, or very greedy; (Mgh, Mṣb;) or overcome by vehement desire, or greediness; (S, K;) of the food (MA, Mgh, Mṣb) &c. : (Mṣb;) or, as some say, he was affected with the worst of vehement desire, or of greediness. (TA.)

شَرَفٌ (S, Mṣb, K) and شَرَفَانٌ (Lth, K) [Vehemently desirous, or greedy; (see 1;) or] very vehemently desirous, or very greedy; (Mṣb;) or overcome by vehement desire, or greediness: (K:) or, accord. to some, affected with the worst of vehement desire, or of greediness. (TA.)

شرفان: see the next preceding paragraph.

أَهْيَا أَشْرَاهِيَا, with kear to the . in أهيا, and with fet-h to the . in اشرا, and to the ش, (K, TA,) and with the ر quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشرا with أهيا after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) an ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words אֲהִיָּא אֲשֵׁרָאִיָּא "I shall be that I am," in Exod. iii. 14, rendered in our Authorized Version "I am that I am;" said in prayer; (TA;) [virtually] meaning The existing from eternity, that will not cease to be: (K:) Sgh says, thus one of the learned men of the Jews pronounced it to me in 'Adan Abyan: and some say شراهيا, as though abridging it, meaning يَا قَوْمِ يَا حَيُّ يَا قَوْمِ يَا حَيُّ [which may be rendered O Ever-living, O Self-subsisting by Whom all things subsist; but the latter epithet is variously explained]; so says Lth: (TA:) the people now say أَهْيَا أَشْرَاهِيَا, (so in some copies of the K,) with fet-h to the . in أهيا, and dropping the . in what follows this word, [which, however, probably means that they say أَهْيَا أَشْرَاهِيَا,] or, as in the handwriting of Sgh, with medd to the . in the former; (TA;) [in my MS. copy of the K أَهْيَا أَشْرَاهِيَا; in the CK أَهْيَا أَشْرَاهِيَا;] which is said in the K to be a mistake accord. to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. e. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: Az says that the vulgar say يَا هَيَا, which is post-classical; correctly يَا هَيَا [or هَيَا], with fet-h to the .

AHát says, I think it to be originally شراهيا [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يَا هَيَا and يَا هَيَا in speaking to one from a near place. (TA.)

شرف

شَرُوفٌ Honey: (K:) or white honey: mentioned by Sgh: formed by transposition from شَرُوفٌ: (TA:) and also written شَرُوفٌ. (K.)

شَرُوفٌ: see what precedes.

شَرُوفِي, originally شَرِيَا: } see art. شرفي.
شَرُوفِي, originally شَرِيِي: }

شرف

شَرُوفٌ is [said to be] a dial. var. of شَرُوفٌ: (K:) I Amb says that Es-Sijistánee mentions his having heard some of the Arabs of the desert say شَرُوفٌ for شَرُوفٌ; but that it seems he heard them use the Pers. word, [which, it appears, is شَرُوفٌ as well as شَرُوفٌ,] and knew it not: (O, TA:*) شَرُوفٌ is a vulgar word, [now commonly pronounced شَرُوفٌ,] and some of the vulgar say شَرُوفٌ, with fet-h to the ش. (TA.)

شرف

1. شَرَاهٌ (S, Mgh, Mṣb, K, &c.,) aor. ٠, (S, Mṣb, K,) inf. n. شَرِي (S, Mgh, Mṣb, TA) and شَرَاهٌ (S, Mgh, Mṣb, TA,) the former inf. n. the more in repute, (Mṣb, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Hijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munádee, or it may be regarded as an inf. n. of شَرَاهٌ (TA,) i. q. بَاعَهُ [in the sense in which this is generally used, i. e. He sold it]; (S, Mgh, K;) he gave it for a price: (Mṣb:) and i. q. اشْتَرَاهُ [in the sense in which this is generally used, i. e. he bought it]; (S, Mgh;) i. e. شَرَاهٌ signifies also he took it, or acquired it, for a price: (Mṣb:) or this and اشْتَرَاهُ both signify بَاعَهُ [as meaning he sold it]; (T, K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [he bought it; i. e.] he possessed it by sale; (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Mṣb, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Mṣb, TA.) It is said in the Kur [ii. 203], وَمَنْ آتَى مِنْ يَشْرِي, [And of men is he] who sells [himself in the endeavour to obtain the approval of God]. (S, TA.) And in the same, [xii. 20], وَشَرَوْهُ بِمِثْقَلِ بَخْسٍ i. e. And they sold him [for a deficient, or an insufficient, price]. (S, TA.) And in the same [ii. 15], أُولَئِكَ الَّذِينَ اشْتَرَوُوا, originally اشْتَرَوْا, (S,) [lit. Those are they who have purchased error

with right direction,] meaning, † who have taken the الهدى in exchange for الضلالة: (Ksh, Bq, Jel:) or † who have preferred the الهدى to الضلالة: (Ksh, Bq:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشْتَرَاهُ; (K, TA;) which is thus tropically used [as meaning † he took it in exchange بَغِيرَهُ by giving up another thing]; (TA;) and hence this saying in the Kur-an. (K, TA.) — [Hence,] شَرِي بِنَفْسِهِ † He advanced before the people, or party, (K, TA,) to their enemy, (TA,) and fought in defence of them: or † he advanced to the Sulṭán, and spoke for the people: (K, TA:) [as though he sold himself for them; the ب in نفسه being app. redundant:] or, as in the Tekmileh, † he advanced to the people, or party, and fought them. (TA.) — And شَرِي شَرِي † He mocked at, scoffed at, laughed at, derided, or ridiculed, such a one: (K:) [and] so شَرَاهُ. (TA voce جَدَعَهُ [q. v.: thus there written, perhaps for the purpose of assimilating it to جَدَعَهُ.] — And i. q. أَوْغَمَهُ † [He angered such a one; or did evil to him, and angered him]: (Lh, K, TA:) and so أَوْغَمَهُ and أَوْغَمَهُ [or perhaps عَطَاهُ, for both are expl. alike]: all said of God. (Lh, TA.) And قَبَلَهُ † He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him; syn. مَنَعَهُ. (TA.) And لَمَحَهُ اللهُ وَشَرَاهُ † [May God remove him far from good or prosperity, or curse him, and do evil to him, or displease or grieve or vex him]. (TA.) — شَرِي اللهُ † also signifies God smote him, or may God smite him, with the eruption termed شَرِي [q. v.]. (K, TA.) — And شَرَاهُ (K,) aor. ٠, inf. n. شَرِي (TA,) i. q. شَرَاهُ (K, TA,) i. e. He spread it [to dry]; (TA;) [in copies of the K, in art. شَر, written, in this sense, شَرَاهُ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called] أَقْط. (K.) — شَرِي, aor. ٠, inf. n. شَرِي (S, K,) said of lightning, (S, K, &c.,) It shone, or gleamed, much: (S:) or it shone, or gleamed, (K, TA,) and spread in the face of the clouds, or, as in the T, became dispersed in the face of the clouds: (TA:) and شَرِي signifies the same; (K;) or it shone, or gleamed, consecutively: the latter verb mentioned by Sgh. (TA.) — And hence, (S,) said of the nose-rein of a camel, (S, TA,) It was, or became, in a state of commotion, (TA,) or, of much commotion. (S, TA.) [See also 12.] — Also, (K,) aor. and inf. n. as above, (TA,) He (a man) was, or became, angry: (K, TA:) or he was, or became, flurried by reason of anger. (S, TA.) — And, said of evil, or mischief, It spread, among them: (K, TA:) or became great, or formidable; and in like manner said of an affair, or event. (Nh, TA.) [See also 10.] — Also, and امْتَشَرِي, He (a man, S) persisted, or persevered, (S, K,) in an affair, (S,) or in his error, and his corrupt conduct: and the former, said of a man, is like غَرِي in measure and meaning [i. e. he persisted, or persevered, in his anger]. (TA.) One says of a horse, شَرِي فِي سَبْرِهِ (S, K,) inf. n. as above, (TA,) He per-

sisted, or persevered, in his pace, or going; as also **استشرى**: (S:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and **استشرى** **في عهوه** he (i. e. a horse) persisted, or persevered, in his running: (Mgh;) and **استشرى** **في لجامه** he (a horse) strained his bridle. (A, TA.) And **استشرت** **عينه بالدمع** His eyes persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively. (TA.)—And **استشرى**, (S, K, TA,) aor. **استشرى**, inf. n. **استشري**, (K, TA.) **استشرت** **جلده** (TA,) or his skin, broke out with the eruption termed **شوى** [q. v.]. (S, K, TA.)

2: see the preceding paragraph, in two places.

3. **استشرا**, inf. n. **استشارة** and **استشرا**, i. q. **بايعه** [as signifying *He sold and bought with him*: and he bartered, or exchanged commodities, with him: that **استشرا** has both of these meanings (like **بايعه**) is shown by the fact that **استشارة** is also expl. in the TA, on the authority of Er-Rághib, as signifying the game as **قبايض**. (K.) — Also, (Mgh,) inf. n. **استشارة**, (TA,) **استشرا** **في دعوى**, litigation, or wrangling: (Mgh:) one says, **هو يستشره** (T, M, K) **استشرا** **في دعوى**, litigation, or wrangling, with him: (M, TA:) or he contends in altercation, disputes, or litigates, with him; or does so vehemently, or obstinately; syn. **استشرا**: (K, TA:) and it is said of the Prophet, **كان لا يستشري ولا يشاري** [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, **استشري** **في دعوى** [he used not to persist, or persevere, with evil conduct]: (TA:) from **استشري** **في دعوه** [expl. above (see 1 near the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally **استشار**; one of the **ر**s being changed into **ش**. (K, TA.) [See 3 in art. **شمر**: and see also 3 in art. **جرى**.]

4. **استشرى**, said of lightning: see 1, latter half. — Said of a camel, **استشرى** **سيدا**, or went quickly. (IKh, TA.) **استشرت** **بينهم** **استشرت** **بينهم** He excited discord, strife, or animosity, between them, or among them. (Az, K.) — **استشرت** **الحمل** (K) accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the K **الحمل**, i. q. **تفلت عقبتها** [i. e. *The lamb had its wool cleaving open, or becoming cleft*]: (K: [Freytag, following the TK, and reading **الحمل**, explains the verb as said of fruit, and meaning “diffuses habit nucleos;” but I cannot find any authority for the signification that he thus assigns to **عقبته**]) mentioned by Sgh. (TA.) — **استشرت** **الشجرة** **استشرت** **الشجرة** The plant [crept upon the ground, or] was like the cucumber and the melon; as also **استشرت**. (TA.) — See also 5. — **استشرا** **استشرا** **استشرا** He filled it; (S, K;) namely, a watering-trough: and in like manner **استشرا** **استشرا** **استشرا** he filled a bowl, (S,) or **استشرا** **استشرا** **استشرا** his bowls for the guests. (TA.) — And **استشرا** **استشرا** **استشرا** He made it to incline, (K, TA,) **استشرا** **استشرا** **استشرا** [in the direction of such a thing]. (TA.) Hence the saying of a poet,

- **واتنى حبيبا يشوى الهوى بصرى**
- **من حوثنا سلخوا أدنو فانظروا**

Bk. I.

[And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, approach and look: فانظروا being for فانظروا]: or, as some relate it, **استشروا** **استشروا** [i. e. *turn myself, or my eyes, and look*]. (TA.) — [Also *He put it in motion*; namely, a bridle. (Freytag, from the Deewán of the Hudhalees.)]

5. **استشرت** **استشرت** It became scattered, or dispersed: (K:) accord. to the M, said in this sense of a company of men. (TA.) — Also, said of a man, (S,) or of a party, or company of men, (TA,) **استشرت** **استشرت** **استشرت** He, or they, became like the **استشرا** [pl. of **استشرا** q. v.] in his, or their, actions; (S, TA;) and so **استشرت**. (IAth, TA.)

6. **استشرت** **استشرت** They sued each other; or cited each other before a judge; syn. **تقاتلوا**. (A, TA.)

8: see the first paragraph, in three places.

10. **استشرى**: see 1, latter part, in three places: and see 3. — Also *He persisted, or persevered, in consideration, or examination.* (TA.) — And **استشرت** **استشرت** **استشرت** He strove, or exerted himself, or was diligent, or studious, and was careful, or mindful, or regardful, in his religion. (TA.) — And **استشرت** **استشرت** **استشرت** The affairs, or events, were, or became, great, or formidable, between them, or among them. (K, TA.) [See also **استشرى**.] — And see 4.

12. **استشوى** **استشوى** It was, or became, in a state of commotion. (K.) [See also **استشوى**.]

استشوى The colocynth: (S, K;) or it signifies, (K,) or signifies also, (S,) the plant thereof: (S, K:) n. un. with **شوى**: (S:) and **استشوى** also signifies the colocynth; as a dial. var. of **استشوى**; or the leaves thereof. (TA.) One says, **استشوى** **استشوى** **استشوى** [He, or it, is sweeter than honey and more bitter than colocynth]. (TA.) And **استشوى** **استشوى** **استشوى** [Such a one has two flavours, that of honey and that of colocynth]. (S, TA.) — And **استشوى** **استشوى** **استشوى** Any kind of plant that spreads upon the ground, running [or creeping] and extending; such as the melon and the cucumber. (AHn, O voce **استشوى**, q. v., and TA* in the present art.) — And **استشوى** **استشوى** **استشوى** Palm-trees that grow from the date-stones: (K:) and with **شوى** [as the n. un.] one of such palm-trees. (S.) — And, accord. to IJ, **استشوى** **استشوى** **استشوى** A kind of tree of which bows are made. (L voce **استشوى**, q. v.) [See also **استشوى**.] — See also **استشوى**. — And see **استشوى**.

استشوى A road, (K, TA,) in a general sense. (TA.) And, (K,) with the article **ال**, [particularly] **استشوى** **استشوى** **استشوى** A road of Selma, (S, K, TA,) the mountain so called, (TA,) abounding with lions: (S, K, TA:) whence they say of courageous men, **استشوى** **استشوى** **استشوى** [They are no other than the lions of Esh-Shard]. (TA.) — And i. q. **استشوى** [as meaning *An adjacent tract or region*]; (S, K;) as also **استشوى**: (K:) accord. to some, **استشوى** **استشوى** **استشوى** A road: (TA:) pl. **استشوى**. (S, K.) Hence, **استشوى** **استشوى** **استشوى** The adjacent tract (ناحية) of the Bu-

phrates: (TA:) and **استشوى** **استشوى** **استشوى** the adjacent tracts of the Sacred Territory; syn. **استشوى**. (S.) — And **استشوى** **استشوى** **استشوى** Also The bad, or worse, or worst, of cattle: accord. to J, [in the S,] **استشوى** **استشوى** **استشوى** [said in the S to be like **استشوى**], which is [said to be] a mistake: (K:) but El-Bedr El-Karáfee questions it being so: (TA:) and the good, or better, or best, thereof; as also **استشوى** **استشوى** **استشوى**: thus having two contr. significations: (K:) and so says ISk: but ISd says that **استشوى** **استشوى** **استشوى**, like **استشوى** **استشوى** **استشوى**, means choice camels. (TA.) — And **استشوى** **استشوى** **استشوى** A certain eruption upon the body, resembling dirhems: (TA:) or small pimples or purulent pustules, having a burning property: (S:) or small pimples or purulent pustules, red, itching, and distressing, generally originating at once, (K, TA,) but sometimes gradually, (TA,) and becoming [more] severe by night in consequence of a hot vapour breaking forth at once upon the body: (K, TA:) thus in the “Kánoon” of Ibn-Seená [or Avicenna]. (TA.) — **استشوى** **استشوى** **استشوى** A certain idol of [the tribe of] Doms (دومن), (K, TA,) in the Sardh (السرداه): so says Nasr. (TA.)

استشوى **استشوى** **استشوى** Having the eruption termed **شوى**, described in the next preceding paragraph. (S, K.)

استشرى (S, TA,) an inf. n. of **استشرى**, aor. **استشرى**, (TA,) [when used as a simple subst., signifying *A sale and also a purchase*,] has **استشرى** for its pl., which, as pl. of a sing. of the measure **استشرى**, is anomalous. (S, TA.)

استشوى: see **استشوى**, in two places.

استشوى: see **استشوى**.

استشوى **استشوى** Sold: and also bought: applied in this sense to a male slave; and **استشوى** to a female slave. (Mgh.) — Also *A horse that persists, or perseveres, in his pace, or going*: (S:) or *that exceeds the usual bounds therein*, (K, TA,) and goes on without languor: (TA:) or *a choice horse*: (A, TA:) or *an excellent, choice horse*. (TA.)

استشوى **استشوى** A way, course, mode, or manner, of acting or conduct or the like: and a nature; or a natural, a native, or an innate, disposition or temper or the like. (K.) — Also, of women, **استشوى** **استشوى** **استشوى** He married among women such as bring forth females. (TA.)

استشوى, in which the **و** is a substitute for **ي**, as it is in **استشوى** and the like, (TA,) The like (S, K) of a thing: (S:) because a thing is sometimes bought with the like thereof: (TA:) [used alike as sing. and pl.: and, accord. to the TA, it seems that **استشوى** signifies the same.] It is said of Shureyb, **استشوى** **استشوى** **استشوى** [He used to make the washer responsible for the like of the garment, or piece of cloth, that he destroyed]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poor-rate, **استشوى** **استشوى** **استشوى** [i. e. *And he shall not take any save of that age, of the likes of his camels*]. (TA.)

شُرَى, in which the و is a substitute for ي, and شُرَايِي, [both signifying *Of, or relating to, selling, and also of, or relating to, buying,*] are rel. ns.; the former, of the inf. n. شَرَى; and the latter, of the inf. n. شَرَاة. (Mgh, TA.)

شُرَيَان see شَرَى: — and see what next follows.

شُرَيَان and شُرَيَان (S, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadrilateral, like جُرَيَال, [and therefore mentioned also in the TA in art. شَرَان,] but held by IB to be of the measure فَعْلَان, (TA in art. شَرَان) *A kind of trees, (S, K, TA,) of the عَصَاهُ [q. v.] of the mountains, (TA,) of which bows are made: (S, K, TA:) n. un. with ة: the tree thus called grows in the manner, and of the height and width, of the [species of lote-tree called] سِدْر, and has a yellow, sweet نَبْهَة [or drupe]: so says AHn: and he adds, Abou-Ziyád says, bows are made of the شُرَيَان, and the bow made thereof is good, but black tinged with redness; its wood being of those woods of which good bows are [commonly] made; and they assert that it seldom, or never, becomes crooked: Mbr says that the شُرَيَان and شُرَيَان are one kind of trees, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the نَحِيع, and such as is at the base, or foot, or lowest or lower part, thereof, the شُرَيَان. (TA. [But see شُرَيْحَة.]) — Also sing. of شُرَايِي signifying The arteries; i. e. the pulsing veins; (S, K;) which spring from the heart: (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) — شُرَيَان, with كسر, signifies also *A crack, or fissure, [in a rock,] such as is termed كَتُّ (A, TA.)**

شُرَايِي: see شُرَى.

شَارِ Selling, or a seller: (Mgh, TA:) and buying, or a buyer: as also شُرَايِي [in both senses, but generally in the latter sense; whereas شَارِ is generally used in the former sense]: (TA:) pl. of the former شُرَاة. (Mgh.) — Also, (S, TA,) and شَارِي, in which latter the ي is not the ي of a rel. n. but is an affix corroborative of the epithet, as in the cases of أَحْوَرُ and أَحْوَرِي [or أَحْمَرُ and أَحْمَرِي] and صَلْبِي and صَلْبِي, (TA.) *One of the people to whom is applied the appellation الشُرَاة, (S, TA,) which means the [heretics, or schismatics, commonly known by the name of] خَوَارِج [pl. of خَارِجِي, q. v.]: (S, M, Mgh, K, &c.): so called because they said, We have sold ourselves in obedience to God, i. e., for Paradise, when we separated ourselves from the erring Imáms: (S:) or because they sold themselves for the sake of what they believed: or because they said, Verily God has purchased us and our possessions: (Mgh:) but ISk says, because of their vehement hatred of the Muslims: and the author of the K says that it is from شُرَى signifying “he was*

angry,” and “he persisted, or persevered;” and he charges J with error in his explaining it as above, from their saying “we have sold ourselves” &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say “We are the شُرَاة” because of the saying in the Kúr ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] “Verily God hath purchased, of the believers, themselves” [&c.]; and the like is said in the Nh, with this addition, that شُرَاة is the pl. of شَارِ; i. e., it is from المَشَارَاة, aor. يَشْرِي; or it may be from المَشَارَاة meaning المَلَاة: moreover, the part. n. of شُرَى is شَرِ; and this has not شُرَاة for its pl. (TA.)

شَارِي: see the next preceding paragraph.

شَارِي see شَارِ. — المَشْرِي A certain star, (S, K,) well-known; (K;) [Jupiter;] one of the Seven Stars. (TA.) — And *A certain bird. (K.)*

شُرَب

1. شُرَب (S, A, O, K,) and شُرَب (O, K,) aor. of each ة, (K,) inf. n. شُرُوب (S, A, O, K) and شُرِب (K,) *He was, or became, such as is termed شَارِب meaning as expl. below: (S, A, O, K:) [mostly] said of a horse. (S, A, O, TA.)*

2. شُرِب (O, K,) inf. n. تَشْرِب (K,) *He, or it, caused it (a rod, O) to wither: (O, K, TA:) and he, or it, made him to become lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.)*

شُرِبَة: see what follows.

شَارِب Lean, or light of flesh; slender, and lean; or lean, and lank in the belly; applied to a horse: (S, O:) [or] شُرِبَة signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شَارِب, lean, &c., as above; and tough; (A, K;) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or lean, or light of flesh, though not emaciated: (A, TA:) and, applied to a man, very slender or slim or spare: (A:) pl. شُرَب (S, A, O, K,) applied to horses, (S, A, O,) and [as also of شَارِبَة] شَوَارِب (K.) And شَارِبَة *A she-gazelle lean, or light of flesh; or slender, and lean; or lean, and lank in the belly; in consequence of her having come from afar: pl. شَوَارِب. (TA.) — And Rough; (S, K, TA;) applied to a place. (S, TA.)*

شُرَى

1. شُرَى, and شُرَى إِلَيْهِ, aor. -, (K,) inf. n. شُرَى, (TA,) *He looked askew, or sideways, at him, (IAMB, K,) not turning his face towards him, (TA,) [or with a slight turning of the face, (see لَحْظَة,)] by reason of hatred or of awe: (IAMB:) or he looked at him with a look of aversion: or he looked at him from the right and left: (K:) or from the outer angle of the eye: generally, in anger: or with hatred and anger: (TA:) or,*

(K,) as also نَظَرَ إِلَيْهِ شُرَى, (S, A, Mgh, Mgh,) *he looked at him from the outer angle of the eye, (S, A, Mgh, K,) with anger, (S, K,) or with aversion, like as one looks who hates another, (A, Mgh,) or like one who is averse and angry: (Mgh:) or شُرَى signifies he looked at him with the look of an enemy. (TA.) The saying of 'Alee, اَلْحَطُّوا الشُّرَى, is expl. as signifying Look ye from the right and left [and thrust ye straight forward]. (TA.) — Also شُرَى, (Fr, K,) aor. and inf. n. as above, (Fr,) *He smote him with the [evil] eye. (Fr, K.) — Also شُرَى He thrust him, or pierced him, (K,) with a spear-head. (TA.) And شُرَى طَعَنَهُ He thrust him, or pierced him, sideways. (A.) — شُرَى العَبَلِ, aor. -, and ة, (K,) inf. n. شُرَى, (TA,) *He twisted the rope, or cord, from the left [by rolling it against his body from left to right]: (ISd, K:) or he twisted it upwards [by rolling it upwards against his thigh or body]: (Aq, AM:) or he twisted it from without [by rolling it against his thigh], and turned it towards his belly [contrarily to the usual manner, which is termed يَسْر, and which is the twisting downwards, by rolling the rope or cord downwards, either against the body or against the thigh]; (ISd, K;) as also استَشْرَى. (K.) [See also شُرَى, below.]***

3. شَارَى, inf. n. مَشَارَى, *He treated him, or regarded him, with enmity, or hostility: whence [the manner of looking termed] الشُّرَى. (AA.)*

4. اَشْرَى اللهُ *God cast him into an evil case from which he could not extricate himself. (TA.)*

5. تَشْرَى *He was angry. (K.) [See also تَشْرَى.] — He prepared himself, لِلْقِتَالِ for fight, (K,) and لِلسُّجُودِ [for prostration in prayer]. (Mgh.)*

6. تَشَارَوْا *They looked, one at another, in the manner termed شُرَى, (S, K,) from the outer angle of the eye. (TA.) [See L.]*

10. استَشْرَى: see 1, last sentence but one. — Also *It (a rope or cord) was twisted in the manner described above, in the explanation of شُرَى العَبَلِ. (K.)*

شُرَى طَعَنَ شُرَى *A thrusting, or piercing, from the right and from the left: (S, M, TA:) or with the right hand and the left. (TA.) — قَتَلَ شُرَى A twisting upwards, contrarily to the manner in which the spindle [usually] turns. (S.) [See L.] — غَزَلَ شُرَى Spun thread [app. twisted in a manner the reverse of that which is usual: (see 1; and see also رَدَدَ) or] that is uneven. (K.) — طَحَنَ شُرَى [in which شُرَى appears to be an inf. n., though its verb is not mentioned,] *He ground with the hand-mill turning it from his right: [i. e., making it to revolve in the same course as do the hands of a watch:] (S, A, K:) the contrary [which is the common way] is termed بَطَأَ. (A, TA.) — And مَا زَالَ شُرَى He ceased not to be taking the wrong way. (IAgr, TA.) — شُرَى also signifies Difficulty (K) in an affair. (TA.)**

فِي لَحْظِهِ شُرَى [In his glance is a sidelong and

angry look, from the outer angle of the eye: see 1]. (§, K*) شَزْرٌ signifies [also] Disquietude. (Mgh)

أَتَاهُ الدُّهُرُ بِشَزْرَةٍ لَا يَنْجُلُ مِنْهَا [Time, or fortune, brought him a calamity from which he was not to be extricated;] meaning, destroyed him. (TA.)

شَزْرَةٌ † Redness in the eye, and, or with, (so in the K accord. to the TA, but in the CK "or,") what is termed شَزْرٌ in the glance thereof. (K.)

عَيْنٌ شَزْرَاءٌ † Red milk. (TS, K.) — عَيْنٌ شَزْرَاءٌ † An eye that is red, and (so in the K accord. to the TA, but in the CK "or,") with what is termed شَزْرٌ in the glance thereof. (K.)

حَبْلٌ مَشْرُورٌ A rope, or cord, twisted from the left; (Lth, A, Mgh, TA;) which is the stronger way: (Lth, A:) or upwards: (Aq, T, S:) [see 1:] and † غُدَاثُرٌ مُسْتَشْرَرَاتٌ, (S, TA,) and † مُسْتَشْرَرَاتٌ, (TA,) [Pendent locks of hair] so twisted. (S, TA.)

مُسْتَشْرَرٌ: see the next preceding paragraph.

شع

1. شَعَّ النَّعْلُ, (§, O, Mgh, K,) aor. ع, (Mgh, K,) inf. n. شَعَّ, (O, K,) He put a شَعٌ [q. v.] to the sandal; (§, Mgh, K;) as also † شَعَّهَا, and † أَشَعَّهَا. (§, O, K.) — شَعَّتِ النَّعْلُ, aor. ع, The sandal had its شَعٌ broken. (Ibn-Buzurj, O, K.) — شَعَّ الْفَرَسُ, aor. as above, inf. n. شَعَّ, The horse had a gap, or space, between his central incisor and the tooth next to it. (Abu-Malik, IDrd, O, K.) — شَعَّ, aor. as above, inf. n. شَعَّ and شَعَّع, It was, or became, distant, or remote; said of a place of alighting, or abode. (K.) And, said of anything, i. q. تَنَاقَى [It was or became, far from another thing]: and شَخَّصَ [it rose, &c.]. (TA.) — He put, or sent, or removed, him, or it, away, or far away; as also † أَشَعَّهُ. (TA.)

2: see the preceding paragraph.

4: see 1, first and last sentences.

شَعٌّ (§, O, Mgh, K, &c.) and شِعٌّ (K) and شَعْنٌ, so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the O,] with an augmentative ن, (O, TA,) The قِبَالٌ of the sandal; (K;) [i. e.] the appertenance of the sandal that is attached, or tied, to its زِمَامٌ; (§;) [meaning] one of the thongs, or straps, or strips of leather, of the sandal, being that which passes between two toes, of which the [lower] end enters the hole, or perforation, that is in the fore part of the sandal, and which is attached [at its upper end] to the زِمَامٌ [or, as it is also called, the شِرَاكٌ, a thong, or strap, or strip of leather, extending towards the ankle, and having two arms, (its عَضْدَانِ,) which are attached to the أُذُنَانِ (q. v.), or pass through these and unite behind the foot]: (IAth, TA:) a poet says, referring to camels,

أَحْدُو بِهَا مُنْقَطَعًا شِعْتِي

[I urge them on by singing to them, with the interdigital thong of my sandal broken]: (Lth, O, TA:) the pl. of شِعٌّ is شِعُوعٌ (§, O, Mgh, K, TA) and أَشْعَاعٌ: (O, K, TA:) ISd and Z affirm that it has only the former pl.; but AHei contradicts this: (TA:) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyoub El-'Amberec,

يُدِيرُ نَعْلَيْهِ لِيَلَّا تُعْرَفَا

يَجْعَلُ أَشْعَاعَهَا نَحْوَ الْقَفَا

[He turns round his sandals, in order that they may not be known by their prints upon the ground; putting the interdigital thongs thereof in the direction of the back of the neck]. (O, TA.) — [Hence,] قِبَالُ الشَّيْخِ signifies † The serpent; mentioned by IAqr with الشَّيْبِ. (TA.) — And شِعٌّ also signifies † The extremity of a place. (O, K.) One says, حَلَلْنَا شِعَّ الدَّهْنَاءِ † [We alighted in the extremity of the sandy desert, or of the desert called Ed-Dahna]. (O.) — And † A narrow tract of land. (O, K.) — And † Somewhat remaining of property or cattle. (IAqr, O, K, TA.) And (K) † A small quantity or number of property or cattle. (Mohárib, O, K, TA.) One says, لَهُ شِعٌّ مَالٍ † He has a small quantity of property, or a small number of cattle; (Mohárib, O, K, TA;) or a small collection of camels and of sheep or goats: (K, TA:) and Fr adds مَالٍ شَيْعٌ [app. in the same sense: but see another explanation of مَالٍ شَيْعٌ in what follows]. (O.) — And † The greater portion or number of property or cattle. (El-Mufaddal, O, K, TA.) Thus it has two contr. (?) significations. (K.) One says, ذَهَبَ شِعُّ مَالِهِ † The greater portion of his property, or the greater number of his cattle, went, or passed, away. (El-Mufaddal, O, TA.) — And † فُلَانٌ شَيْعٌ مَالٍ † Such a one is a good manager of cattle or camels &c.; (§, O, K, TA;) one who keeps assiduously to the tending, or pasturing, thereof: (A, TA:) and Fr says, هُوَ شَيْعٌ مَالٍ, as syn. with مَالٍ شَيْعٌ. (TA: [but see above.]

شَعْنٌ: see شَعَّ, in two places.

شَاعِبٌ: see شَاعِبٌ.

شَيْعٌ مَالٍ: see شَيْعٌ, in two places.

شَايِعٌ A man having his شِعٌّ broken. (O, K.) — Also Distant, or remote; and so † شَيْعٌ: (§, O, K:) both applied to a place of alighting, or abode: (O, K:) pl. [of either, irreg.], شَيْعٌ. (K.) One says بِلَادٌ شَائِعَةٌ [Distant countries or towns]. (Mgh.) And رَجُلٌ شَائِعٌ الدَّارِ A man whose house, or abode, or country, is distant. (TA.) And سَفَرٌ شَائِعٌ A far journey. (TA.)

ششب

شَوْتَبٌ, mentioned in the K under this head and in art. شِب: see the latter art.

شعر

1. شَعَرَ, (A'Obeyd, O,) aor. ع, (O,) inf. n. شَعَرَ, (A'Obeyd, S, O, K,) He sewed (a garment, or piece of cloth, A'Obeyd) with wide stitches, or with stitches far apart, (§, O, K,) as in the manner termed شَعْرٌ. (A'Obeyd.) — شَعَرَ عَيْنَ الْبَارِي, (§, O,) aor. and inf. n. as above, (§,) He sewed up the eye of the hawk. (§, O.) — شَعَرَ, (M, O, K,) aor. ع and ع, (O, K,) inf. n. as above, (§, M, O, K,) He transfigured the sides of the she-camel's vulva with small sharp-pointed pieces of wood, or prickles, (M, O, K,) and twisted round behind them sinews, (M,) or a string made of hairs from her tail, (M, O, K,) on account of the protruding of her womb on the occasion of her bringing forth; (M, O, K;) syn. of the inf. n. تَزْنَيْدٌ. (§.) See also شَصَارٌ, below.

— And شَعَرَ النَّاقَةَ, (K,) inf. n. as above, (TA,) signifies also He inserted the piece of wood called شَصَارٌ between the nostrils of the she-camel; and so شَعَرَتْهَا, (K,) inf. n. شَعَّرَتْهَا. (TA.) — شَوَكَةٌ, (O, K,) inf. n. as above, (K,) A thorn pricked, or pierced, him. (O, K.) — شَعْرَةٌ, (O,) inf. n. as above, He pierced him (O, K) with the spear. (O.) — شَعْرٌ also signifies A bull's, (O, K,) and a gazelle's, (TA,) smiting (O, K, TA) a man (O, TA) with his horn. (O, K, TA.) — And شَعَرَ, (IAqr, O,) inf. n. as above, (K,) He leaped, or leaped upwards; syn. شَعَرَ بَصْرَهُ, aor. ع, (O, K, in the L²), inf. n. شَعَّرَ, His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed, (syn. شَخَّصَ,) and the eye became inverted; at the time of death: (O, K:) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbád: (O:) or the correct word is شَعَا, or شَعَّرَ; (so accord. to different copies of the K, the latter being the reading in the TA;) or both; for Az says that this explanation of شعر بصره is in his opinion a mistake, and that it is correctly شَعَا بَصْرَهُ and شَعَّرَ, meaning that he was as though he looked at thee and at another. (O, TA.)

2: see the preceding paragraph.

شَعْرٌ, and its dual: see شَصَارٌ.

شَعَرَ (A'Obeyd, S, K) and شَايِعٌ (Lth, S, K) and شَوَصْرٌ (K) The young one of the gazelle, when he has become strong and active: (A'Obeyd, S, L, &c.): in the K, when he has become strong, but not active; but this is a mistake: (TA:) or that has become old enough to smite with his horn: or that has become a month old: or that has not yet cropped the herbage [but only sucked his mother]; expl. by: (K:) أَلْدَى نَرٌ يَحْتَنِكُ: (K:) A'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called طَلَا; then, حَيْفٌ; and when his horns come forth, شَادِنٌ; and when he has become strong and active, بَصْرٌ, of which the fem. [as is also said in the K] is شَعْرَةٌ; then, جَدْعٌ; and

then, **شَمِي**, which name he continues to have until he dies: (§) [perhaps correctly corresponding to our six terms which are as follows: a fawn (applied to a buck or doe of the first year), a pricket (to a buck of the second year), a sorel (to a buck of the third year), a sore (to a buck of the fourth year), a buck of the first head (to one of the fifth year), and a great buck (to one of the sixth year):] or **شَامِرٌ** is applied to a young gazelle when his horn has come forth: (Lth:) pl. [of **شَمَرٌ**,] **أَشْمَارٌ**. (K.) **شَمَرٌ** also signifies A certain bird, smaller than the **عَصْفُورٌ** [or sparrow], (AA, O, K,) of the colour thereof. (AA, O.)

شَارٌ The small sharp-pointed piece of wood, or prickle, (K,) or the small sharp-pointed pieces of wood, or prickles, (IDrd, §,) with which the operation termed **تَزْنِيدٌ** [which is that described above in the explanation of **الشَّاقَّةُ**] is performed; (IDrd, §, K;) as also **شَمْرٌ**: (K:) or **شَمْرَانٌ**, or **شَمَارَانٌ**, is a term applied to two pieces of wood, which are thrust through the edge of the rectum of a she-camel, and then bound with a strong string of the fibres of the palm-tree, behind them: this is done when they desire to make a she-camel affect the young one of another: they take a stuffed **دُرْجَةٌ** [q. v.], and insert it into her rectum, and transfix the rectum with two sharp-pointed pieces of wood, which they bind as above described: this operation is termed **شَمْرٌ** and **تَزْنِيدٌ**. (ISH.) [See also 1.] — Accord. to the T, A piece of wood, which is bound between the two edges of a she-camel's vulva. (TA.) — And A piece of wood, which is inserted between the nostrils of a she camel. (K.)

شَامِرٌ A prick of a thorn. (O, K.)

شَامِرٌ: see **شَمْرٌ**, in two places.

شَوَصْرٌ: see **شَمْرٌ**.

شَامِرَةٌ One of the snares with which beasts of prey are caught. (O, K, TA.)

شَمِي and شَمُو

1. **شَمَا بَصْرُهُ**, (§, K,) aor. **شَمَا**, (§, TA,) inf. n. **شَمُو**, (§, TA, and so in copies of the K, accord. to the CK **شَمُو**, [and this, though wrong, is agreeable with a rule generally observed in the K, as it is not there followed by any indication of the form,]) like **عَلُو**, (TA,) *His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed*, syn. **شَخَصَ**, (§, K, TA,) [at the time of death, (see **شَمْرٌ**),] as though he looked at thee and at another. (TA.) — And **شَمَا السَّحَابُ** The clouds rose, or rose high, (T, §, K,) in their first appearing. (T, TA.) And **شَمَا** said of anything, *It rose, or rose high.* (T, TA.) — [Hence,] **شَمَتِ القُرْبَةُ**, (K,) inf. n. as above, (TA,) *The water-skin being filled with water, (K, TA,) and in like manner, being inflated, (TA,) its legs became raised, or raised high.* (K, TA.) And thus also, **شَمَا الزَّنْبِيُّ**,

The wine-skin being filled with wine, its legs became raised, or raised high. (TA.) — And **شَمِي**, aor. **شَمَا**; (Ks, §, TA;) or **شَمَا**, aor. **شَمَا**; and **شَمِي** aor. **شَمِي**; (K;) but this last requires consideration, differing as it does from what is in the § [without any allusion to the latter's being wrong]; (TA; [see also **شَمِي**];) said of a corpse; (Ks, §, K;) *Its arms and legs rose, or rose high; (K;) or it became inflated, or swollen, and its arms and legs rose, or rose high.* (Ks, §.) — And **شَمِي بِرِجْلِهِ** *He raised, or raised high, his leg.* (TA.)

4. **أَشَمِي بَصْرَهُ** [He made his eye, or eyes, to become fixedly open, or raised, &c.: see 1, first sentence: or] he raised, or he raised high, his eye, or eyes. (§, K, TA.)

شَمُو i. q. **شَدَّةٌ** [app. as meaning *Hardship, distress, or adversity*]. (Az, K.) — And **سَوَاكٌ** [or piece of stick with which the teeth are cleansed]. (IAar, Az, TA. [See also **شَمُو**].)

شَاَصٌ; fem. **شَاصِيَةٌ**, pl. of the latter **شَاصِيَاتٌ** and **شَوَاصٍ**; part. n. of 1 (§, TA) as said of the eyes [i. e. *Fixedly open, or being raised, &c.*]: (TA:) and of a water-skin, meaning *Filled, or inflated, so that its legs are raised*; and of a wine-skin, meaning *filled, so that its legs are raised*: and of a corpse, meaning *Inflated, &c.* (§, TA.) It is said in a prov.,

إِذَا أَرَجَحَنْ شَاصِيًا فَارْتَفَعْ يَدَا

[expl. in art. رَجَحَنْ, q. v.]. (§, TA.)

شَط

1. **شَطٌّ**, aor. **شَطَّ** and **شَطَّ**, (§, Mṣb, K,) [the latter contr. to analogy,] the pret. like **ضَرَبَ** and **قَتَلَ**, (Mṣb, [and the like is said in the TA,]) inf. n. **شَطٌّ** and **شَطُوطٌ**, (§, K,) *It (a house, or dwelling, §, Mṣb, TA, and a place of visitation, TA) was, or became, distant, remote, or far off.* (§, Mṣb, K.) — **شَطٌّ فِي السُّورِ**, (Mṣb, K,) aor. **شَطَّ** and **شَطَّ**, (Mṣb,) inf. n. **شَطٌّ** and **شَطُوطٌ**; (TA;) or **أَشَطَّ** **فِيهِ**; (§;) or both, (Mṣb, K,) but the latter is the more common; (K;) and **أَشَطَّ**; (§;) *He went far, (S, K,) or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing:* (§, Mṣb, K:) the verb in this phrase is also followed by **عَلَيْهِ** [against him]. (TA.) IB says that **شَطَّ** signifies **بَعَدَ** [meaning *He, or it, was, or became, distant, &c.*]: and that **أَشَطَّ** signifies **أَبْعَدَ** [meaning *he went far, &c.*]. (TA.) You say also, **أَشَطُّوا فِي طَلْبِي** *They went far, or very far, or to a great or an extraordinary length, in seeking me.* (§, K.) — **أَشَطُّوا الْقَوْمَ فِي طَلْبِنَا** *The people, or company of men, sought us walking and riding.* (TA.) And **أَشَطَّ فِي الجَمَازَةِ** *He went away in the desert:* (K:) as though he went far in it. (TA.) And **شَطَّ فِي سَاعَتِهِ**, inf. n. **شَطُوطٌ**, *He exceeded the due bounds, and went far from what was right, in respect of his commodity, or article of merchandise.* (K.) And thus also, **شَطَّ فِي حَكْمِهِ**,

(K, TA,) only, (TA,) or **شَطَّ** and **شَطَّ**, (Mṣb,) the latter aor. is mentioned in the L, (TA,) inf. n. **شَطُوطٌ**, (Mṣb, TA,) in the K, erroneously, **بَشَطِيْتُ**, (TA,) and **شَطُوطٌ** also; (Mṣb;) and **أَشَطَّ**; (Mṣb, K;) and **أَشَطَّ**; (K;) or **أَشَطَّ فِي القَضِيَّةِ**; (§;) *He acted unjustly, wrongfully, injuriously, or tyrannically, (§, Mṣb, K,) in his judging, or exercising jurisdiction or rule, or passing sentence, (Mṣb, K,) or in judging, &c., (§,) عَلَيْهِ against him.* (K.) And **شَطَّطْتُ عَلَيْهِ**, (§, L,) aor. **شَطَّطْتُ**, (L,) and **أَشَطَّطْتُ**; (§, L;) *I acted unjustly, wrongfully, injuriously, or tyrannically, against him: mentioned by A'Obeid.* (§, L.) It is said in the Kur [xxxviii. 21], **وَلَا تَشْطُطْ**, or **تُشْطِطْ**, or **تُشَاطِطْ**, accord. to different readings, *And go not thou far from what is right:* (K, TA:) all having this meaning: (TA:) or *exceed not the due bounds.* (Bd.) **شَطَّطٌ** signifies *The exceeding the due bounds* (AA, §, Mgh) in selling, and in demanding or seeking, and in exercising jurisdiction, &c., (AA,) or in everything. (§.) It is said in a trad. **لَهَا مَهْرٌ مِثْلَهَا لَا وَكَسَى وَلَا شَطَّطَ** [She shall have the dowry of her like:] *there shall be no falling short nor exceeding.* (§.) And you say of a just sale, **لَا بَخْسَ فِيهِ وَلَا شَطَّطَ**, (§ in art. بَخْسَ,) or **وَلَا شَطُوطٌ**, (T and TA in that art.,) [There is no deficiency in it nor excess.] You also say **شَطَّ فِي القَوْلِ**, aor. **شَطَّطَ** and **شَطُوطٌ**, inf. n. **شَطَّطٌ** and **شَطُوطٌ**, *He was rough, harsh, or coarse, in speech.* (Mṣb.) — **شَطَّطَ** used transitively, [aor. **شَطَّطَ**], *He passed, or passed beyond, [or, probably, passed far away from,] a place.* (TA.) — **شَطَّطَ فَلَانًا**, (K,) aor. **شَطَّطَ**, (TA,) inf. n. **شَطَّطٌ** and **شَطُوطٌ**, (K,) *He distressed, or afflicted, such a one, and treated him, or used him, unjustly, wrongfully, injuriously, or tyrannically:* (K:) so say AZ and Aboo-Malik. (TA.) — **شَاطَهُ فَشَطَّهُ**: see 3.

2. **شَطَّطَ**, inf. n. **تَشَطُّطٌ**, *He strove, laboured, exerted himself, or did his utmost, in acting unjustly, wrongfully, injuriously, or tyrannically, and exceeding the due bounds.* (K, TA.) See also 1, in the latter half of the paragraph.

3. **شَاطَهُ**, (K,) inf. n. **مُشَاطَةٌ**, (TA,) *He vied with him in اشْتَاطَا [i. e. *going far, or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing; or acting unjustly, wrongfully, injuriously, or tyrannically, in judging, &c.*]. (K.) You say, **شَاطَهُ فَشَطَّهُ** [He vied with him in so doing, and surpassed him, or overcame him, therein]. (TA.) See also 1, in the latter half of the paragraph.*

4: see 1, in nine places.

8: see 1, in two places.

شَطٌّ The bank, or side, of a river: (§, Mṣb, K:) and of a valley: (§, Mṣb:) or, of the latter, the rising ground next the bottom: (AHn:) pl. **شَطُوطٌ** (Mṣb, K) and **شَطَانٌ**; (K:) the latter occurring in a verse, accord. to one relation; but

accord. to another relation, it is شَطَانٌ, pl. of شَطِيحٌ, which is syn. with شَطٌ. (TA.) ...

شَطُّة : see شَطٌ.

شَطَّة : see شَطَاطٌ, in two places.

فَوَّلُ ذُو شَطَطٍ, (Mgh.) and أَمْرُ ذُو شَطَطٍ, (Bd in lxxii. 4.) An action, or affair, (Mgh.) and a saying, (Bd.) that is extravagant, or exorbitant, or exceeding the due bounds. (Mgh, Bd.) [See 1, of which it is an inf. n.]

شَطَاطٌ Distance; remoteness; (S, K, TA;) as also شَطَاطٌ and شَطَّةٌ, with kesr, (K,) and شَطَّةٌ.

(TA.) It is said in a trad., أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ... [O God, verily I seek protection by Thee from trouble of travel, and grievousness] of distance of the space to be journeyed over, [and evilness of return to my home.] (TA.) ...

And Distance, or farness, between the two extremities of a man; as also شَطَاطٌ and شَطَاطَةٌ. (K.) And Tallness, and beauty of stature: (K;) or justness of stature: (IDrd, S, K;) as also شَطَاطٌ, (S, K,) in either sense. (K.) ...

شَطَاطٌ : see شَطَاطٌ, in four places.

شَطُوْطٌ A she-camel having a large hump; (Aḡ, S, K;) as also شَطُوْكِيٌّ: (K;) or large in the two sides of the hump: (TA:) pl. شَطَاطٍ. (K.)

شَطَاطَةٌ : see شَطَاطٌ.

شَطُوْطِيٌّ : see شَطُوْطٌ.

شَطَشَاطٌ A certain bird: (K;) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.)

شَاطٌ Anything Distant, remote, or far. (TA.) ... A man whose two extremities are far from each other. (K.) ... جَارِيَةٌ شَاطَةٌ, (S, K,) and شَطَّةٌ, (K,) A girl tall, and of beautiful stature: (K;) or of just stature. (S, K.) ...

شَطَّةٌ : see شَطَاطٌ. — Also Difficulty, distress, affliction, trouble, or inconvenience. (TA.)

شَطَا

1. شَطَا : see 4. — Also He walked on the شَطِيحِي, i. e. bank, or side, of the river. (K, TA.) ...

wife. (K.) [And سَطَاً and سَطَاً signify the same.] ... سَطَاً السَّاقَةَ, (AA, S, K,) aor. ...

And سَطَاً بِالْحِمْلِ He burdened heavily, or overburdened, the camel with the load; (K;) inf. n. as above. (TA.) [But see what follows.] ...

2. شَطَا, inf. n. تَشَطِي: It (a valley) had its two sides (شَاطِئَاهُ, TA) flowing [with water]. (IAḡr, K.)

3. شَاطِئَةٌ I walked upon one شَطِيحِي [i. e. bank, or side, of a river or valley,] while he walked upon the other شَطِيحِي. (S, K.)

4. اشْتَطَا; (S, Mḡb;) or شَطَاً, aor. ..., inf. n. شَطَّةٌ and شَطُوْطِيٌّ; (K;) or both; (TA;) It put forth its شَطَّةٌ [or sprouts, &c.]; (S, K;) syn. قَرَّحَ; (Mḡb;) said of seed-produce; (S, Mḡb, K;) and in like manner said of palm-trees (نَخْلٍ); and the former verb, said of trees (شَجَرٍ), they put forth sprouts around their bases, or stems. (K.) ...

Q. Q. 1. شَطِيًا, (K, TA,) said of a man, (TA,) i. q. رَهِيًا, (K, TA,) meaning He was weak (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.)

شَطَاً (S, Mḡb, K, &c.) and شَطَاً (TA as from the K [but not in the CK nor in my MS. copy of the K, though a known dial. var. of the former as will be shown in what follows,]) The فُرَاخُ [or sprouts] of seed-produce, (IAḡr, S, Mḡb, K,) and of plants, or herbage, (S,) and of palm-trees: or the leaves thereof; (K, TA;) i. e. of seed-produce: (TA:) and the shoots that come forth (Mḡb, K) from, (Mḡb,) or around, (K,) the bases, or stems, (Mḡb, K,) of plants, or herbage, (Mḡb,) or of trees: (K;) pl. أَشْطَاةٌ, (S,) or شَطُوْطِيٌّ. (K.) ...

شَطَاً : see the next preceding paragraph, in two places.

شَطَاةٌ [app. a n. un. of شَطَاةٌ, q. v. — Also] A green palm-branch: one says, شَطَاةٌ كَالشَّطَاةِ She has a figure like the green palm-branch. (A, TA.) ...

شَطِيحِي (S, Mḡb, K) and شَطَّةٌ (K) The bank, or side, (شَطٌ, S, K, and جَانِبٌ, S, Mḡb,) of a valley (S, Mḡb, K) and of a river: (K;) and some say that the former signifies the extremity, or edge, or side, (طَرَفٌ,) of a river; and the shore of the sea: the pl. of the latter is شَطُوْطِيٌّ; and of the former, شَوَاطِيحِي and شَطَانٌ; (K, TA;) or this last, as is said in the M, may be pl. of شَطَّةٌ. (TA.) ...

شَطِبَ

1. شَطَبَ, (K, TA,) aor. ..., (TA,) inf. n. شَطْبٌ, (AZ, TA,) He cut (K, TA) into oblong pieces, or strips, flesh-meat, and a camel's hump, and a hide, or leather: (TA:) or he cut into strips, but without separating them, a camel's hump. (AZ, TA.) ...

7. انشَطِبَ It flowed; (S, K;) said of water, &c. (K.)

شَطْبٌ pl. of شَطْبَةٌ, (S, Mḡb,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as تَمْرٌ is of تَمْرَةٌ; (Mḡb;) Fresh, (A,) or green, (Mḡb,) or green and fresh, (S, K,) palm-branches (S, A, Mḡb, K) stripped of their leaves: (A:) or they are less than what are termed شَطَائِبٌ, of which the sing. is شَطْبِيَّةٌ; and the شَطَائِبُ are less than the كِرَائِفُ: [i. e. the كِرَائِفُ is the thickest part of the palm-branch; next is the شَطْبِيَّةٌ; and next to this, the شَطْبَةٌ:] or شَطْبِيَّةٌ signifies a green palm-branch. (K.)

شَطْبَةٌ, in a trad. of Umm-Zarā, [as expl. in art. **سَل**, q. v.,] means *Like a green palm-stick drawn forth from its skin: or like a sword drawn forth [from its scabbard]:* (TA in art. **سَل**:) [for] — شَطْبَةٌ signifies also *A sword*. (Aboo-Sa'eed, K.) — [Hence, app.,] شَطْبٌ is used also as an epithet, meaning † *Tall, and well made*; (A, K, TA;) applied to a man and to a horse. (TA.) And, applied to a boy, or young man, † *Plump*; or *fat, soft, thin-skinned, and plump*: and so شَطْبَةٌ applied to a girl, or young woman: (A:) or the former, applied to a boy, or young man, *well made, and neither tall nor short*: (TA:) or, so applied, *light, or active, in body, and sharp-headed*: (IAqr, TA in art. **عَضْب**, voce **عَضْبٌ**:) or it means, so applied, *long and even* (**سَبَطٌ**) *in the bones, light of flesh*; likened to the palm-stick that is split: but this epithet is mostly used with δ , i. e. شَطْبَةٌ, which is applied to a mare: (Ham p. 298:) or this epithet, شَطْبَةٌ, applied to a mare, means *lank* (**سَبَطَةٌ**) *in flesh*; (K, TA;) or *tall*; (TA;) as also شَطْبَةٌ in the former sense, (K, TA,) or in the latter; and the masc. is not thus used, applied to a horse: (TA:) and شَطْبَةٌ, (S,) or شَطْبَةٌ, (K,) or both, but the former is the more approved, (TA,) *beautiful; plump*; or *fat, soft, thin-skinned, and plump*; (K, TA;) and *tall*: (K:) or simply *tall*; (S, TA;) as also شَطْبٌ and شَطْبَةٌ applied to a man. (TA.)

شَطْبَةٌ: see the next preceding paragraph, in seven places: — and see what next follows.

شَطْبَةٌ (S, K) and شَطْبَةٌ (K) and شَطْبَةٌ (TA) and شَطْبَةٌ (K), which last is said by some to be a n. un. of شَطْبٌ [mentioned in what follows as a pl.], (MF,) *A [raised] line* (**طَرِيقَتٌ**, S, O, or **طَرِيقٌ**, K, [meaning a ridge, and sometimes also a depressed line, as shown voce **مُسْتَبَطٌ**, i. e. a channel,]) *in the مَتْن [i. e. broad side, or middle of the broad side, of the blade]* (S, O) *of a sword*: (S, O, K:) pl. شَطْبٌ and شَطْبٌ, (S, O,) or شَطْبٌ and شَطْبٌ and شَطْبٌ: (K:) [in which it is said that the pl. is شَطْبٌ and شَطْبٌ like غُرْفٌ and كُتْبٌ: but I think that شَطْبٌ is a mistranscription, and that the right reading is شَطْبٌ and شَطْبٌ like غُرْفٌ and كُتْبٌ:] hence it would seem that شَطْبٌ and شَطْبٌ are pls. of one sing.; but Ibn-Hishām El-Lakhmeē expressly states that the former is pl. of شَطْبَةٌ; and the latter, of شَطْبَةٌ; (MF;) of which شَطْبٌ also is a pl.; (L in art. **عَمَد**;) and which signifies [the same as شَطْبَةٌ, i. e.] *the rising* **عَمُودٌ [i. e. the ridge] in the مَتْن of a sword. (Ish, TA.) [See also **مُسْتَبَطٌ**: and see **عَمُودٌ** and **مَمِينٌ**.]**

شَطْبَةٌ: see شَطْبٌ (near the end) in two places: — and see also شَطْبَةٌ: — and شَطْبَةٌ, in three places.

شَطْبَةٌ: see شَطْبَةٌ.

شَطْبٌ The instrument with which a بَرْدَعَةٌ [or cloth put beneath a camel's saddle] is quilted. (K.)

شَطْبَةٌ *A slice, or strip, of flesh-meat*: (TA:) or *a piece cut lengthwise of a camel's hump*; (S, O, K, TA;) as also شَطْبَةٌ: (O, K:) or *a piece cut in the form of a strip, but not separated, of a camel's hump*; and so † the latter word: pl. of the former شَطْبَانٌ. (AZ, TA.) — And *A piece cut lengthwise of a hide or of leather*; (S, O;) as also شَطْبَةٌ. (O.) — And *A piece of [the tree called] نَبْعٌ of which a bow is made*. (S, O.) — See also شَطْبٌ. — And see شَطْبَةٌ. — Also, applied to a she-camel, *Tough*; syn. **يَابَسَةٌ**. (K.) — And [the pl.] شَطْبَانٌ *Different, or various, parties, sects, or classes*, (K, TA,) *and sorts, of men &c.* (TA.) — And *Difficulties, or distresses*; (Abu-l-Faraj, O, K;) as also شَطْبَانٌ. (Abu-l-Faraj, O, TA.)

شَطْبَةٌ, (as in the TA,) or شَطْبَةٌ, (as implied in the K,) *A quilted بَرْدَعَةٌ [or cloth that is put beneath a camel's saddle]*. (K, TA.)

شَطْبَانٌ *A butcher*. (Fr, TA in art. **سَطَر**.)

شَطْبٌ [act. part. n. of the trans. verb **شَطَبَ**]. — [Hence,] شَوَاطِبٌ [the pl. of شَاطِبَةٌ] signifies *Women who cut skin, or leather, into strips, after having shaven it or measured it*: so accord. to different copies of the K; i. e. **يَحْلِقُنَّهُ** or **يَحْلِقْنَهُ**. (TA.) — And *Women who split palm-leaves, and peel the [palm-branches stripped of their leaves, or the portions thereof termed] عَسِيبٌ, to make of them mats, and then throw them to the مَتْقِيَات*: (TA:) or the sing., شَاطِبَةٌ, signifies *a woman who peels the عَسِيبِ*, (As, TA,) or *who splits the palm-sticks, to make of them mats*, (S,) and then throws them to the مَتْقِيَةَ, (As, S, TA,) *who removes all that is upon them with her knife until she has made them slender, when she throws them back to the شَاطِبَةَ*: (As, TA:) or *a woman who makes mats of شَطْبٌ, i. e. [green, fresh] palm-branches [stripped of their leaves]*: (ISK, TA:) the pl. occurs in a verse cited voce تَدْرَعٌ. (S, TA.) — Also, [from the intrans. verb **شَطَبَ**] طَرِيقٌ شَطْبٌ *A road inclining, declining, or turning aside or away*. (S, K.) — And رَمِيَةٌ شَاطِبَةٌ *A shot, or throw, that deflects, or deviates, from a vital part*; as also شَاطِفَةٌ. (TA.) — And رَجُلٌ شَطْبٌ *i. q. شَاطِنٌ [i. e. A man remote, or distant, in respect of the place of alighting or abode]*. (TA.)

شَطْبٌ *A sword* (S, A, K) *having شَطْبٌ [pl. of شَطْبَةٌ]*, (A, K,) i. e. (A, TA) *having طَرَاتِقٌ [here meaning ridges, as expl. above, voce شَطْبَةٌ]*, (S, A, TA,) *in its مَتْن*; [or *ridges and channels,*] *these being in some cases elevated and depressed [lines]*; (TA;) as also شَطْبٌ: (K, TA:) said by some, [but not so accord. to the A,] to be tropical, as being likened to pieces of a camel's hump cut in strips. (TA.) And in like manner, *A garment, or piece of cloth, having طَرَاتِقٌ [as meaning lines, or streaks, or stripes]*. (S, TA.) And *أَرْضٌ شَطْبَةٌ* † *Land that is furrowed* (A,

Shp, K) *a little, (K,) not much, (Msh,) by a torrent*. (A, Msh, K.) — And † *Flowing [water &c.; because of the streaks, or lines, with which its surface is diversified]*. (TA.) — See also شَطْبَةٌ. — And see شَطْبٌ, last sentence.

مَشْطُوبٌ: see the next preceding paragraph. — مَشْطُوبٌ *فَرْسٌ مَشْطُوبٌ المَتْنِ وَالْكَفَلِ* means *A horse smollen with fat in the two portions of flesh and sinew next the back bone, on each side, [and in the rump]*, (O, K,) *and whose creases of the skin are far apart*. (O.) — See also شَطْبٌ, last sentence.

شطر

1. شَطْرَةٌ, (A, MA, O, TA,) [aor. δ ,] inf. n. شَطَرٌ; (MA;) and شَطْرَةٌ, (K,) inf. n. تَشَطِيرٌ; (TA;) *He halved it; divided it into halves*. (A, MA, O, K, TA.) — شَطَّرَهَا, aor. δ , (S,) inf. n. شَطَرٌ, (S, K,) *He milked one شَطْرٌ of her, (namely, a camel, or a ewe or goat, S, [i. e., in the former case one pair of teats, and in the latter case one teat,]) and left the other شَطْرٌ*. (S, K.) — شَطَّرَتْ and شَطَّرْتُ, aor. δ , (K,) inf. n. شَطَارٌ, (TA.) *She (a ewe or goat) had one of her teats dried up: or had one teat longer than the other*. (K.)

[شَطَارٌ seems to be also *Syn. with حَضَانٌ* as expl. in this Lex.: see also the latter word in Freytag's Lex.: Reiske, as cited by Freytag, explains the former word as meaning "*quando latus unum vulvae prae altero propendet.*"] — شَطَّرَ بَصْرَهُ, (S, K, TA, and so in the O voce **سَضَر**, q. v., [in some copies of the S and K and in a copy of the A, erroneously, بَصْرَهُ,]) aor. δ , (S,) inf. n. شَطُورٌ (S, K) and شَطَرٌ, (TA,) *He was as though he were looking at thee and at another*: (S, A, K:) on the authority of Fr. (TA.) — شَطَّرَ شَطْرَهُ *He repaired, or betook himself, in the direction of him, or it: or الشَطْرُ in the sense of الجِهَةُ and التَّاحِيَةُ* has no verb belonging to it. (K.) — شَطَّرَتْ الدَّارَ *The house, or abode, was distant, or remote*. (Mgh, Msh.) — شَطَّرَ, (S, K,) aor. δ ; (K;) and شَطَّرَ, aor. δ ; inf. n. شَطَارَةٌ, of both verbs, (S, K,) or this is a simple subst., (Msh,) and شَطُورٌ; (L;) [and شَاطِرٌ; (A in art. **عَدِر**);] *He was, or became, or acted, like a شَاطِرٌ [q. v.]*. (S, K.) And شَطَّرَ عَلَى أَهْلِهِ, (A, Msh,) or شَطَّرَ عَنْهُمْ, (S, K,) aor. δ , (Msh,) inf. n. شَطُورٌ and شَطُورَةٌ and شَطَارَةٌ, (K,) or this last is a simple subst., (Msh,) *He withdrew far away (S, A, K) from his family; or broke off from them, or quitted them, in anger*: (A, K:) or *he disagreed with his family, and wearied them by his wickedness* (Msh, TA) *and baseness*. (Msh.)

2: see 1, first sentence. — شَطَّرَ نَاقَتَهُ, (S,) or شَطَّرَتْ, (K,) inf. n. تَشَطِيرٌ, (S, K,) *He bound two of the teats of his she-camel with the صِرَارُ [q. v.], (S, K,) leaving [the other] two [unbound]*. (K.)

3. شَطَّرْتُ مَالِي *I halved with him my property*; (S, K;) *I retained half of my property and gave him the other half*. (M, TA.) — And شَطَّرْتُ

طَيْبِي I left for my lamb, or kid, one teat [of the mother], having milked the other teat and bound it with the صِرَار [q. v.]. (§.)

6: see 1, last sentence but one.

شَطْر The half of a thing; (§, A, Mgh, Mṣb, K;) as also شَطِير (TA:) pl. [of pauc.] أَشْطَر (S, K) and [of mult.] شَطُور (K). It is said in a prov., أَحْلَبْ حَلْبًا لَكَ شَطْرَهُ [Milk thou a milking of which half shall be for thee]. (§.) And one says شَعْرَ شَطْرَانِ Hair [half] black and [half] white. (A.) Accord. to Ibrāheem El-Harbee, (O,) the saying of the Prophet, مَنْ مَنَعَ صَدَقَةً فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ [Whoso refuses to render a poor-rate, verily we take it from him, and half of his property], thus related by Bahz, is a mistake, and the right wording is, مَنْ مَنَعَ صَدَقَةً فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ, meaning and his property shall be divided into two halves, and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Esh-Shāfi'ee, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) — It occurs in two trads. as meaning Half a مَكُون [q. v.], or half a وَسْق [q. v.], of barley. (TA.) — [In prosody, Half a verse.] — Also † A part, or portion, or somewhat, of a thing; (Mgh, K;) and so شَطِير. (TA.) In the trad. of the night-journey, قَوَّعَ شَطْرَهَا means † [And He remitted] part, or somewhat, thereof; (K;) i. e., of the prayer. (TA.) And similar is the saying in another trad., الطُّهُورُ شَطْرُ الْإِيمَانِ † [Purification is part of faith]. (TA.) — Either the fore pair or the hind pair of the teats of a she-camel: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (§, K;) and either of the two teats of a ewe or she-goat: (IAṣr, TA:) pl. أَشْطَر. (§, TA.) Hence the saying, (§,) فَلَانٌ كَلَبَ الدُّهْرَ أَشْطَرَهُ † Such a one has known, or tried, varieties of fortune: (§, TA:) has experienced the good and evil of fortune; (§, K, TA;) its straitness and its ampleness: being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, أَشْطَرُ means streams, or flows, of milk: and [in like manner] one says, كَلَبَ الدُّهْرَ شَطْرِيَه. (TA.) And, as is said in the “Kāmil” of Mbr, one says of a man experienced in affairs, فَلَانٌ قَدْ كَلَبَ أَشْطَرَهُ † Such a one has endured the difficulties and [enjoyed] the ampleness of fortune, and managed his affairs in poverty and in wealth: lit., has milked his pairs of teats, one pair after

another. (TA.) — Also A direction in which one looks or goes or the like. (§, A, Mṣb, K.) One says, قَصَدَ شَطْرَهُ He went in his, or its, direction; towards him, or it. (§, A.) And it is said in the Kur [ii. 139 and 144 and 145], قَوَّلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ Then turn thou thy face in the direction of the Sacred Mosque. (Fr, §.) The noun in this sense has no verb belonging to it: or one says, شَطْرَ شَطْرَهُ [expl. above: see 1]. (K.) — Also Distance, or remoteness. (TA.)

شَطْرُ: see شَطِير [of which it is both a syn. and a pl.].

وَلَدٌ فَلَانٍ شَطْرَهُ The offspring of such a one are half males and half females. (§, A, K. [In the Ḥam p. 478, it is written شَطْرَهُ.]

شَطْرَانِ, (§, A, K,) fem. شَطْرِي, (K,) A bowl, (§, K,) or vessel, (A, K,) half full. (§, A, K.)

شَطْرُ A ewe, or she-goat, having one teat longer than the other; (§, O, K;) like حَضُونٌ in this sense [and perhaps in others also, agreeably with what is said of شَطْرَانِ in the first paragraph of this art.]: (§ in art. حَضَنُ:) and (so in the § and O, but in the K “or”) one having one of her teats dried up: (§, O, K;) and a she-camel having two of her teats dried up; for she has four teats. (§, O.) And A garment, or piece of cloth, having one of the two extremities of its breadth longer than the other. (O, K.) — See also the next paragraph.

شَطِير: see شَطْرُ, in two places. — Also Distant, or remote; (As, §, A, Mgh, Mṣb, K;) applied to a town, or country, (As, §,) an abode, (A, Mgh, Mṣb,) and a tribe. (A.) And so شَطِيرٌ in the phrase نَوِي شَطِيرٌ [A distant tract, or region, towards which one journeys]: (§, K;) so too شَطِيرٌ in the phrase نَيْتَةُ شَطِيرٌ [which may mean as above, (like نَيْتَةُ شَطُونِ,) or a remote, or far-reaching, intention, or aim, or purpose]. (TA.) — Also A stranger; (§, O, Mṣb, K;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذَا: (§, O:) or one who is alone, or solitary: (A:) pl. شَطِير. (TA.)

شَاطِرٌ [One who withdraws far away from his family; or breaks off from them, or quits them, in anger: (see 1, last sentence:) or] one who disagrees with his family, (Mṣb,) and who wearies them by his wickedness (§, Mṣb, K) and baseness (Mṣb) and guile: (TA:) i. q. خَلِيعٌ [meaning as above, and having other similar meanings; generally vicious, or immoral; bad, evil, wicked, or mischievous]: (A:) accord. to some, it is post-classical: Abou-Is-hāq says that it signifies one who takes a wrong course: it is also expl. as signifying one who outstrips; like the [messenger called] بَرِيدٌ, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one who outstrips, and is quick, in attaining nearness to God: or as meaning one who has wearied his family, and withdrawn far from them [in spirit], though with them [bodily], be-

cause of their inviting him to carnal lusts, and accustomed ways [of the world]: (TA:) [in the present day, it is applied to a sharper, or clever thief: and to any clever, or cunning, person:] pl. شَطِير. (TA.)

مَشَطِيرٌ [Halved. — And hence,] A verse of the metre termed الرَّجَزُ, (O, K,) and of that termed السَّرِيعُ, (TA,) having three of its six feet wanting; (O, K;) properly, having half thereof taken away. (O.) — Also Bread done over with [the seasoning, or condiment, called] كَامِغُ. (O, K.)

هُرْمَشَاطِيرُونَا They are persons whose houses adjoin ours. (O, K.)

شَطْرَج

شَطْرَجٌ (O, L, Mṣb, K) and شَطْرَجٌ; (L, Mṣb;) some say the former; and some, the latter; (Mṣb;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Mṣb, TA,) such as جَرْدُخَلٌ, (TA,) which the latter is not; (Mṣb, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) A well-known game; [namely, chess:] (O, L, K:) a Pers. word, (TA,) arabicized; (Mṣb, K, TA;) [said to be] from صَدْرُ رَنْجٍ “a hundred strata-gems;” or from شُدْرُ رَنْجٍ “trouble departed,” meaning that trouble departs from him who plays at it; (TA;) [or from شَاهُ رَنْجٍ “the royal care or sorrow;” or from شَشْ رَنْجٍ “six species or ranks;” because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.):] or [accord. to some] it is from الشَّطْرَاةُ, (O, K,) or الشَّاطِرَاةُ, referring to the word شَطْرَجٌ; (TA;) or from التَّشَطِيرُ, (O, K,) referring to the word شَطْرَجٌ; so says Ibn-Hishām El-Lakhmee: but, as IB and others have said, these derivations are only partial, making the ن and the ج to be augmentative letters, and are manifestly incorrect. (MF, TA.)

شَطْن

شَطْنٌ, (§, TA,) [aor. ٤,] inf. n. شَطُونٌ, (Ps,) He was, or became, distant, or remote, (§, TA,) عَنْهُ [from him, or it]. (§.) And شَطْنَتْ الدَّارُ, (Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n., The abode, or dwelling, was distant, or remote. (Mṣb, TA.) — And † He was, or became, remote, or far, from the truth, and from the mercy of God. (Mṣb.) — And شَطْنُ فِي الأَرْضِ, (K,) inf. n. as above, (TA,) It entered into the earth, either رَاسِغًا [app. as meaning becoming firmly fixed therein], or وَاعِثًا [app. as meaning penetrating, and becoming concealed]. (K.) — شَطْنَهُ, (§, K,) aor. ٤, inf. n. شَطْنٌ, (§,) He turned away in opposition to him (namely, his companion, K) from his design, or aim, or his direction that he was pursuing, and his way, or

شظف - شظن

course; expl. by the words وَوَجَّهَهُ وَوَجَّهَهُ. (ISk, S, K.) — And شظنُهُ (S, K.) aor. 2, (S.) inf. n. شظن (TA.) He bound him with the شظن [or rope, or long rope, &c.]. (S, K.)

4. اشظنه He made him, or caused him, to be, or become, distant, or remote. (S, K.)

Q. Q. 1. شظن He acted as a شيطان [i. e., as implied in the context, a devil; or one excessively, or inordinately, proud or corrupt or unbelieving, or rebellious, or one insolent and audacious in pride and in acts of rebellion]; (K;) and شظن (S, K;) both signify the same; (K, TA;) he became, and acted, like the شيطان (TA.)

Q. Q. 2. شظن: see what next precedes.

شظن A rope, (S, Msh, K.) in a general sense: (K:) or a long rope: (Kh, S, K:) or a long and strongly-twisted rope by means of which one draws water: (TA:) pl. اشظان. (S, Msh, K.) Mention is made, in a trad., of a horse as being مرزوط بشظنين [i. e. Tied with two ropes, or long ropes, &c.,] because of his strength. (TA.) And one says of a strong-spirited horse, انه يمشو بين شظنين [Verily he leaps between two ropes, or long ropes, &c.]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (S, Msh) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying, كانه شيطان في اشظان [As though he were a devil in ropes, or long ropes, &c.]. (S, Msh.)

شظون (S) or شظون (K) [A place to which one purposes journeying] that is distant, or remote. (S, K.) And غزوة شظون [A warring and plundering expedition] that is distant. (K.) And حرب شظون [Distant war: or] + war that is difficult [because distant]. (TA. See an ex. in a verse cited voce شظن.) [See also شظين, and شظن.] — A deep well, (S, K, TA,) curving in its interior: (TA:) or a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower part; (K, TA;) so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent. (TA.) And رمح شظون + A long and crooked spear. (TA.)

شظين Distant, or remote. (TA. [See also شظون, and شظن.])

شظن [Distant, or remote, in respect of the place of alighting or abode]; i. q. شظب [q. v.]. (TA in art. شظب. [See also شظون, and شظين.]) — And + Far from the truth [and from the mercy of God: see 1]. (TA.) — And i. q. شظب + [Bad, corrupt, &c.; like شظن]. (K.) Umeiyeh (S, TA) Ibn-Abi-Salt, referring to Solomon, (TA,) says,

أبما شاطن عصاه عكاه
ثم يلقى في السجن والأغلال

[Whatever bad one disobeyed him, he bound him in irons; then he was cast into the prison and the shackles for the neck and hands]. (S, TA.)

شيطان a word of well-known meaning [i. e. A devil; and with the article ال, the devil, Satan]: (S, K:) any thing excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion, of mankind, and of the jinn, or genii, and of beasts; (A'Obeyd, S, Msh, K;) as is shown in relation to the first and second of these by what is said in the Kur vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (S, Msh, TA,) the word being of the measure فاعل, from شظن, (Msh, TA,) signifying "he was, or became, distant, or remote," (TA,) or signifying "he was, or became, remote, or far, from the truth, and from the mercy of God;" (Msh;) as is indicated by the pl. شياطين; [for] the reading of El-Hasan in the Kur xxvi. 210, الشياطين, is anomalous, [like بساؤون for بسائين], and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (S, Msh, TA,*) and the ي is radical, so that the word is of the measure فعلان, (Msh,) from شاط, aor. يشيط, (Msh, TA,) signifying "it was, or became, null, void, of no account," and the like, and "it burned," or "became burnt," (Msh,) or signifying "he burned with anger:" but the former opinion is the more common: (TA:) [in the Kur, the word is always perfectly decl.; and so it is said to be by SM, in art. شيط of the TA; unless used as a proper name: but J says,] if you make it to be of the measure فاعل from شظن said of a man, [or rather because they say of a man شظن,] you make it perfectly decl.; but if you make it to be from شيط ["he burned" a thing], you make it imperfectly decl., because it is of the measure فعلان. (S.) — Also The serpent: (S, K:) or a certain species of serpents; (Fr, S, TA;) having a mane, of fowl aspect: or, as some say, a slender, light, or active, serpent. (TA.) — Respecting the saying in the Kur [xxxvii. 63], كانه رؤوس الشياطين طلعا [Its fruit is as though it were the heads of the شياطين], Fr says that there are three ways in which it may be explained: one is, that the طلع is likened to the heads of the شياطين [meaning devils] in respect of foulness, or ugliness, because these are described as foul, or ugly: (S:) or it is likened to the evil in disposition of the jinn, because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, كانه وجه شيطان [as though it were the face of a devil], and كانه رأس شيطان [as though it were the head of a devil]; for though the شيطان is not seen, he is conceived in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is foul, or ugly, serpents; for] the Arabs apply the name شيطان to a sort of serpents, having a mane, foul, or ugly, in the head and face: (S, TA:*) the third is, that a certain foul, or ugly, plant is

named رؤوس الشياطين (S, TA;) which is expl. in the K only as meaning a certain plant. (TA.) — شيطان الفلا [lit. The devil of the waterless deserts] means + thirst. (K.) — شيطان signifies also + Any blamable faculty, or power, [or propensity,] of a man. (Er-Raghib, TA.) One says, ركبته شيطانه i. e. + [His anger got the ascendancy over him; or] he was, or became, angry. (TA.) And نزع شيطانه + He plucked out his pride. (TA.) — Also, [probably as being likened to a serpent,] + A mark made with a hot iron in the upper part of the haunch of a camel, perpendicularly, upon the thigh, extending to the hock; (K, TA;) from the "Tedhkireh" of Aboo-Alee; (TA;) likewise called مشيطنة. (AZ, K, TA.)

الشيطانية A certain sect of the extravagant zealots of [the schismatics called] the شيعة; so named from [their founder] شيطان الطاق, (TA,) an appellation of Moḥammad Ibn-En-Noḡmán. (K and TA in art. طوق.)

مشاطن One who draws out the bucket from the well بشظنين (K, TA,) i. e. with two ropes. (TA.)

مشيطنة: see شيطان, last sentence.

شظ

1. شظ الجواتق (S) or الوعاء (K) aor. 2, inf. n. شظ (TA.) He fastened its شظاظ [q. v.] upon the sack: (S:) or he put the شظاظ into the bag; [meaning into its loop, or handle;] as also شظله (K:) or the latter signifies he put to it, or made for it, (namely the sack,) a شظاظ. (S.)

4: see the preceding paragraph.

شظاظ The stick, or piece of wood, which is inserted into the loop, or handle, of a sack; (S;) a curved piece of wood, (K, TA,) with a pointed extremity, (TA,) which is put into the two loops, or handles, of a pair of sacks, (K, TA,) when they are bound upon the camel: (TA:) there are two such pieces of wood: (S, TA:) pl. اشظظة. (K.) And A piece of wood, or peg, with which they make fast the rope of a burden. (Ibn-Maaroof, as cited by Golius.)

شظيط A sack made fast, or bound. (Fr. K.) — A stick, or piece of wood, split in several places. (Fr, K.)

شظف

1. شظف الشجر (S, O, K) aor. 2; (K;) and شظف (O, K) aor. 2; (K;) inf. n. شظافة (O, K,) of the former verb; (O;) The trees, not being sufficiently watered, became hard, without losing their moisture. (S, O, K.) — And شظفت يده His hand became rough, or coarse. (Har p. 70.) — And شظف العيش The means of subsistence became dry and hard. (K, TA.) — شظف السهر (S, Msh, K) aor. 2, (K,) The arrow entered between the skin and the flesh. (S, Msh, K. Omitted in the TA.) — شظفته عن الشيء, K.

(O, TA.) inf. n. شُظِفَ (O, K.) *I withheld, restrained, or debarred, him from the thing.* (O, K, *TA.) — And شُظِفَ signifies also *The drawing forth the testicles of a ram:* (O, K:) or the *compressing them between two pieces of wood, or stick, and binding them with sinew* (بَعَقِبَ, in the CK [erroneously] بَعَقِبَ,) *so that they wither.* (K.)

5. شُظِفَ *He subjected himself to a hard, or difficult, life.* (L in art. معد.)

شُظْفٌ *A splinter, or piece split off, of a staff, or stick.* (IAḡ, O, K.)

شُظْفٌ *Dry bread.* (O, K.) — And *A small piece of wood, or stick, like a peg:* pl. شُظْفَةٌ. (Ibn-'Abbād, O, K.)

شُظْفٌ and شُظْفَانٌ *Straitness; and hardness, or difficulty, or distress;* (AZ, S, O, K;) like ضَفْفٌ: (AZ, S, O:) ISd thinks that the second is a dial. var. of the first; and IB mentions that, in a verse of El-Kumeyt, as related by some, it is with kesr, i. e. شُظْفَانٌ [which see in what here follows]: (TA:) and (K) as some say, (TA.) *dryness, and hardness, of the means of subsistence:* (K:) or شُظْفٌ signifies *hardness, and straitness, of the means of subsistence:* (Mḡb:) or *hardness, and coarseness, or roughness, thereof;* from شُظْفَتْ يَدُهُ [expl. above]: (Ḥar p. 70:) pl. شُظْفَانٌ. (K.) — Also *A disintegration of the flesh, separating it from the border around the nail.* (TA.)

شُظْفٌ *Dry and hard means of subsistence.* (K, *TA. [See 1.]) — *Evil in disposition.* (O, K.) — *Vehement in fight.* (Ibn-'Abbād, O, K.) — *A man alighting, or taking up an abode, in places where the herbage is dried up, and in a desert where is no water* (فَلَاة). (TA in art. عَطَب.) — *A stallion-camel* [بَعِيرٌ شُظْفُ الخِلَاطِ] *vehement in leaping, or compressing, the she-camels.* (S, O, K.) — *Rough, or rugged, land or ground.* (Ibn-'Abbād, O, K.)

شُظْفَةٌ *Bread that has become burned.* (IAḡ, O.)

شُظْفَانٌ: see شُظْفَانٌ.

شُظْفَانٌ *Distance, or remoteness.* (O, K.)

شُظْفِيٌّ *Trees that, not being sufficiently watered, have become hard, without losing their moisture.* (S, O, K.)

مُشُظْفٌ *One who utters oblique, indirect, or ambiguous, speech or language, deviating from the right way or course.* (O, K. Omitted in the TA.)

شظى

1. شُظِيَ, [aor. and inf. n. as in the next sentence,] said of a stick, or branch, or piece of wood, [&c.,] *It was, or became, split.* (AHn, TA.) — Said of a horse, (Aḡ, S, Mḡh, K.) aor. ى, inf. n. شُظِيَ (K.) *It is split.* (Aḡ, S, Mḡh, K.) i. e. the *small bone called الشظى*, (Aḡ, S, Mḡh, *) *moved from its place,* (Aḡ, S, Mḡh,) or *became*

displaced, syn. زُوِيَ, (A, TA.) or *became unsteady, or wobbling:* (K:) and so شُظِيَ (K, TA.) this latter on the authority of ISd: (TA:) or [the inf. n.] شُظِيَ, accord. to some, signifies the *sinews' becoming split, or slit:* (Aḡ, S, Mḡh:) or شُظِيَ has this meaning also; (K:) and so شُظِيَ. (ISd, K, TA.) — Accord. to the K, شُظِيَ, said of a corpse, is *syn. with شُصِيَ*: but correctly, the former verb is شُظِيَ, aor. ى, inf. n. شُظِيَ, and the latter verb is شُصَا [q. v.], as they are said to be by Az: and in like manner, شُظِيَ, aor. ى, is said of a *سَقَا* [or skin for water or milk], meaning *It being filled, its legs became raised, or raised high.* (TA.)

2. شُظِيَ (TA.) inf. n. شُظِيَةٌ (K, TA.) *He separated into several, or many, portions or divisions; or dispersed, or scattered;* (K, *TA;) [a thing; or] † a company of men. (TA.) — And *He made [a horse] to be such that his شظى (شُظَاهُ) became unsteady, or wobbling.* (TA.)

4. اشُظَاهُ *He, or it, hit, or hurt, his شظى (شُظَاهُ):* (K:) Sḡh says, by rule it should be شُظَاهُ [i. e. the verb should be thus, being derived from الشُظِيَ, like قَفَاهُ from القَفَا]. (TA.)

5. شُظِيَ, said of a stick, or branch, or piece of wood, (A, Mḡb, K, TA,) or of a thing, (S, TA,) *It split, or became split, in pieces, or in several or many places:* (A, Mḡb, TA:) or *it became scattered, or dispersed, in splinters, or pieces split off:* (S, K:) and *it* [i. e. anything, nothing in particular being specified,] *became separated into several, or many, portions or divisions; or dispersed, or scattered.* (TA.) One says also, شُظِيَ اللُّؤْلُؤُ عَنِ الصَّدْفِ † [The pearls became separated, or scattered, from the oyster-shells]. (A, TA.) See also 1, in two places.

7. انشُظِيَ *It broke, or became broken.* (TA.) One says, انشُظِيَّتْ الرَّبَاعِيَّةُ *The [tooth called the] رباعية broke, or became broken.* (TA.)

لِظَةٍ, of a staff, or stick, *The like of a لِظَةٍ* [i. e. a piece, or sharp piece, of the exterior portion], *that enters into the hand, and wounds it.* (Ḥam p. 474. [But شُظِيَةٌ is more commonly used in this and similar senses.]) — *A small bone, (عُظْمٌ, K, TA, [in the CK عِظْرٌ, i. e. a bone, and so in my copy of the Mḡh,]) or a slender small bone, (Aḡ, S,) adhering to the ذِرَاعِ* [here app. meaning the *arm-bone* of a horse], (Aḡ, S, K,) or *to the bone of the ذِرَاعِ*, (Mḡh,) *which sometimes moves from its place;* (Aḡ, S, Mḡh; [see شُظِيَةٌ.]) or *to the knee;* (K;) thus in the M; (TA;) or to the *وَطِيفِ* [app. here meaning the *fore shank* of a horse]; (K;) thus in the A: (TA:) or *certain small sinews (عَصَبٌ) therein* (K;) i. e. *in the وَطِيفِ*; thus in the T. (TA.) AO says that شُظِيَ [i. e. *The motion of the شظى from its place* (see 1)] is like what is termed اِنْتِشَارٌ العَصَبِ, except that the horse has more power of endurance of the latter than of the former. (T,

TA.) — And *Portions of a thing that are separated, or dispersed, or scattered.* (Ḥar p. 160.) It is said by ISd to be a pl. [or rather it is a coll. gen. n.] of which the sing. [or n. un.] is شُظَاةٌ. (TA.) — Also *A portion of fur upon the mark left by a gall, or sore, on the back [of a camel], such as reaches the utmost extent thereof:* (K, accord. to the TA: [الشُظِيَ being there expl. by the words اِثْرُ الدَّبْرَةِ حَتَّى تَبْلُغَ اِقْصَاها] in the CK, and in my MS. copy of the K, الدَّبْرَةِ عَلَى اِثْرِ الدَّبْرَةِ فِى الْمَرْزَعَةِ حَتَّى تَبْلُغَ اِقْصَاها] which Freytag renders “sulcus ad latus alterius in arvo ductus, ut ejus extremum attingeret;” but which, I think, evidently presents a mis-transcription and an interpolation:)] the pl. is شُظَاةٌ: and sometimes there are ten [?] portions of fur [of this description, app. meaning, upon one camel: the word that I here render “ten” is more like *عَشْرَةٌ* than *عَشْرَةٌ*; but the final letter, as is often the case in the MS. of the TA, is written in a form differing little from a common form of ر]: mentioned by ISh, from Et-Táifee; as is said in the T. (TA.) — Also † *The followers, and incorporated confederates, of a people, or party;* (S, K;) *contr. of the صَمِيرِ thereof:* (S:) or the *freedmen and followers.* (M, TA.)

شُظِيَ and شُظِيَ: see the next paragraph.

شُظِيَةٌ *A splinter, or piece split off, (T, S, M, Mḡh, Mḡb, K,) of a staff, or stick, and the like, (S,) or of wood, (T, Mḡh, Mḡb,) and the like, (Mḡb,) or of a reed, or cane, (T, Mḡh,) or of silver, (T, TA,) or of bone, (T, Mḡh,) or of anything: (M, K:) pl. شُظَيَا (S, Mḡb, K, &c.) and شُظِيَةٌ (K,) [or rather this is a coll. gen. n.,] like as رَجِيٌّ is of رَجِيَّةٌ, (TA,) or a quasi-pl. n., like عَمِيدٌ, improperly said by IAḡ to be pl. of شُظِيَ, (ISd, TA,) and شُظِيَةٌ (K, TA, [in the latter as omitted in the K, with kesr to the ش on account of the same vowel-sound following,]) mentioned by Sḡh, from Ks. (TA.) AO terms the *إِبْرَةٌ* [q. v.] at the head of the elbow [of the horse] *شُظِيَةً* adhering to the ذِرَاعِ, but not [forming a portion] of it. (TA. [See شُظِيَ.]) — Also *A bow:* (K:) because its wood is split: on the authority of AHn. (TA.) — And *The shank-bone.* (K.) — And *A great mass of rock wrenched from the side of a mountain;* (K, TA;) *as though it were a piece split off, broken [off] but not parted so as to form an interstice, or a gap:* and also *a piece cut from a mountain, like a house or a tent:* and it is said in the copies of the K that شُظِيَةٌ, with kesr, signifies the same; but the word is correctly شُظِيَةٌ, with an augmentative ن, as in the T, and mentioned also by Hr in the “Ghareebeyn:” pl. of the former شُظَيَا. (TA.) — See also شُظَاةٌ.*

شُظِيَ part. n. of شُظِيَ [q. v.] said of a horse. (TA.)

شُظَاةٌ *The head, or top, of a mountain, (K, TA,) [and so شُظِيَةٌ, (Freytag, from the Deewán of the Hudhalees,)] resembling the شُرْفَةٌ* [q. v.]

of a mosque: pl. شَنَاظ: and الجِبَالِ شَوَاطِي [likewise] signifies the heads, or tops, of the mountains. (TA.)

شَنِيطَةٌ: see شَطِيَّةٌ, near the end.

شَوَاطِي الْجِبَالِ: see شَنَاظَةٌ.

[مَشْطِي, pl. مَشَاطِي, A fragment of wood (Freitag, from the Deewán of Jereer:) but the pl., when indeterminate, is correctly مَشَاطٌ.]

شع

1. شَعٌ (O, K, TA,) aor. , (O, TA,) inf. n. شَعًا (S, O, K, TA) and شَعٌ (TA,) It became scattered, or dispersed; (S, O, K, TA;) said of a thing; like شَاعَ, aor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAar, O, K;) [like شَعٌ;] and [in like manner] شَعَاعٌ is used in relation to blood, &c., as meaning the being scattered. (S, O, K, TA.) [See also شَعَاعٌ, below; and شَعَاعٌ.] — شَعٌ بَوْتُهُ (S, O, K,) aor. , (S, O,) inf. n. شَعٌ (O, TA) and شَعَاعٌ (K, TA,) He (a camel) scattered his urine; as also شَاعَهُ: (S, O, K:) or both signify he scattered his urine, and stopped it. (TA.) — And شَعَّ الْغَارَةَ عَلَيْهِمْ (K, TA,) inf. n. شَعٌّ; and شَعَّعَهَا: (TA;) He poured upon them the horsemen making a sudden attack and engaging in conflict, or urging on their horses; (K, TA;) and in like manner, الشَّيْلُ. (TA.)

4: see 1. — اشعت الشمسُ The sun spread, or diffused, its شعاع [or beams], (S, K,) or its light. (TA.) — اشع الزرعُ The corn put forth its شعاع (S, K, TA,) i. e., its awn. (TA.) — And اشع السنبلُ The ears of corn became compact in their grain, (K, TA,) and dry therein. (TA.)

7. انشع الذئب في الغنم The wolf made an incursion among the sheep or goats. (O, K, TA.)

R. Q. 1. شَعَّعَهُ (S, O, K,) inf. n. شَعَّعٌ (TA,) He mixed it, namely, wine, (K,) with water. (O.) And He mixed one part of it, namely, a thing, with another part, (O,) like as one mixes wine with water. (O.) And شَعَّعَ الثَّرِيدَةَ He mixed the ثَرِيدَةٌ [or mess of crumbled bread] with olive-oil: (O:) or he put much clarified butter to it, (ISH, O, K,) and much grease, or gravy: (K:) or he raised its head; (O, K;) as some say: (Sh, O:) or he made its head high; (O, K;) as some say; from شَعَّعٌ as an epithet applied to a man, meaning "tall." (O.) But the verb is used more in relation to wine than to ثَرِيدٌ. (TA.) — See also 1.

R. Q. 2. تَشَعَّعَ, said of a man, is from شَعَّعٌ applied to a man as meaning حَلُوٌ خَفِيفٌ [i. e. "such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye, and is light, or active;" so that the verb may be rendered He was, or became, such as is excited to briskness, &c.: or he was, or became, such as is

termed شَعَّعٌ, q. v.]. (Ham, p. 246.) — Said of the month It nearly came to an end; little remained of it: (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تَشَعَّعَ; from الشُّوعُ "the being distant, or remote:" and accord. to another; تَشَعَّعَ, with two سs. (TA.)

شَعٌّ: see شَعَّعٌ, first and last sentences. — Also Hastē: (IAar, K, TA:) and so شَعَّعٌ accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce شَعَّعٌ. (TA.)

شَعٌّ A spider's web. (AA, K.) — See also شَعَّعٌ.

شَعَّعٌ [an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.]; Scattered, or dispersed; and disordered, or unsettled; syn. مَتَفَرَّقٌ; (S, K;) as also شَعَّعٌ, [like likewise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA;) and شَعَّعٌ, which is wrongly expl. in the K as syn. with شَعَّعٌ in another sense, as stated above; (TA;) and شَعَّعٌ. (S, K.) One says, ذَهَبَ دَمُهُ شَعَّعًا His blood went scattered, or dispersed: (TA:) or شَعَّعٌ applied to blood signifies spirting from a wound made with a spear or the like; as in a verse cited voce نَفَذَ. (Az, TA.) [See also شَعَّعٌ.] And ذَهَبُوا شَعَّعًا They went away scattered, or dispersed. (K.) And أُمَّةٌ شَعَّعَةٌ A nation, or people, scattered, or dispersed. (TA, from a trad.) And تَطَايَرَتِ الْعَصَا شَعَّعًا The staff, or stick, broke into scattered pieces; as when one has broken it by striking with it upon a wall: and in like manner, الْقَصَبَةُ the reed, or cane. (TA.) And رَأَى شَعَّعًا A disordered, or an unsettled, opinion. (S, K.) And نَفْسٌ شَعَّعَةٌ A mind of which the purposes, or intentions, (هَمَمَاتُهَا, as in

the S [and O], for which, in the K, هَمَمَاتُهَا is erroneously substituted, TA,) and the opinions, (Z, TA,) are disordered, or unsettled, (S, K, TA,) so that it is not directed to a decided affair. (Z, TA.) And طَارَ فُؤَادُهُ شَعَّعًا [His mind fled in a disordered, or an unsettled, state, as though dissipated; expl. as] meaning تَفَرَّقَتْ هَمَمَاتُهُ [a mistranscription, as before: correctly هَمَمَاتُهُ تَفَرَّقَتْ i. e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says,

صَدَّقَ اللَّقَاءَ غَيْرَ شَعَّعٍ وَالْقَدْرَ

meaning [Firm, or steady, in encounter, or conflict,] not disordered, or unsettled, in respect of purpose, or intention. (S.) — Hence, app., (TA,) Milk mixed with much water; (ISH, O;) syn. شَبَابٌ. (ISH, O, K, TA.) — Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so شَعَّعٌ and شَعَّعٌ (K) and شَعَّعٌ (TA:) or the awn, or beard, when it has

become dry, as long as it remains on the ears; as also شَعَّعٌ. (Lth, O.)

شَعَّعٌ (S, O, K) and شَعَّعٌ (AA, K) [The rays, or beams, of the sun; or] what one sees, (S, O, K,) of the light, like rods, (S,) or extending like spears, (O, K,) at the rising, or the beginning of the rising, (S,) or a little after the rising, (O, K,) of the sun; (S, O, K;) or what one sees, like cords coming towards him, when looking at the sun; or the dispersing light of the sun: (K:) n. un. with ة: (S, O, K:) [and Freitag states that شَعَّعَةٌ is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شَعَّعٌ, O) is شَعَّعَاتُ, (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and شَعَّعٌ (O, K) and شَعَّعٌ; (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] إِنَّ الشَّمْسَ تَطْلُعُ مِنْ غَدٍ يَوْمَها, لَيْلَةُ الْقَدْرِ, it is said, لَا شَعَّعَ لَهَا [Verily the sun will rise on its morrow having no rays]. (S: in the O, مِنْ غَدِها.) — In the verse cited voce نَفَذَ, أَش is related to have read الشَّعَّعُ instead of الشَّعَّعُ, as meaning The light, [or brightness] and redness, and scattered state, of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) — See also شَعَّعٌ, last sentence, in two places.

شَعَّعٌ: see شَعَّعٌ, last sentence: — and see also شَعَّعٌ.

شَعَّعٌ: see شَعَّعٌ, first sentence.

شَعَّعٌ (S, O,) or شَعَّعٌ (K,) or both, (TA,) and شَعَّعٌ (S, TA,) Shade that is not thick, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) — See also شَعَّعٌ, in two places.

شَعَّعٌ: see the next paragraph but one, in two places: and see شَعَّعٌ.

شَعَّعَةٌ: see شَعَّعٌ.

شَعَّعٌ: see شَعَّعٌ, in two places: and شَعَّعٌ. — Also, (S, O, K,) and شَعَّعٌ (O, K) and شَعَّعَانٌ (IDrd, S, O, K,) and شَعَّعَانِيٌّ (O, K,) in which last the relative ي is without cause, as in دَوَارِيٌّ and أَحْمَرِيٌّ, (TA,) applied to a man, (S,) Tall: (O, K:) or tall and goodly (S, TA) and light of flesh; applied to a man as being likened to the thin [or much diluted] wine termed مُشَعَّعَةٌ: or the first signifies long-necked; and so the third, and the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, long applied to a neck: (TA:) and light, or active: (O, K:) or so in journeying; as also شَعَّعٌ like هُدُودٌ, applied to a man, or, accord. to Th, to a boy, or young man: or light in spirit: (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies goodly, or beautiful, (O, K, TA,) in face: (TA:) and شَعَّعٌ, (so in the O,) or شَعَّعٌ, with damm to the ش, (TA,) a boy, or young man,

شعب - شع

goodly, or beautiful, in face, light in spirit; (O, TA;) on the authority of AA. (TA.) — Also Certain trees; or a kind of tree. (TA.)

شُعَاعٌ: see شُعَاعٌ, in two places. With *š*, applied to a she-camel, meaning Tall: (S, O:) or large in body: (TA:) pl. شُعَاعَاتٌ. (S, O. [In the TA, شُعَاعَاتٌ is said to be mistranscribed in the § شُعَاعَاتَانِ: but it is not so in either of my copies.]

شُعَاعَانِي: see شُعَاعٌ, in two places. Also Long and thin; applied to a camel's lip. (TA.)

شُعَيْعٌ: see شُعَيْعٌ. — With *š*, applied to wine (خَمْرٌ), Mixed with water: (O, EM p. 183:) accord. to some, [much diluted; i. e.] mixed so as to be thin. (TA.)

شعب

1. شَعَبٌ, (S, Mṣb,) aor. ʿ, (Mṣb,) inf. n. شَعَبٌ, (A, Mṣb, K,) He collected; brought, gathered, or drew, together; or united; (S, A, Mṣb, K;) a thing, (S,) any thing or things, and a people or party: (Mṣb:) and he separated; put apart, or asunder; divided; disunited; or dispersed or scattered; (S, A, Mṣb, K;) a thing, (S,) any thing or things, and a people or party: (Mṣb:) thus having two contr. significations: (S:) so expressly state A'Obeyd and Aboo-Ziyád: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dialects of two peoples, (Mṣb, TA,*) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the § and A, or from شَعَبٌ meaning "a tribe," as it seems to be indicated in the Ham p. 538,] one says, تَفَرَّقَ شُعَبُهُ, (S,) or شَتَّ شُعَبُهُ, (A, Ham,) † [Their union became dissolved, or broken up; or their tribe became separated;] meaning they became separated after being congregated: (S, Ham:) and التَّامَّ شُعَبُهُ, (S, A, Ham) † [Their separation became closed up, or their tribe drew together;] meaning they drew together after being separated. (S, Ham.) And شَعَبَتِ الْمَنِيَّةُ Death separated them: (S:) and شَعَبَتْهُ شُعُوبٌ [Death separated him from his companions]; (TA;) said of a man when he has died. (O in art. عمل: in the K, in that art., اشْتَعَبَتْ [perhaps a mis-transcription].) And it is said in a trad., مَا هَذِهِ الَّتِي شَعَبَتْ بِهَا النَّاسُ i. e. [What is this judicial decision] with which thou hast divided the people? (S. [In the TA, on the authority of IAth, الَّتِي شَعَبَتْ فِي النَّاسِ, which means, "which has excited evil among the people."] One says also, شَعَبَ الرَّجُلُ أَمْرَهُ † The man broke up, discomposed, deranged, or disorganized, [or rendered unsound, impaired, or marred, (agreeably with another explanation of the verb in what follows,)] his state of affairs: (A, A'Obeyd, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawee,

وَإِذَا رَأَيْتَ الْمَرْءَ يَشَعِبُ أَمْرَهُ
شَعَبَ الْعَصَا وَيَلْجُ فِي الْعِصْيَانِ

† [And when thou seest the man break up his state of affairs as with the breaking up of the staff, and perseveres in disobedience, or rebellion]. (A'Obeyd, TA.) — Also, aor. as above, (Mṣb,) and so the inf. n., (S, A, Mṣb, K,) He repaired a cracked thing [such as a wooden bowl or some other vessel, by closing up its crack or cracks, or by piecing it: see 2, which has a similar signification, but implying muchness]: (S, Mṣb:) and [in a general sense,] he repaired, mended, amended, adjusted, or put into a right, or proper, state: (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.: (TA:) [i. e.] he cracked a thing [such as a wooden bowl &c.]: (A, Mṣb:) and he corrupted, rendered unsound, impaired, or marred. (A, K, TA.) شَعَبَ صَغِيرٌ مِنْ شَعَبٍ كَبِيرٍ, occurring in a trad. of 'Omar, means A little repairing, of, or amid, much impairing. (TA.) — [He gave a portion of property; as though he broke it off.] One says, اشْعَبْ لِي شُعْبَةً مِنَ الْمَالِ Give thou to me a portion of the property. (TA.) — He (the commander, or prince, S) sent a messenger (S, K) إِلَيْهِ [to him], (K,) or إِلَى مَوْضِعٍ كَذَا [to such a place]. (S.) — He turned, or sent, him, or it, away, or back: (K, TA:) aor. and inf. n. as above. (TA.) And شَعَبَ اللَّجَامُ الْفَرَسَ The bridle turned away or back, or withheld, or restrained, the horse from the direction towards which he was going. (K.) — He, or it, diverted a man by occupying him, busying him, or engaging his attention. (K, TA.) One says, مَا شَعَبَكَ عَنِّي [What diverted thee, or what has diverted thee, &c., from me?]. (TA.) — It is also intrans.: see 4. — [Thus it signifies He quitted his companions, desiring others.] One says, شَعَبَ إِلَيْهِمْ (K, TA) He yearned towards them [with such a number of men], and quitted his companions. (K, TA.) — And He, or it, appeared [distinct from others]: (K, TA:) whence the month [شُعْبَانُ, q. v.,] is [said to be] named. (TA.) — Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, He cropped (اَهْتَضَرَ) the upper, or uppermost, parts of trees [or shrubs]. (K, TA.) — شَعَبٌ, aor. ʿ, (K,) inf. n. شَعَبٌ, (S, K, TA,) He (a goat, S, TA, and a gazelle, TA) was wide, (K,) or very wide, (S,) between the horns, (S, K,) and between the shoulders. (K, TA.) [See also شَعَبٌ, below.]

2. شَعَبٌ [app. signifies He collected several things; or he collected much: and] he separated several things; or he separated much. (O.) — Also He repaired a cracked wooden bowl [or some other vessel] in several places [by closing up its cracks, or by piecing it]: (S, O:) [and app., in a general sense, he repaired, mended, amended, adjusted, or put into a right, or proper, state, several things; or he repaired, &c., much: and it seems to signify also the contr. of these two meanings: i. e. he cracked several things; or he cracked in several places: and he corrupted,

rendered unsound, impaired, or marred, several things; or he corrupted, &c., much.] — It is also intrans.: see 4. — Thus, said of seed-produce, It branched forth, or forked, after being in leaf, or blade; (TA;) like شَعَبَ. (K, TA.) [Hence,] one says, إِنِّي أَرَى الشَّرَّ شَعَبَ † [Verily I see the evil to have grown like seed-produce when it branches forth]; like as one says, قَسَبَ, and نَبَبَ. (TA in art. نَب.)

3. شَاعَبَهُ He became distant, or remote, from him; (K, TA;) namely, his companion. (TA.) [Hence,] شَاعَبَ الْحَيَاةَ † [He quitted life]. (TA.) And شَاهَبَتْ نَفْسُهُ (K, TA) His soul [departed, or] quitted life; (TA;) meaning he died; (K, TA;) as also انشعب [i. e. هُوَ انشعب]. (K.) [See also what next follows.]

4. اشعب He died: (S, K: [see also 3:]) or (so in the § and TA, but in the K "and") he separated himself from another or others, never to return; (S, K;) as also شَعِبَ or شَعَبَ, accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nábigah El-Jaadee, (IB, TA.)

وَكَانُوا أَنَا مِنْ شُعُوبٍ فَاشْعَبُوا

(S, IB, TA,) or وَكَانُوا شُعُوبًا مِنْ أَنَا, accord. to different readings: [app. meaning, And they were men of divided races or tribes, or were divided races or tribes of men; so they perished; or separated, never to return:] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom شُعُوبٌ should overtake. (TA. [IB's explanations seem at first sight to indicate that he read شُعُوبٌ and شُعُوبًا; neither of which is admissible: each of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.]

5. اشعب and شعب are quasi-pass. verbs, the former of شَعَبٌ and the latter of شَعِبَ: (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. It became collected; it became brought, gathered, or drawn, together; or it became united: and also] it became separated, put apart or asunder, divided, disunited, or dispersed or scattered: (S, K:) and it, or he, became distant, or remote. (K.) One says, اشعبوا فِي طَلَبِ الْمِيَاهِ [They became separated, &c., or they separated themselves, &c., in search of the waters], and فِي الْغَارَاتِ [in predatory excursions]. (TA.) And اشعب عَنِّي † Such a one became distant, or remote, from me; or withdrew to a distance, or far away, from me. (TA.) And اشعب الطَّرِيقُ † [and شَعِبَ] The road separated. (S, A, Mṣb.) And اشعب النهر † The river separated [or branched forth] into other rivers. (TA.) And اشعبت أشجان الشجرة (S, Mṣb, TA) and اشعبت (TA) The branches of the tree separated, divided,

straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Mgh.) See also 2. One says also, *تشعب أمر الرجل* + [The state of affairs of the man became broken up, discomposed, deranged, disorganized, or (agreeably with another explanation of the verb in what follows) rendered unsound, impaired, or marred]. (A.)— Also * the latter verb, [or each,] *It became closed up; [or repaired by having a crack or cracks closed up, or by being pieced;]* said of a cracked thing: (TA:) and † both verbs, i. q. *انصلح* [which means, in a general sense, it became rectified, repaired, mended, amended, adjusted, or put into a right, or proper, state; &c.; but I have not found this verb (انصلح) in its proper art. in any of the Lexicons]: (K, TA:) and † the latter signifies also *it became cracked; (A;)* [and in like manner the former, said of a number of things; or it became cracked in several places when said of a single thing: and hence † both signify, in a general sense, it became corrupted, rendered unsound, impaired, or marred; a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.]

7: see 5, in nine places: and see also 3.

8: see 1, in the former half of the paragraph.

شعب inf. n. of *شعب* [q. v.]. (Mgh.)— [Used as a simple subst., it signifies Collection, or union: and also separation, division, or disunion; and] a state of separation or division or disunion; (K, TA;) as also † *شعبة*: (S, TA:) pl. of the former *شعوب*. (TA.)— And [hence, perhaps, as implying both union and division,] *Such as is divided [into sub-tribes], of the tribes of the Arabs and foreigners: (S: [in my copy of the Mgh, ما انقسمت فيه قبائل العرب, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:] pl. شعوب: (S, Mgh:) or it signifies, as some say, (Mgh,) or signifies also, (S,) a great tribe; syn. قبيلة عظيمة, (S, A, K,) or حتى عظيم: (Mgh;) the parent of the [tribes called] قبائل, to which they refer their origin, and which comprises them: (S:) or, as some say, a great tribe (حتى عظيم) forming a branch of a قبيلة: or a قبيلة itself: (TA:) A'Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the شعب is greater than the قبيلة; next to which is the فصيلة; then, the عمارة; then, the بطن; then, the فخذ: (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkar has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Mgh;) first, the شعب; then, the قبيلة; then, the عمارة, (Mgh, TA,) with fet-h and with kesr, to the ع; (Mgh;) then, the بطن; then, the فخذ; and then, the فصيلة: thus, Khuzeymeh is a شعب; and Kinaneh, a قبيلة; and Kureysh, an عمارة; and Kusuf, a بطن; and Hashim, a فخذ; and El-Abbás, a فصيلة: (Mgh, TA:) and Aboo-Usameh says that*

these classes are agreeable with the order obtaining in the structure of man; the شعب is the greatest of them, derived from the شعب [or suture] of the head; next is the قبيلة, from the قبيلة [which is a term applied to any one of the four principal bones] of the head; then, the عمارة, which is the breast; then, the بطن [or belly]; then, the فخذ [or thigh]; and then, the فصيلة, which is the shank: to these some add the عشيرة, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the رَهط: some also add the جنم before the شعب: (TA in art. بطن:) the pl. is as above. (TA.) It signifies also A nation, people, race, or family of mankind; syn. جيل; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جبل [a mountain]: (TA:) but it is [strangely] said by Aboo-'Obeyd El-Bekree that accord. to all except Bundar, the word in this sense is † شعب, with kesr. (MF.) And the pl., شعوب, is [said to be] especially applied to denote the foreigners (العجم): (TA:) [thus it is said that] the phrase, in a trad., *إن رجلاً من الشعوب* means [Verily a man] of the foreigners (العجم) [became a Muslim: but see الشعوبية]. (S.)— Also, [as implying separation,] Distance, or remoteness. (A, K.) So in the phrase *شعب الدار* [The distance, or remoteness, of the abode, or dwelling]. (TA.)— And A crack (S, A, K, TA) in a thing, (S,) which the شعب repairs. (S, TA.)— And The place of junction [i. e. the suture] of the قبائل [or principal bones] of the head; (K;) the شأن which conjoins the قبائل of the head: the قبائل in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.)— [Hence, perhaps,] *هما شعبان* + They two are likes [or like each other]. (S.)— See also شعب. — Also Distant, or remote; (K;) as in the phrase *ماء شعب* [Distant, or remote, water]: pl. شعوب. (TA.)

شعب: see the dual شعبان voce شعب.

شعب A road: (Mgh:) or a road in a mountain: (S, A, O, L, Mgh, K:) primarily a road in a mountain (Har p. 29) and in valleys: (Id. p. 72:) afterwards applied to any road: (Id. p. 29:) [see also مشعب: pl. شعاب. (S, O, Mgh.)] And A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called] a بطن of land, (ISH, A, O, K,) having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces, or acclivities, of two mountains. (ISH, O.) Or it signifies, (K,) or signifies also, (A,) A ravine, or gap, [or pass,] between two mountains. (A, K.)— Also [A reef of rocks in the sea: so in the present day: or] a زربة or زربة (accord. to different copies of the K in art. جهن [but neither of these two words do I find in their proper art. in any Lex.]) in the sea, such as is connected with the shore: if not connected with the shore, a bow-shot distant, it is called جهن (K and TA in art. جهن).— And A brand, or mark made with a

hot iron, (S, K,) upon camels, (K,) peculiar to the Benoo-Minjar, in form resembling the [hooked stick called] مشحن: (S:) or a brand upon the thigh, lengthwise, [consisting of] two lines meeting at the top and separated at the bottom: (ISH, TA:) or a brand united [at the upper part and] at the lower part separated: (Aboo-'Alee in the "Tedhkireh," TA: [but there is an omission here, so that the reverse may perhaps be meant:]) or a brand upon the neck, like the مشحن: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that شعب signifying a brand is with kasr to the ش and with fet-h [i. e. شعب and شعب]. (TA.)— See also شعب. — [And see the pl. شعاب below.]

شعب Width, or distance, (A, K,) or great width or distance, (S,) between the horns (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and between the shoulders, (A, K,) and between two branches. (A.) [See also 1, last signification.]

شعبة: see شعب, second sentence. — Also The space, or interstice, between two horns: and between two branches: (K:) pl. شعاب and شعاب, (K, TA,) in this and all the following senses. (TA.)— And A cleft in a mountain, to which birds (الطيور), for which المطار is erroneously substituted in [several of] the copies of the K, TA) resort: pl. as above. (K, TA.)— Also A branch of a tree, (S, A, Mgh, Mgh, TA,) growing out apart, or divaricating, therefrom: (Mgh, TA:) or the extremity of a branch: (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. شعب (S, Mgh, Mgh, TA) and شعاب, as above. (TA.) And شعب الغصن The divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch. (TA.) And [hence] *عصا في رأسها شعبتان* [A staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, شعبان, without ت, instead of شعبان in this phrase. (L, TA.) And *شعبة من ريحان* [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and *شعبة من شعر* [and من صوف] A lock, or flock, of hair and of wool. (JK in art. طوق.) And *أنا شعبة من ذوتك* [I am a branch, or branchlet, of thy great tree]. (A, TA.) And *مسألة كثيرة الشعب* + [A question having many branches, or ramifications]. (Mgh.) And [the pl.] شعب [as meaning] † The fingers: (K, TA:) one says, *قبض عليه بشعب يده* † He laid hold upon it with his fingers. (A, TA.) And *قعد بين شعبتيها* † He sat between her two legs: (A:) and *بين شعبها الأربع* † [He sat (in the Mgh) between her arms and her legs; (A, Mgh, Mgh, K;) or between her legs and the شفران [dual of شفر, q. v.] of her فرج; (A, Mgh, K;) occurring in a trad.; (Mgh, Mgh;) an allusion to جمع (A, Mgh, Mgh, K.)] And *شعبتا الرجل* † The [or two upright pieces of wood] of the

camel's saddle; its قَادِمَةٌ and its أُخْرَةٌ. (Mgh.)

And أَغْرَزَ اللَّحْمَ فِي شَعْبِ السُّوْدِ † [Infla thou the flesh-meat upon the prongs of the roasting-instrument]. (A, TA.)

And شَعْبَةٌ مِنْجَلٌ † [A tooth of a reaping-hook]. (K in art. سن.) And شَعْبَةٌ مِنْ شَعْبِ السَّيْنِ † [A tooth, or cusp, of the teeth, or cusps, of the س]; the شَعْبُ of the س being three. (§ and L in art. س.)

And شَعْبُ الْقَرْنِ † The outer parts, or regions, of the horse (أَفْطَارُهُ, A, or نَوَاحِيهِ, K); all of them: (K:) or the prominent parts (§, K) of them, (K,) or of him; (§, and so in some copies of the K;) as the neck, and the مَنْسَج [or withers, &c.], (§, TA.)

and the crests of the hips, (TA.) or such as his head, and his حَارِك [or withers, &c.], and the crests of his hips. (A.) — Also A small water-course, or channel in which water flows; as in the phrase حَافِلٌ شَعْبَةٌ a small water-course filled with a torrent: (§:) or a water-course in sand; (K;) or in the elevated part of a depressed tract into which sand has poured and remained. (TA.)

And A small portion of a [water-course such as is called] تَلْعَةٌ; or what is smaller than a تَلْعَةٌ; accord. to different copies of the K; الشَّعْبَةُ being expl. as meaning مِمَّا صَغَرَ مِنَ التَّلْعَةِ and, in one copy, عَنِ التَّلْعَةِ. (TA.)

And Such as is large, of the channels for irrigation of valleys: (K, TA) or, as some say, a branch from a تَلْعَةٌ, and from a valley, or torrent-bed, taking a different course therefrom: pl. as above. (TA.) — And A portion, part, or piece, of a thing; or somewhat thereof: (§, Mṣb, K, TA:) pl. as above. (TA.)

One says, ائْتَبْ لِي شَعْبَةً مِنَ الْمَالِ Give thou to me a portion of the property. (TA.)

And فِي يَدِهِ شَعْبَةٌ خَيْرٌ † [In his hand is somewhat of good, or of wealth]. (TA.) And it is said in a trad., مَدَامُ الْإِيمَانِ شَعْبَةٌ مِنَ الْإِيمَانِ † Modesty is a part of faith: and in another, مِنَ الشَّبَابِ شَعْبَةٌ مِنَ الْجُنُونِ † [Youth is a part of insanity]. (TA.)

In explanation of the phrase, in the Kur [lxxvii. 30], إِلَى ظِلِّ ذِي ثَلَاثِ شَعْبٍ [Unto a shade, or shadow, having three parts, or divisions], it is said that the fire [of Hell], on the day of resurrection, will divide into three parts; and whenever they shall attempt to go forth to a place, it will repel them: by ظِلٌّ being here meant that the fire will form a covering; for [literally] there will be no ظِلٌّ in this case. (Th, L.) — And A piece such as is called رُقِيَّةٌ, with which a wooden bowl [or the like] is repaired. (§.) — Accord. to Lth, (T, TA,) شَعْبُ الْغَمْرِ means † The changes, or vicissitudes, of time or fortune; (T, A, TA;) and he cites the saying of Dhu-r-Rummeh,

وَلَا تُقْسِرْ شَعْبًا وَاحِدًا شَعْبٌ

which he explains by saying, i. e. I thought that one thing, or state of things, would not be divided into many things, or states: [i. e. Nor did I think that the vicissitudes of fortune would divide one whole body of men into many parties:] but Az disapproves of this explanation, and says that شَعْبٌ here means Intentions, designs, or purposes:

he says that the poet describes tribes assembled together in the [season called] رُبَيْعٌ, who, when they desired to return to the watering-places, differed in their intentions, or designs; wherefore he says, Nor did I think that various intentions would divide [one whole body] of men who before had] a consentient intention. (L, TA.) — [See also the pl. شَعَابٌ below.]

شَعْبَانٌ, imperfectly decl., (Mṣb,) The name of a month [i. e. the eighth month of the Arabian year]: pl. شَعْبَانَاتٌ (§, Mṣb, K) and شَعَابِينُ: (Mṣb, K:) so called from تَشَعَّبَ “it became separated;” (K, TA;) because therein they used to separate, or disperse themselves, in search of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce زَمَنٌ, q. v.]; or, as some say, for predatory expeditions [after having been restrained therefrom during the sacred month of Rejeb]; or, accord. to some, as Th says, from شَعَبَ “it appeared;” because of its appearance between the months of Rejeb and Ramadán. (TA.) — غَزَالٌ شَعْبَانٌ A certain insect, (K, TA,) a species of the جَنْدَبُ, or of the جَنْدَبُ. (TA.)

شَعَابٌ pl. of شَعْبٌ: (§, O, Mṣb:) and of شَعْبَةٌ. (K, TA.) — شَغَلَتْ شَعَابِي جَدْوَايَ is a prov., [expl. as] meaning The abundance of the food [that I have to procure for my family] has occupied me so as to divert me from giving to people: (§, TA:) [Z considers شَعَابٌ here, as pl. of شَعْبَةٌ “a branch,” and as meaning duties, and relations: (Freytag's Arab. Prov., i. 653:)] but El-Mundhree says that شَعَابِي is a mistranscription: the other reading is سَعَالِي, meaning “my expending upon my family.” (Meyd. [See also سَعَاءٌ, in art. سَعُو and سَعَى.]

شَعُوبٌ, (§, A, Mṣb, K,) without the article ال, and imperfectly decl., (Mṣb,) and الشُّعُوبُ, (A, Mṣb, K,) with the article, and perfectly decl., (Mṣb,) but several authors disallow this latter, accounting it wrong; (TA;) a name for Death; (§, A, Mṣb, K;) so called because it separates men: (§, Mṣb:) the former is a proper name: (Mṣb:) J says [in the §] that it is determinate, and does not admit the article ال: in the L, it is said that شَعُوبٌ and الشُّعُوبُ both signify as above; and that in either case it may be originally an epithet, being like the epithets ضُرُوبٌ and قَتُولٌ; and if so, the article in this case is as in العَبَاسُ and الحَرِثُ and الحَسَنُ: and this opinion is confirmed by what is said of its derivation: but he who says شَعُوبٌ, without the article, makes the word a pure substantive, and deprives it literally of the character of an epithet; wherefore the article is not necessarily attached to it, as it is not to عَبَاسٌ and حَرِثٌ; yet the essence of an epithet is in it still, as in the instance of حَبَّةٌ بَنُ جَابِرِ بْنِ حَبَّةٌ, a name for “bread,” so called because it reinvigorates the hungry; and as in وَاِسْطٌ, [a certain town] so called, accord. to Sb, because midway between El-'Irāk [‘Irāk el-'Ajam] and El-Baḡrah:

thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, أَقْصَتْهُ شُعُوبٌ [Death became near to him]. (TA.) And it is said in a trad., فَمَا زِلْتُ وَأَضْعًا رَجُلِي عَلَى خَدِّهِ حَتَّى أَزْرَتْهُ شُعُوبٌ, i. e. [And I ceased not putting my foot upon his cheek until] I made death to visit him. (TA.)

شَعِيبٌ A [leathern water-bag such as is called] مَزَادَةٌ [q. v.]; (A'Obeyd, §, K;) as also رَاوِيَةٌ and سَلِيحَةٌ: (A'Obeyd, §:) or one that has been repaired, or pieced: (TA:) or one that is made of two hides: (K:) or one that is made of two hides facing each other, without فُتَامٌ at their corners; فُتَامٌ in [the making of] مَزَايِدُ being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (نَسَامٌ) with a third skin, between the two skins, that it may be rendered wider: or one that is made of two pieces joined together: (TA:) or one that is sewed (مُخْرُوزَةٌ, K and TA, in the CK مُخْرُوزَةٌ,) on both sides: (K:) called thus because one part is joined to another: (L, TA:) pl. شَعِيبٌ. (K, TA.) — Also An old, worn-out skin for water or milk: (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) — And A camel's saddle; syn. رَحْلٌ: because it is joined, part to part: so in the saying of El-Marrár, describing a she-camel,

إِذَا هِيَ حَرَّتْ حَرْمٍ عَنْ يَمِينِهَا شَعِيبٌ بِهِ إِحْيَامُهَا وَلَفُوقِهَا

[When she falls down, or fell down, there falls down, or fell down, from her right side a saddle by reason of which was her fevered and jaded state]. (TA.) — And غَرِيبٌ غَرِيبٌ i. q. رَجُلٌ شَعِيبٌ [A man who is a stranger, &c.]. (AA, TA voce غَرِيبٌ.)

شَعَابَةُ The art, or craft, of repairing cracks [in wooden bowls &c., by piecing them]. (TA.)

شُعُوبِيٌّ: see what next follows.

الشُّعُوبِيَّةُ A sect which does not prefer, or exalt, the Arabs above the 'Ajam [or foreigners or Persians]: (§:) or a sect which prefers, or exalts, the 'Ajam above the Arabs: (Mṣb:) or those who despise the circumstances, or condition, of the Arabs; (A, K;) one of whom is called شُعُوبِيٌّ; (A, K;) a rel. n. formed from the pl., (IM, Mṣb, TA,) شَعُوبٌ being predominantly applied to the 'Ajam; (IM, TA;) like أَنْصَارِيٌّ [from الأَنْصَارُ]. (IM, Mṣb, TA.) In the phrase [and mentioned before, voce شَعْبٌ] الشُّعُوبُ may mean العَجَمُ; or it may be [used as] a pl. of الشُّعُوبِيٌّ, like as المَجُوسُ and المَهُودُ are [used as] pls. of المَجُوسِيُّ and المَهُودِيُّ. (IAth, TA.)

شَعَابٌ A repairer of cracks [in wooden bowls &c., by piecing them]. (§, Mṣb, TA.)

الشَّاعِبَانِ *The two shoulders*: (K:) because wide apart: of the dial. of El-Yemen. (TA.)

أَشْعَبٌ A goat, (S, TA,) and a gazelle, (A, TA,) wide, (A,) or very wide, (S, TA,) between the horns: (S, A, TA:) [and app., between the shoulders: (see شَعْبَ:)] fem. شَعْبَاءُ: (TA:) and pl. شَعَبٌ. (S, A, TA.) — It is also the name of a certain very covetous man [who became proverbial for his covetousness, and hence it is used as an epithet]: (S, K:) so in the saying, لَا تَكُنْ أَشْعَبَ [Be not thou an Ash'ab, for in that case thou wilt become fatigued, or wearied, by thy endeavours]; (K:) a prov.: (TA:) and so in the prov., أَطْمَعُ مِنَ أَشْعَبٍ [More covetous than Ash'ab]. (S.)

شُعْبٌ A way, road, or path, (S, Mṣb, K,) [in an absolute sense, or] branching off from another. (Mṣb.) شُعْبُ الْحَقِّ means *The way [of truth, or] that distinguishes between truth and falsity*. (K.)

مَشْعَبٌ An instrument by means of which a crack in a [wooden bowl or some other] thing is repaired [by piecing it]; an instrument used for perforating, a drill, or the like, (K, TA,) by means of which the شَقَابُ repairs a vessel. (TA.)

قَصْعَةُ مُشْعَبَةٍ [A wooden bowl] repaired in several places [by closing up its cracks, or by piecing it]. (S.) — See also what follows.

مَشْعُوبٌ applied to a camel, (K,) and مَشْعُوبَةٌ applied to a number of camels, (TA,) marked with the brand called شُعْبُ. (K, TA.)

شعبد

Q. 1. شَعْدٌ, and its inf. n. شَعْدَةٌ: see شَعُودٌ and شَعُودَةٌ in art. شَعْدٌ.

شَعْدٌ: see شَعُودٌ in art. شَعْدٌ.

شعث

1. شَعْتُ, aor. =, (Mṣb,) inf. n. شَعْتُ, (A, Mgh, Mṣb,) *It (hair) was, or became, shaggy, or dishevelled, (A, Mgh,) and frouzy, or altered in odour, (Mgh,) in consequence of its being seldom dressed: (A, Mgh:) or it was, or became, defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Mṣb:) or, accord. to El-Ghooree, it wanted oil, or ointment: (Har p. 50:) and شَعْتُ signifies [the same: or] it was, or became, matted, or compacted, (K, TA,) and dusty. (TA.) And the former verb, [and app. the latter also,] *It (the head) was, or became, dusty, not being renovated [by dressing or anointing], nor cleansed.* (Mṣb.) Also the former verb, aor. as above, (L, K, and Ham p. 469,) inf. n. شَعْتُ (S, L, K, and Ham) and شَعُوتَةٌ (L and Ham,) *He was, or became, shaggy, or dishevelled, in the hair, (JM, PS,) and frouzy, or altered in odour, in consequence of its being seldom dressed: (JM:) or it signifies (or signifies also, JM) he had a dusty head, (S, L, K, JM,) and plucked hair, unanointed; (L;) or he had matted, or compacted, and dusty, hair: (L, and Ham p. 469:) and in like manner شَعْتُ. (L.)* — شَعْتُ, (Mṣb,) or شَعْتُ, (S, K, TA,) [or*

each,] also signifies † *The being separated, or disunited, (S, Mṣb, K, TA,) and spread out, (Mṣb,) and uncompacted, (TA,) like as is the head of the سَوَاكِ [or tooth-stick, by its being bruised, or battered, or mangled by blows].* (Mṣb, TA) You say, شَعْتُ رَأْسَ السَّوَاكِ, (Mṣb, TA,) and الرَّوْدِ, (A, TA,) † *The head of the tooth-stick, and of the wooden peg or stake, became disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; or rendered brushy; by its being bruised, or battered, or mangled by blows].* (TA.) And شَعْتُوا شَعْتُوا † *They [meaning men] became separated, disunited, dispersed, or scattered.* (A.) — And شَعْتُ, aor. as above, (TK,) inf. n. شَعْتُ, said of the state of affairs, † *It was, or became, dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled.* (S, A, K, TA, TK.) [In the S and A and K, this is placed as the first of all the meanings in this art.; and in the A, it is mentioned among the meanings that are proper, not tropical; but in my opinion it is tropical. See also شَعْتُ below.]

2. شَعْتُ, inf. n. شَعْتُ, *He rendered it (i. e. hair) [shaggy, or dishevelled, and frouzy: (see 1:) or] matted, or compacted, and dusty: or he rendered him [shaggy, or dishevelled, and frouzy, in his hair: or] matted, or compacted, and dusty, in his hair.* (TA.) — شَعْتُ also signifies † *The separating, disuniting, dispersing, or scattering, a thing.* (S.) And † *The making to separate like as do rivers and branches.* (L.) [Hence,] † *He made the head of the tooth-stick to become disintegrated; or separated, disunited, or uncompacted, in its component parts or its fibres; or rendered it brushy; by bruising it, battering it, or mangling it by blows: see 1.]* (A.) — شَعْتُ النَّاسَ † *He took of the straggling branches, or sprigs, of the senna, without pulling it up by the roots.* (TA, from a trad.) — See also 5, in two places. — شَعْتُ النَّاسَ فِي الطَّعْنِ † *The people took, or began, to impugn his character, censure him, reproach him, or speak against him, by befouling his reputation (بَشَعْتِ) عَلَيْهِ.* (TA, from a trad.) — And شَعْتُ مِنْهُ † *He detracted from his reputation; syn. غَضُّ مِنْهُ*: from شَعْتُ [as inf. n. of 1 in the las: of the senses assigned to it above,] meaning † *He repelled from him, or defended him:* (K:) or he defended his reputation. (TA.) [Thus it has two contr. meanings.]

4. شَعْتُ مِنْهُ † *Such a one was angry by reason of me; syn. غَضِبَ.* (A. [But this I have not found elsewhere; and I almost think that شَعْتُ, in my copy of the A, may be a mistranscription for شَعْتُ; and غَضِبَ, for غَضُّ.])

5: see 1, in six places. — شَعْتُ also signifies † *The act of taking; syn. أَخَذَ; (K, TA;) and so شَعْتُ. (TA.)* One says, شَعْتُ الدَّهْرَ † *Time, or fortune, took him.* (TA.) And شَعْتُ مَالَهُ †

He took his property. (TK.) — And † *The eating little of food; (K, TA;) and so شَعْتُ: whence one says, شَعْتُ مِنَ الطَّعَامِ I ate little of the food.* (TA.)

شَعْتُ: see the next paragraph.

شَعْتُ inf. n. of 1 [q. v.]. (L, Mṣb, &c.) — [Hence,] لَمْ يَأَلِهْ شَعْتُكَ, (S,) and شَعْتُكَ, (A,) i. e. † *[May God rectify, or repair, and consolidate, what is discomposed, deranged, disorganized, disordered, or unsettled, of thy, and your, affairs; (see art. لَمْ;)] or] consolidate thy, and your, disorganized, disordered, or unsettled, state of affairs: (S, A:) [in the latter expressly distinguished as tropical:] [and so شَعْتُكَ, and شَعْتُكَ; perhaps by poetic license; for] Kaṣb Ibn-Mālik El-Anṣāree says,*

لَمْ يَأَلِهْ بِهْ شَعْتًا وَرَمَّ بِهْ
أُمُورَ أُمَّتِهْ وَالْأَمْرَ مُنْتَشِرًا

† *[God rectified and consolidated, by him, a discomposed, deranged, disorganized, disordered, or unsettled, state of affairs, and repaired, by him, the affairs of his people, when the state of affairs was broken up].* (TA.) It is said in a trad., as a form of prayer, لَمْ يَأَلِكْ رَحْمَةً تَلْهُ بِهَا شَعْتِي i. e. † *[I ask of Thee mercy] whereby thou shalt consolidate what is discomposed, deranged, disorganized, disordered, or unsettled, of my state of affairs.* (TA.)

شَعْتُ, applied to hair, *Shaggy, or dishevelled: (MA:) [or shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (see 1, first sentence:)] or defiled with dust, and matted, or compacted, in consequence of its being seldom anointed.* (Mṣb.) And in a similar sense applied to the head of a سَوَاكِ [or tooth-stick, meaning † *Disintegrated; or separated, disunited, or uncompacted, in its fibres; or rendered brushy; by its being bruised, &c.; and so as applied to the head of a wooden peg or stake; as indicated by an explanation of its verb].* (MA.) [And in the TA it is applied to a plant, as meaning † *Straggling.*] See also أَسْعَتْ. — And † *A man dirty in the body.* (Mṣb.)

شَعْتُ A place of [or in] the hair that is شَعْتُ [or shaggy, or dishevelled, &c.]. (TA.)

شَعْتَانُ الرَّأْسِ: see what next follows.

أَسْعَتْ الرَّأْسَ (S, Mgh, Mṣb, K,) and شَعْتُ الرَّأْسَ (K,) and شَعْتُ, (Mgh, TA,) [and شَعْتُ الرَّأْسِ,] and شَعْتَانُ الرَّأْسِ (TA,) and شَعْتَانُ الرَّأْسِ (K,) applied to a man, (A, Mgh, Mṣb,) *Having the hair shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (Mgh:) or having the hair defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Mṣb:) or having the head dusty, (S, A, K, TA,) and the hair plucked, and unanointed: (TA:) fem. of the first شَعْتَانُ, applied to a woman: (A, Mṣb:) and شَعْتُ [is its pl., and] is applied to horses, as meaning [having shaggy coats,] not curried: (S:) or dusty by*

reason of long journeying. (Ham p. 130. [See an ex. from a poet, voce الأية.]) The first [or each] is also applied to a head, as meaning *Dusty, not renovated [by dressing or anointing], nor cleansed.* (Msb.) — الأشعث † *The wooden peg or stake:* (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. حف: an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompact, in its component parts [or its fibres; by its being battered by blows]. (A, TA.) — And † *What has dried up of the [barley-grass called] بهي:* (K, TA:) [or] it is so called when its prickles have dried. (TA.)

شعد

Q. Q. 1. شعوذ, (A, Msb,) inf. n. شعودة, (A, L, Msb, K,) *He practised the art termed شعودة,* expl. below: (A, L, Msb, K:) as also شعبد, (Msb, K,) inf. n. شعبدة: (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شعودة *Legerdemain, or sleight-of-hand,* (A, L, K,) and *false miracles,* (TA,) and *fascinations,* (K,) or *fascination,* (A, L,) or *a kind of play,* (Msb,) like شعر, (A, L, Msb, K,) *making a thing to appear different from what it really is,* (L, K,) or *showing a man what has no real existence:* (Msb:) or *making what is false to assume the form of what is true:* (TA:) as also شعبدة: (A, Msb:) vulgarly termed شعبدة. (TA.) — Also *Quickness: or lightness, or agility, in any affair.* (L.) — It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شعودي *A messenger of princes or governors,* (L, K,) *who journeys on affairs of importance for them (L) upon post-horses or other beasts appointed for their conveyance:* (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — See also what follows.

شعوذ and شعوذ *A man who practises the art termed شعודה;* (L, K:) as also شعودي: (TA in art. عجب:) improperly called شعبد, and surnamed أبو العجب. (Eth-Tha'libee, TA.)

شعر

1. شعرب, (S, Msb, K, &c.,) and شعرب, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. ء, (S, Msb, K,) inf. n. شعرب, (S, Msb, K, &c.) and شعر, (K, TA) and شعر, (TA, and so in the CK in the place of شعر) but the first is the most common, (TA,) and شعرة (Msb, K) and شعرة and شعرة, (K,) of which last three the first is the most common, (TA,) and شعري and شعري (K) and شعري (TA) and شعور (Msb, K) and شعورة, (K,) which is said to be the inf. n. of شعر, (TA,) and شعور and شعورة (Lh, K) and شعورة, (K,) which is of extr. form, (TA,) He

knew it; knew, or had knowledge, of it; was cognizant of it; or understood it; (S,* A, Msb, K, TA;) as also شعر له: (Lh, TA:) or he knew the minute particulars of it: or he perceived it by means of [any of] the senses. (TA.) Lh mentions the phrase شعر فلان ما عيله and شعر فلان ما عيله [I know what such a one did or has done], and شعر فلان ما عيله [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also شعر, below.] — شعر, (A, Msb, K,) aor. ء, (Msb, K,) inf. n. شعر and شعر, (K, TA,) or شعر, (so accord. to the CK instead of شعر,) *He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified; syn. قال شعر;* [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also شعر: (K:) or the latter signifies *he made good, or excellent, poetry or verses;* (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies *he was, or became, a poet;* (S;) as also شعر, aor. ء. (TA.) One says, شعر فلان I said, or spoke, poetry, &c., to such a one. (TS, O, TA.) And شعر لمّا شعر [Had he known his deficiency, he had not spoken poetry, or versified]. (A.) — شاعرة فحرة: see 3. شعر as a trans. verb syn. with اشعر: see 4. — As syn. with شاعر: see 3. شعر, aor. ء, (K,) inf. n. شعر, (TA,) *His (a man's, TA) hair became abundant (K, TA) and long:* (TA:) and said likewise of a goat, or other hairy animal, *his hair became abundant.* (TA.) — Also † *He possessed slaves.* (Lh, K.)

2. شعر as an intrans. verb: see 4: — and as a trans. verb also: see 4.

3. شاعرة فحرة, (S, K,) aor. of the latter ء, that is with fet-h, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, ء, agreeably with the general rule; (MF;) *He vied, or contended, with him in poetry, and he surpassed him therein.* (S, K, MF.) — And شاعره, (S,) and شاعرها, (A, Msb, K,) and شعرها, (A, K,) *He slept with him, and with her,* (S, and نامعها, Msb, K, or ضاجعها, A,) *in one شعر [or innermost garment].* (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains شاعر as signifying also Tractavit, prensavit, vellicavit: but without naming any authority.]

4. اشعره *He made him to know.* (S.) You say, اشعره بالأمر and الأمر, (K,) the latter of which is less usual than the former, because one says شعر به but not شعره, (MF,) *He acquainted him with the affair; made him to know it.* (K.) And اشعرت أمر فلان I made known the affair of such a one. (A.) And اشعرت فلاناً I made such a one notorious for an evil deed or quality. (A.) — Also, (inf. n. اشعار, Msb,) *He marked it,*

namely a beast destined for sacrifice at Mekkeh, (S,* Mgh, Msb,* K, TA,) *by stabbing it in the right side of its hump so that blood flowed from it,* (S,) or *by making a slit in its skin,* (K,) or *by stabbing it* (K, TA) *in one side of its hump with a مضع or the like,* (TA,) *so that the blood appeared,* (K, TA,) or *by making an incision in its hump so that the blood flowed,* (Msb,) *in order that it might be known to be destined for sacrifice.* (S, Msb.) — [Hence, app.] † *He wounded him so as to cause blood to come.* (TA.) It is said in a trad. respecting the assassination of 'Othmán, اشعره مشقفاً † *He wounded him so as to cause blood to come with a مشقق [q. v.]:* (TA:) and in another trad., اشعر أمير المؤمنين † *The Prince of the Faithful was wounded so that blood came from him.* (S.) — And † *He pierced him with a spear so as to make the spear-head enter his inside: and اشعره بناناً † he made the spear-head to enter into the midst of him:* [but this is said to be] from اشعره به "he made it to cleave to it." (TA.) اشعر is said specially of a king, meaning *He was slain.* (A, TA.) — Also *He made it to be a distinguishing sign: as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished].* (TA.) — And اشعروا *They called, uttering their شعار [whereby they might know one another]: or they appointed for themselves a شعار in their journey.* (Lh, K, TA. [See also 10.]) — ما اشعره [How good, or excellent, a poet is he!]. (TA in art. حزي: see شعر in that art.) — اشعر [from شعر or شعر signifying "hair"] *It (a fetus, S, A, K, in the belly of its mother, TA) had hair growing upon it;* (S, A, K;) as also اشعر; (S, K;) and اشعر, inf. n. اشعير; and اشعير. (K.) — And اشعرت *She (a camel) cast forth her fetus with hair upon it.* (Kfr, K.) — And اشعر *He lined a boot,* (A, K,) and a حبة, (A,) and the ميثرة of a horse's saddle, and a قنسوة, and the like, (TA,) *with hair;* (A, K;) as also اشعر; (Lh, A, K;) and اشعر, (K,) inf. n. اشعير: (TA:) or, said of a ميثرة, *he covered it with hair.* (A.) — And اشعره *He clad him with a شعار [i. e. an innermost garment].* (S, A, K.) And *He put on him a garment as a شعار, i. e., next his body.* (TA.) [Hence,] اشعره فلان شراً † *Such a one involved him in evil.* (S, A.) And اشعره الحب مرضاً † *Love involved him in disease.* (S.) And اشعره به † *He made it (i. e. anything) to cleave, or stick, to it, [like the شعار to the body,] i. e. to another thing.* (K.) — [And † *It cleave to him, or it, as the شعار cleaves to the body.* Hence,] اشعره الهم † *Anxiety cleave to him as the شعار cleaves to the body.* (A.) And اشعر الهم † *Anxiety cleave to my heart* (K, TA) *as the شعار cleaves to the body.* (TA.) And اشعر الرجل † *The man cleave to anxiety as the شعار cleaves to the body.* (S, TA. [In one of my copies of the S, اشعر, accord. to which reading, the phrase

should be rendered *The man was made to have anxiety cleaving to him &c.*] اشعر السكين — He put a شعيرة [q. v.] to the knife. (S, A, K, *)

5: see 4, in the latter half of the paragraph.

[6. اشاعر He affected, or pretended, to be a poet, not being such. (See its part. n., below.)]

10. استشعرت البقرة The cow uttered a cry to her young one, desiring to know its state. (A, TA.) — And استشعروا They called, one to another, uttering the شعار [by which they were mutually known], in war, or fight. (TA. [See also 4.]) — استشعر as syn. with اشعر and تشعر: see 4, in the latter half of the paragraph. — Also, (A,) or استشعر شعارا, (K,) He put on, or clad himself with, a شعار [i. e. an innermost garment]. (A, K.) [Hence,] استشعر خشية الله † Make thou the fear of God to be شعار قلبك [i. e. the thing next to thy heart]. (TA.) And استشعر خوفا † He conceived in his mind fear. (S, A, *)

شعر and شعر, (A, Msh, K, but only the latter in my copies of the S and in the O,) two well-known dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] Hair; i. e. what grows upon the body, that is not صوف nor وبر; (K,) it is an appertenance of human beings and of other animals: (S, A, Msh:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is goats' hair: (see 4 in art. شعر) of the masc. gender: (Msh, TA:) pl. (of the former, Msh) شعور and (of the latter, Msh) أشعار (S, Msh, K) and (of the latter also, TA) شعار: (K, TA:) and أشعار, properly dim. of شعر, is used, accord. to Aboo-Ziyád, as dim. of شعور: (TA:) the n. un. is with ة: (S, A, * Msh, K:) and this, i. e. شعرة [or شعرة], is also used metonymically as a pl. (K, TA.) One says, † شق الإبلية وبنى وبنك المال شق الشعرة [The property is, or shall be, equally divided between me and thee]. (TA.) And رأى فلان الشعره Such a one saw, or has seen, hoariness, or white hairs, (Ya'qoob, S, A, TA,) upon his head. (TA.) — [The n. un.] شعرة is also used, metonymically, as meaning † A daughter. (TA.) — And شعر (K, and so accord. to the TA, but in the CK شعر,) signifies also † Plants and trees; (K, TA:) as being likened to hair. (TA.) — And the same, (A, K, TA, but in the CK شعر,) † Saffron (A, K) before it is pulverized. (A.)

شعر: see the next two preceding sentences.

شعر [an inf. n., (see 1, first sentence,) and used as a simple subst. signifying] Knowledge; cognizance: (K, TA:) or knowledge of the minute particulars of things: or perception by means of [any of] the senses. (TA.) One says, ليت شعري فلان ما صنع شعري (Ks, Lh, S, * Msh, * K, *) and ليت شعري عنه ما صنع, ليت شعري له ما صنع (Ks, Lh, K, *) i. e. Would that I knew what such

a one did, or has done; (S, * K, * Msh, * TA;) for would that my knowledge were present at, or comprehending, what such a one did, or has done; the phrase being elliptical: (TA:) accord. to Sb, ليت شعري is for ليت شعرتي, the ة being elided as in هو ابو عذرتها [for هو ابو عذرتها], (S, TA,) the elision of the ة in this latter instance, as Sb says, being peculiar to the case of the words being preceded by ابو; [but see عذرة;] and as in إقامة when used as a prefixed noun; though ليت شعرتي is not now known to have been heard. (TA.) One says also, ليت شعري ما كان Would that I knew what happened, or has happened. (A.) — The predominant signification of شعر is Poetry, or verse; (Msh, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is شعر: (K:) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their facetiae: (Er-Rághib, TA:) it is properly defined as language qualified by rhyme and measure intentionally; which last restriction excludes the like of the saying in the Kur [xciv. 3 and 4], والذي أنقض ظهرك ورفعتك ذكرك, because this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Msh;) and sometimes a single verse is thus termed: (Akh, TA:) pl. أشعار. (S, K.) — Also † Falsehood; because of the many lies in poetry. (B, TA.)

شعر: see شعر, in two places.

شعر: see أشعر. — [The fem.] شعرة signifies [particularly] A sheep or goat (شاة) having hair growing between the two halves of its hoof, which in consequence bleed: or having an itching in its knees, (K, TA,) and therefore always scratching with them. (TA.)

شعر and شعرة ns. un. of شعر [q. v.] and شعر.

شعرة The hair of the pubes; (T, Msh, K;) as also شعر, [accord. to general analogy with tenween,] or شعر, [and if so, without tenween,] accord. to different copies of the K; (TA;) of a man and of a woman; and of the hinder part of a woman: (T, Msh:) or the hair of the pubes of a woman, specially: (S, O, Msh:) and the pubes (عانة) [itself]: (K:) and the place of growth of the hair beneath the navel. (K, * TA.) — Also A portion of hair. (K, * TA.)

الشعري [The star Sirius;] a certain bright star, also called المرزور; (TA; [but see this latter appellation;]) the star that rises [aurorally] after الجوزاء [by which is here meant Gemini], in the time of intense heat, (S, TA,) and after البقعة [app. a mistranscription for البقعة]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see الترة; and see also منازل القمر, in art. نزل:) on the periods of its rising at sunset, and setting aurorally, see دبر and دبور:] the Arabs say, إذا طلعت الشعري جعل صاحب النخل يرى [When Sirius rises aurorally, the owner of the palm-trees begins to see what their fruit will be]: (TA.)

there are two stars of this name; الشعري العبور and الشعري الغميصاء, (S, K,) together called الشعريان: the former is that [above mentioned] which is in [a mistake for "after"] الجوزاء, and the latter is [Procyon,] in the ذراع [by which is meant الذراع المَبسوطَة, not الذراع المقبوضَة]; (S;) and both together are called the two Sisters of Suheyl (سهيل [i. e. Canopus]): (S, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Kur-an to be Lord of الشعري: (TA:) it is called العبور because of its having crossed the Milky Way; and the other is called الغميصاء because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye: (K in art. غميص:) the former is also called الشعري اليمانية [the Yemenian, or Southern, شعري]; and the latter, الشعري الشامية [the Syrian, or Northern, شعري]. (Kzw.)

شعراء fem. of أشعر [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is predominant]. — See also شعرة.

شعراء [app., if correct, with tenween]: see شعرة.

شعري [Of, or relating to, poetry; poetical. — And also † False, or lying]. One says أدلة شعريّة † False, or lying, evidences or arguments: because of the many lies in poetry. (B, TA.) — [And Of, or relating to, الشعري, i. e. Sirius.] You say, رعينا شعري المراعي We pastured our cattle upon the herbage of which the growth was consequent upon the نوء [i. e. the auroral rising or setting] of الشعري [or Sirius]. (A.)

شعريات The young ones of the رخم [i. e. vultur percnopterus]. (K.)

شعوان: see أشعر. — أشعر [app. without tenween, being probably originally an epithet, also] signifies † The [shrub called] رمت, (K,) or a species thereof, (Tekmileh, TA,) green, inclining to dust-colour: (Tekmileh, K, TA:) or a species of [the kind of plants called] حمض, dust-coloured: (TA:) or حمض upon which hares feed, and in which they [make their forms, i. e.] lie, cleaving to the ground; it is like the large أشنانه [here app. used as the n. un. of أشنان, i. e. hali, or glasswort], has slender twigs, and appears from afar black. (AHn, TA.)

شعور [A postaster]: see شاعر. — Also, accord. to analogy, sing. of شعاري, which is † Syn. with شعر [as pl. of شعرة, q. v. voce أشعر], meaning the flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it. (TA.) [Hence the saying,] ذهب القوم شعاري † The people dispersed themselves, or became dispersed: (S;) and ذهبوا شعاري بقذان (K,) or بقذان, and بقذان, (TA,) and بقذرة, (K,) and

بِقَنْدَحْرَةٍ, (TA,) † They went away in a state of dispersion, like flies: (K:) شعابير thus used being pl. of شَعْرُورٌ; (TA;) or having no sing. (Fr, Akh, S, TA.) And أَصْبَحَتْ شَعَابِيرُ بِقَرْوَحِمَةٍ, and بِقَرْوَحِمَةٍ, and بِقَنْدَحْرَةٍ, and بِقَرْوَحِمَةٍ, † They became beyond reach, or power. (Lh, TA.) — And the same pl. شَعَابِيرُ, having no sing., also signifies † A certain game (S, K, TA) of children. (TA.) You say, لَعِبْنَا الشَّعَابِيرَ [We played at the game of الشعابير]: and هَذَا نَعْبُ الشَّعَابِيرِ [This is the game of الشعابير]. (S.) — And † A sort of women's ornaments, like barley [-corns], made of gold and of silver, and worn upon the neck. (TA.) — And شَعْرُورَةٌ [n. un. of شَعْرُورٌ] signifies A small قَيْدٌ [or cucumber]: pl. شَعَابِيرُ [as above]. (S, K.)

شَعْرَانِيَّةٌ: see أَشْعَرٌ. — أَرْتَبُ شَعْرَانِيَّةً A hare that feeds upon the شَعْرَانُ [q. v.], and that [makes its form therein, i. e.] lies therein, cleaving to the ground. (AHn, TA.)

شَعَارٌ † Trees; (ISk, Er-Riyáshee, S, A, K;) as also شَعَارٌ: (As, Ish, K;) or tangled, or luxuriant, or abundant and dense, trees; (T, K;) as also شَعَارٌ: (Sh, T, K;) or (TA, but in the K “and”) trees in land that is soft (K, TA) and depressed, between eminences, (TA,) where people alight, (K, TA,) such as is termed دِهْنًا, and the like, (TA,) warming themselves thereby in winter, and shading themselves thereby in summer, as also مَشْعَرٌ: (K, TA;) or this last signifies any place in which are a خَمْرٌ [or covert of trees, &c.,] and [other] trees; and its pl. is مَشَاعِرُ. (TA.)

One says, أَرْضٌ كَثِيرَةُ الشَّعَارِ † A land abounding in trees [&c.]. (S.) — See also the next paragraph, latter half.

شَعَارٌ A sign of people in war, (S, Mgh, K,) and in a journey (K) &c., (TA,) i. e. (Mgh) a call or cry, (A, Mgh, Mgh,) by means of which to know one another: (S, A, Mgh, Mgh;) and the شَعَارُ of soldiers is a sign that is set up in order that a man may thereby know his companions: (TA;) and شَعَارٌ signifies also the banners, or standards, of tribes. (TA in art. بَوْمٌ.) It is said in a trad. that the شَعَارُ of the Prophet in war was يَا مَنْصُورُ أَمْتُ أَمْتُ يَا مَنْصُورُ, (a proper name of a man, meaning “aided” &c.,) kill thou, kill thou. (TA.) And it is said that he appointed the شَعَارُ of the refugees on the day of Bedr to be يَا بَنِي عَبْدِ الرَّحْمَنِ and the شَعَارُ of El-Khazraj, يَا بَنِي عَبْدِ اللَّهِ, and that of El-Ows, يَا بَنِي عُبَيْدِ اللَّهِ, and their شَعَارُ on the day of El-Ahžáb, حَمْرٌ لَا يَنْصُورُونَ. (Mgh.) — And Thunder; (Tekmleh, K;) as being a sign of rain. (TK.) — شَعَارُ الْحَجِّ means The religious rites and ceremonies of the pilgrimage; and the signs thereof; (K;) and, (TA,) as also الشَّعَائِرُ, (S,) the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God; (S, Mgh, TA;) as the halting [at Mount 'Arafát], and the circuiting [around the Kaqbeh], and the سَعْيُ [or tripping to and fro between

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El-Safá and El-Marweh], and the throwing [of the pebbles at Miná], and the sacrifice, &c.; (TA;) and شَعْبَةٌ and شَعَابَةٌ and مَشْعَرٌ signify the same as شَعَارٌ: (L:) شَعْبَةٌ is the sing. of شَعَائِرٌ meaning as expl. above; (As, S, Mgh;) or, as some say, the sing. is شَعَابَةٌ: (As, S;) or شَعْبَةٌ and شَعَابَةٌ, by some written شَعَابَةٌ, and مَشْعَرٌ, signify a place [of the performance] of religious rites and ceremonies of the pilgrimage; expl. in the K by مَعْظَمَهَا, which is a mistake for مَوْضِعَهَا; (TA;) and مَشَاعِرُ, places thereof: (S;) or شَعَائِرُ signifies the مَعَائِرُ [or characteristic practices] of the pilgrimage, to which God has invited, and the performance of which He has commanded; (K;) as also الشَّعَائِرُ: (TA;) and شَعَائِرُ اللَّهِ, all those religious services which God has appointed to us as signs; as the halting [at Mount 'Arafát], and the سَعْيُ [or tripping to and fro between El-Safá and El-Marweh], and the sacrificing of victims: (Zj, TA;) or the rites and ceremonies of the pilgrimage, and the places where those rites and ceremonies are performed; (Bd in v. 2 and xxii. 33;) among which places are El-Safá and El-Marweh, they being thus expressly termed; (Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA;) or the obligatory statutes or ordinances of God: (Bd in v. 2;) or the religion of God: (Bd in v. 2 and xxii. 33;) the camels or cows or bulls destined to be sacrificed at Mekkeh are also said in the Kur xxii. 37, to be مِنْ شَعَائِرِ اللَّهِ, i. e. of the signs of the religion of God: (Bd and Jel:) and [hence the sing.] شَعْبَةٌ signifies [sometimes] a camel or cow or bull that is brought to Mekkeh for sacrifice; (S, K;) such as is marked in the manner expl. voce أَشْعَرٌ; (Mgh;) and شَعَائِرٌ is its pl.; (K;) and is also pl. of شَعَارٌ: and the [festival called the] عيد is said to be a شَعَارٌ of the شَعَائِرُ [i. e. a sign of the signs of the religion] of El-Islám. (Mgh.) — شَعَارُ الدَّمْرِ is said to mean † The piece of rag: or † the vulva: because each is a thing that indicates the existence of blood. (Mgh.) — Also The [innermost garment; or] garment that is next the body; (S, Mgh;) the garment that is next the hair of the body, under the دِتَارٌ; as also شَعَارٌ; (K;) but this is strange: (TA;) pl. [of pauc.] أَشْعُرَةٌ and [of mult.] شَعْرٌ. (K.) [Hence,] one says, لَيْسَ شَعَارُ الْبَهِيمِ † [He involved himself in anxiety]. (A.) And جَعَلَ الْخَوْفَ شَعَارَةً † [He made fear to be as though it were his innermost garment], by closely cleaving to it. (TA in art. دَرَجٌ.) [Hence, also,] it is said in a prov., هُمْ الشَّعَارُ دُونَ الدِّتَارِ, meaning † They are near in respect of love: and in a trad., relating to the Anžár, أَنْتُمْ الشَّعَارُ وَالنَّاسُ الدِّتَارُ † Ye are the special and close friends [and the people in general are the less near in friendship]. (TA.) — Also A horse-cloth; a covering for a horse to protect him from the cold. (K.) — And † A thing with which wine [app. while in the vat] is protected, or preserved from injury: (L, K:) [for الخُمْرُ, the reading in the CK, the author of the TK has read الخُمْرُ (and thus I find the word written in

my MS. copy of the K) or الخُمْرُ, pls. of الخُمَارُ; and Freytag has followed his example: but الخُمْرُ is the right reading, as is shown by what here follows:] so in the saying of El-Akhtal,

فَكَيْفَ الرِّيحُ وَالْأَنْدَاءُ عَنْهَا
مِنَ الزَّرْجُونِ دُونِهَا الشَّعَارُ

[evidently describing wine, and app. meaning † And the شَعَارُ of the wine, (الشَّعَارُ مِنَ الزَّرْجُونِ, i. e. شَعَارُ الزَّرْجُونِ,) while yet in the vat, intervening as an obstacle to them, kept off the wind and the rains, or dews, or day-dews, from it, namely, the wine]. (L.) — See also شَعَارٌ, in two places. — Also Death. (O, K.)

شَعِيرٌ, (S, Mgh, K,) which may be also pronounced شَعِيرٌ, agreeably with the dial. of Temeem, as may any word of the measure فَعِيْلٌ of which the medial radical letter is a faucial, and, accord. to Lth, certain of the Arabs pronounced in a similar manner any word of that measure of which the medial radical letter is not a faucial, like كَبِيرٌ and جَلِيلٌ and كَبِيرٌ, (MF,) [and thus do many in the present day, others pronouncing the fet-h in this case, more correctly, in the manner termed إِمَالَةٌ, i. e. as “e” in our word “bed:” Barley;] a certain grain, (S, Mgh,) well known: (Mgh, K:) of the masc. gender, except in the dial. of the people of Nejd, who make it fem.: (Zj, Mgh;) n. un. with ة [signifying a barley-corn]. (S, K.) — Also An accompanying associate; syn. عَشِيرٌ مُصَاحِبٌ: on the authority of En-Nawawee: (K, TA:) said to be formed by transposition: but it may be from شَعَرًا meaning “he slept with her in one شَعَارٌ;” [see S; and so originally signifying a person who sleeps with another in one innermost garment;] then applied to any special companion. (TA.)

شَعَارَةٌ, and, as written by some, شَعَارَةٌ: see شَعَارٌ, in four places.

شَعْبِرَةٌ A sign, or mark. (Mgh.) — See this word, and the pl. شَعَائِرٌ, voce شَعَارٌ, in seven places.

— Also n. un. of شَعْبِرٌ [q. v.]. (S, K.) — And [hence,] † The iron [pin] that enters into the tang of a knife which is inserted into the handle, being a fastening to the handle: (S;) or a thing that is moulded of silver or of iron, in the form of a barley-corn, (K, TA,) entering into the tang of the blade which is inserted into the handle, (TA,) being a fastening to the handle of the blade. (K, TA.) — [And † A measure of length, defined in the law-books &c. as equal to six mule's hairs placed side by side;] the sixth part of the إِصْبَعُ [or digit]. (Mgh voce جَمِيلٌ.) — [And † The weight of a barley-corn.]

[شَعْبِرَاتٌ pl. of شَعْبِرَةٌ and شَعْبِرَةٌ dim. of شَعْبِرَةٌ.]

شَعْبِرَاءُ [dim. of شَعْبِرَةٌ fem. of أَشْعَرٌ. — Also] A kind of trees; (Sgh, K;) in the dial. of Hudheyl. (Sgh, TA.) — See also أَشْعَرٌ, last signification but one.

شَعْبِرِيٌّ A seller of شَعْبِرٌ [or barley]: one does

not use in this sense either of the more analogical forms of شاعر and شاعر. (Sb, TA.)

شاعر A poet: (T, S, Mḡb, K:) so called because of his intelligence; (S, Mḡb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like تاجر and تاجر: (S:) pl. شعراء (S, Mḡb, K,) deviating from analogy: (S, Mḡb:) Sb says that the measure فاعل is likened in this case to فاعل; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شعر, and therefore should by rule be of the measure فاعل, like شريف [from شرف]; but were it so, it might be confounded with شعر meaning the grain thus called, therefore they said شاعر, and regarded in the pl. the original form of the sing. (Mḡb.) A wonderful poet is called خنديذ: one next below him, شاعر: then, شويعر [the dim.]: (Yoo, K:) then, شعور: and then, متشاعر. (K.) — Also † A liar: because of the many lies in poetry: and so, accord. to some, in the Kur xxi. 5. (B, TA.) — Excellent poetry: (Sb, T, K:) or known poetry: but the former explanation is the more correct. (TA.) One also says, sometimes, كلبه شاعرة, [by كلمة] meaning قصيدة: but generally in a phrase of this kind the two words are cognate, as in وئيل وائل and ليل ليل. (TA.)

شويعر: see the next preceding paragraph.

أشعر [More, and most, knowing or cognizant or understanding: see 1, first sentence. — And,] applied to a verse, (T,) or to a poem, (S,) More [and most] poetical. (T, S.) — Also, (S, A, K,) and شعر, (A, K,) and شعراني, (K,) which last (SM says) I have seen written شعراني, (TA.) A man having much hair upon his body: (S, A:) or having hair upon the whole of the body: (IAth, L voce أجرد [q. v.], in explanation of the first:) or having much and long hair (K, TA) upon the head and body: (TA:) and the first and second, a goat having much hair: fem. of the first شعراء: (TA:) and pl. of the first شعر. (S, K.) One says أشعر أشعر, meaning Having his head unshaven and not combed nor anointed. (TA.) And فلان أشعر الرقبة [lit. Such a one is hairy in the neck] is said of a man though he have not hair upon his neck, as meaning † such a one is strong, like a lion. (A, TA.) — [The fem.] شعراء also signifies A testicle, or scrotum, (خصية,) having much hair: (TA:) and the سونة [or pudendum]: thus used as a subst. (IAqr, TA in art. معط.) See also شعرة. — And A furred garment. (Th, K.) — And as an epithet, † Evil, foul, or abominable: [as being likened to that which is shaggy, and therefore unseemly:] (K, TA:) in the K, الخسنة is erroneously put for الخسنة. (TA.) One says, داهية شعراء, (S, A, K,) and وبرا, (S, A,) and زبا, (TA in art. زب.) † An evil, a foul, or an abominable, (TA,) or a severe, or great, (K,) calamity or misfortune: pl. شعر. (K, TA.) And

one says to a man when he has said a thing that one blames or with which one finds fault, جئت بها شعراء ذات وبر [Thou hast said it as a foul, or an abominable, thing]. (S, A.) — And أشعر signifies also The hair that surrounds the solid hoof: (S:) or [the extremity, or border, of the pastern, next the solid hoof; i. e.] the extremity of the skin surrounding the solid hoof, (K, TA,) where the small hairs grow around it: (TA:) or the part between the hoof of a horse and the place where the hair of the pastern terminates: and the part of a camel's foot where the hair terminates: (TA:) pl. أشاعر, (S, TA,) because it is [in this sense] a subst. (TA.) — Also The side of the vulva, or external portion of the female organs of generation: (K:) it is said that the أشعران are the إسكتان, which are the two sides [or labia majora] of the vulva of a woman: or the two parts next to the شفران, which are the two borders of the إسكتان: or the two parts between the إسكتان and the شفران: (L, TA:) or the two parts next to the شفران, in the hair, particularly: (Zj, in his "Khalk el-Insán:") the أشاعر of the حياء [or vulva of a camel &c.] are the parts where the hair terminates: (TA:) and the أشاعر of a she-camel are the sides of the vulva. (S, L, TA.) — And A thing that comes forth from [between] the two halves of the hoof of a sheep or goat, resembling a نؤول [or wart]; (Lh, K;) for which it is cauterized. (Lh, TA.) — And Flesh coming forth beneath the nail: pl. شعر, (K, TA,) with two dammehs, (TA,) or شعر. (So in the CK.) — And [the fem.] شعراء also signifies † Land (أرض) containing, or having, trees: or abounding in trees: (A, K:) [and so, app., شعران; for] there is a mountain in [the province of] El-Mowail called شعران, said by AA to be thus called because of the abundance of its trees: (S:) or شعراء signifies many trees: (A'Obeyd, S:) or i. q. أجمة [i. e. a thicket, wood, or forest; &c.]: (TA:) and a meadow (روضه, AHn, A, K, TA) having its upper part covered with trees, (AHn, K, TA,) or abounding in trees, (TA,) or abounding in herbage: (A:) and a tract of sand (رملة) producing [the plant called] نصي (Sgh, L, K) and the like. (Sgh, K.) — And † A certain tree of the kind called حمض, (K, TA,) not having leaves, but having [what are termed] هدب [q. v.], very eagerly desired by the camels, and that puts forth strong twigs or branches; mentioned in the L on the authority of AHn, and by Sgh on the authority of Aboo-Ziyád; and the latter adds that it has firewood. (TA.) — And † A certain fruit: (AHn, TA:) a species of peach: (S, K:) sing. and pl. the same: (AHn, S, K:) or a single peach: (IKff, MF:) or الأشعر is a name of the peach, and the pl. is شعر. (Mtr, TA.) — Also † A kind of fly, (S, K,) said to be that which has a sting, (S,) blue, or red, that alights upon camels and asses and dogs; (K;) as also شعراد: (TA:) a kind of fly that stings the ass, so that he goes round: AHn says that it is of two species, that of the dog and that of the camel: that of the dog

is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming, or buzzing, sound. (TA. [See also شعور, under which its pl. شعر is mentioned.]) — And [hence, perhaps, as this kind of fly is seen in swarms,] † A multitude of men. (K.)

أشعار: see شعر.

مشعر i. q. معتمر [meaning A place where a thing is known to be]. (TA.) — And hence, A place of the performance of religious services. (TA.) See this word, and its pl. مشاعر, voce شعار, in four places. — [The pl.] المشاعر also signifies The five senses; (S, A, TA;) the hearing, the sight, the smell, the taste, and the touch. (S and Mḡb in art. حسي.) — See also شعار.

دية المشعرة The bloodwit that is exacted for killing kings: it is a thousand camels. (A, TA. [See 4.]

متشاعر One who affects, or pretends, to be a poet, but is not. (S, L, K, TA.) See شاعر.

شغف

1. شغف (S, O, K,) aor. ʿ, (K,) inf. n. شغف, though it is implied in the K, by its being said that the verb is like منع, that it is شغف, (TA,) He smeared, anointed, or overspread, a camel [suffering from the mange, or scab], with tar, (S, O, K, and Bq in xii. 30,) and burned him by so doing. (Bq ibid.) Imra-el-Kays says,

يغتلبني وقد شغفت فؤادها
كما شغف المهووة الرجل الطالبي

[That he should slay me, I having overspread her heart with love of me, like as the man anointing overspreads her (meaning the camel) that is smeared with tar]: but it is also related otherwise, i. e. قطرت فؤادها كما قطر: (O, TA:) Aboo'Alce El-Kálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) — Hence, [as indicated above,] قد شغفها حباً [He has overspread and burned her heart with love]; as some read in the Kur xii. 30; others reading شغفها: (Bq:) [or he has burned her heart with love; for] شغفه الحب means love burned his heart: (S:) there are two readings of the words of the Kur above; (O, K;) [as well as two other readings mentioned in art. شغف;] قد شغفها حباً (S, O, K,) one, a reading of El-Hasan (S, O) and others; meaning [as above: or], accord. to AZ, he has diseased her heart with love, (S, O,) and

molting it: (O:) or, accord. to El-Hāsan, he has penetrated into her with love: (S:) the other reading is قَدْ شَعَفَا حَبًا (O, K,) meaning he has become attached to her with love, and loved her excessively: (J:) [but it is also said that] شَعَفْنِي شَعْفًا means The love of him overspread my heart from above; (O, K;) from شَعْفَةٌ signifying the "head" of the heart, "at the place of suspension of [or from] the نِبَاط;" (O, K;) and in like manner, بِسَعْفِهِ and شَعَفْتُ بِهِ (O, and so in the CK,) or شَعَفْتُ (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like قَرِحَ: [but this I regard as a mistake:]) and شَعَفَ الْقَلْبَ He, or it, struck, or smote, the شَعْفَةُ, or uppermost part, of the heart: (Ham p. 545:) Az, however, says, I know not any one that has assigned to the heart a شَعْفَةٌ, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, شَعَفَ بِفُلَانٍ, like عَنَى, means The love of such a one rose to the highest places of his heart: others say that الشَعْفُ [app. الشَّعْفُ] signifies the being frightened, and disquieted, like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Abu-l-'Alā says that الشَعْفُ signifies a thing's falling into the heart: (IB, TA:) one says also, شَعَفَهُ الْمَرَضُ Disease melted him: (TA:) and accord. to AZ, شَعَفَ بِكَذَا means He became diseased by such a thing. (S.)

شَعْفُ: see شَعْفَةٌ, in two places. — Also The upper, or uppermost, part of the hump of the camel: (O, K:) Lth says that it is like the heads of truffles, and the three stones upon which the cooking-pot is placed, that are round in their upper, or uppermost, parts. (O.) — Also Vehemence of love: (L:) [or simply love: for] one says, ألقى عليه شَعْفَهُ, meaning [He cast] his love [upon him, or it]; as also شَعْفَهُ. (TA.)

شَعْفَةٌ The head [or summit] of a mountain: (S, O, K:) and the upper, or uppermost, part of anything: (Ham pp. 130 and 545:) pl. شَعْفٌ [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewān of Jereer,] and [the pl. is] شَعْفُونَ and شَعْفَانٌ and شَعْفَاتٌ (S, O, K:) and شَعْفٌ is also expl. as signifying an elevated part of the earth or ground. (TA.) — Also A lock of hair (خَصَلَةٌ) upon the head, (K,) or upon the u. r., or uppermost, part of the head. (O, TA.) And شَعْفَانٌ (its pl., TA) signifies The hair of the head: so in the phrase رَجُلٌ رَجُلٌ شَعْفَانٌ [A man whose hair of the head is red, or red in the outer part and black beneath, or of a red colour tinged over with blackness, &c.]. (S, O, K.) — And The [pendent lock of hair termed] ذُرَابَةٌ of a boy, or young man. (S.) — And شَعْفَةُ الْقَلْبِ signifies The head of the heart, at the place of suspension of [or from] the نِبَاط [q. v.]. (O, TA. [But see, in the first

paragraph, what Az says respecting this meaning.]

شَعْفَانٌ, like سَعَابٌ, Love's making away with the heart. (TA.)

شَعْفَانٌ Insanity, or madness (O, K.)

[شَعْفَانٌ dim. of شَعْفَةٌ: pl. شَعْفَانَاتٌ.] One says, مَا عَلَى رَأْسِهِ إِلَّا شَعْفَانَاتٌ There is not upon his head aught save some small hairs of the [pendent lock of hair termed] ذُرَابَةٌ. (S, O, K.)

مَشَعُوفٌ [Burned in the heart by love: (see 1:) or] diseased [therein]: (AZ, S:) or struck, or smitten, in the شَعْفَةُ of his heart by love, or by fright, or by insanity, or madness. (O, K.) Insane, or mad. (O, K.) Bereft of his heart. (TA.) [See also مَشَعُوفٌ.]

شعل

1. شَعَلَتِ النَّارُ: see 8. — [Hence,] شَعَلَتِ الْخَيْلُ mean by him who makes it to burn fiercely, [as is implied in the S and O,] or by that which does so. (Ham.) — And أَشَعَلْتُهُ غَضَبًا (O, TA, and Ham p. 194) † I excited him, or inflamed him, with anger. (TA.) — And اشعل إبله بالقطران † He smeared his camels much with tar; (S, O, K, TA;) [which has a burning effect;] smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body. (TA.) — And اشعل الخيل في الغارة † He spread, or dispersed, the horsemen in the hostile, or predatory, incursion: (O, K, TA:) and [in like manner] one says اشعلوا الغارة † [They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion]. (S and K in art. شعوا.) And أَشَعَلْتُ جَمْعَهُمُ † I dispersed or scattered, their congregation. (O, TA.) And اشعل الإبل † He dispersed the camels. (Lh, K, TA.) — And اشعل الشقى † He made [the watering or] the water [of the irrigation] abundant. (IAqr, K, TA.) — اشعلت الغارة † The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves. (S, K.) — اشعلت الطعنة † The spear-wound, or the like, emitted its blood in a scattered state. (Ibn-'Abbad, O, K.) And اشعلت القرية, and المزادة, † The water-skin, and the leathern water-bag, shed its water in a scattered state. (S, K.) And اشعلت العين † The eye shed its tears copiously. (O, K.) — See also 1, last sentence.

5: see what next follows.

8. اشتعلت النار; (Lh, S, O, Msh, K, TA;) and شعلت, aor. †; (Msh;) and [in an intensive sense] † تشعلت; (K, TA;) The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed; syn. تَأَجَّجَتْ, (Lh, TA,) or اضطرمت, (S, O, TA,) or توقدت, (Msh,) and اتتهبت; (K, TA;) في الحطب [in the firewood]. (Lh, TA.) — Hence, اشتعل غضباً † He became excited, or inflamed, with anger: (TA:) or he became filled with wrath. (Msh.) — Hence also, اشتعل الشيب في الرأس † Whiteness of the hair became glistening in the head; including the hair of the beard. (TA.) And اشتعل الرأس شيباً [in the Kur xix. 3, expl. in art. شيب]. (S, Msh.)

2. شعل النار: see what next follows.

4. اشعل النار; (AZ, S, O, Msh, K;) and شعلها, (AZ, O, Msh, K,) aor. †, inf. n. شعل; (TA;) and [in an intensive sense] † شعلها, (K,) inf. n. تشعل; (TA;) He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; syn. اضرمها, (S, O, TA,) or اوقدها, (Msh, by implication,) or اتتهبت; (K, TA;) في الحطب [in the firewood]. (S, O, TA.) — [Hence,] one says also, اشعلت الحرب † [I kindled war, or the war; or made it to burn fiercely, or to rage]; and شعلتها; mentioned by Abu-l-'Alā. (Ham p. 715.) 'Amr Ibn-El-İtnābeh says,

9: see 1.

11: see 1. — اشعل رأسه (O, K,) inf. n. اشعلل (TA,) His hair became separated, or loosened, and ruffled, or bristling up. (O, K.)

Q. Q. 4. اشعل: see 1.

• لیسوا بانکاسی ولا میبل إذا
• ما الحرب شبت اشعلوا بالشاعلی

(S; O, and Ham ubi supra,) † They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely, and excite, that which is slightly burning: such may be the meaning; for it may be that the ب in بالشاعلی is pleonastically inserted, and بالشاعلی may mean as above: or بالشاعلی may

شعل † A man light, agile, or active, and clever, ingenious, acute, or sharp: (O, K:) and so معل. (O, TA.)

شعل [inf. n. of شعل (q. v.)] and شعلة [properly a subst. as distinguished from an inf. n.] † A whiteness in the tail of a horse, and the forelock, and the قَدَال [or place where the عذار, i. e. each of the two cheek-straps of the headstall, is tied, behind the forelock]: (K:) or in some part of the forelock; or, as some say, in a side thereof: and

sometimes in the ذلال : but mostly in the tail : (TA:) or the former signifies a whiteness in the extremity of the tail of a horse : or, accord. to Lth, a whiteness in the forelock and the tail : or, as some say, in the head and the forelock : [or the quality of having such whiteness : for it is added that] the subst. [app. signifying such whiteness itself] is شُعْلَةٌ (Mgh:) or the former, a whiteness in the side of the tail : [or,] accord. to As, شُعْلَةٌ is a term applied to a whiteness of the tail when it intermixes with any other colour ; and the horse is said to be بَيْنُ الشُّعْلِ [i. e. one that exhibits the quality of having such whiteness]. (S.)

شُعْلَةٌ A firebrand ; a piece of wood in which fire is kindled ; (Az, K, TA) like جُدُوَّةٌ and قَبْسٌ and شِهَابٌ : (Az, TA:) [this is what is meant by its being said that] what is termed شُعْلَةٌ مِنَ النَّارِ [the only indication of the meaning in the S and O] is well known : (Msb:) pl. شُعْلٌ ; (S, O, TA) erroneously said in the K to be like كُتُبٌ. (TA.) [Hence,] one says, فَلَانٌ شُعْلَةٌ نَارٍ. (TA.) [Such a one is a firebrand]. (Er-Rághib, TA, voce ذُكَاةٌ, q. v.) — And [A lighted wick ; so in the present day : (see also شُعْلَةٌ) or] the burnt [or lighted] extremity of a wick. (S voce قُرَاطٌ. [And the same meaning is intended there in the K; and also in the TA. voce جُدُوَّةٌ.]) — And The flame of fire ; as also شُعْلُولٌ. (K, TA.) [In the CK شُعُولٌ ; as though it were a second pl. of شُعْلَةٌ.] — And شُعْلَةٌ, (O, K, TA,) without ال, (K, TA,) is the name of A mare of Keys Ibn-Sebáq ; (O, K, TA) likened to the kindling of fire, because of her swiftness. (TA.) — See also شُعْلٌ, in three places.

شُعْلُولٌ : see the next preceding paragraph. — Also A party, division, sect, or distinct body or class, of men &c. (TA.) [See شُعَائِلٌ, below.]

شُعَيْلٌ The like of stars, at the bottom of a cooking-pot ; and in tinder, or burnt rag into which fire has fallen. (Ibn-'Abbád, O, TA.) — See the next paragraph. — And see also أُشْعَلٌ.

شُعَيْلَةٌ [A lighted wick ; i. e.] a wick in which is fire ; (S, O, K) ; a wick soaked with oil or grease, in which is fire, used for giving light, and not thus called unless kindled with fire : (TA : [see also شُعْلَةٌ]) or the fire that is kindled in a wick : (K:) pl. شُعْلٌ, like as صُحُفٌ is pl. of صَحِيفَةٌ ; (T, S, O, TA) ; in the K erroneously said to be شُعَيْلٌ [which, however, may be correct as a coll. gen. n.]. (TA.)

شُعَائِلٌ [a pl., of which the sing. is app. شُعْلُولٌ, q. v. ; Things, and persons, scattered, or dispersed]. Aboo-Wejzeh says,

- حَتَّى إِذَا مَا دَنَتْ مِنْهُ سَوَابِقُهَا
- وَالْقَامِرِ بِعَطْفِيهِ شُعَائِلِهَا

[Until, or until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides]. (TA.) And one says, دَهَبُوا شُعَائِلِهَا, (S, O, K,) like شُعَارِيرِهَا,

i. e., (S, O,) [They went away] in a state of dispersion ; (K) ; [or] they dispersed themselves, or became dispersed. (S, O.)

شَاعِلٌ as used in a verse cited above (see 4) [may be the part. 3. of the intrans. verb in the phrase شُعَلْتَ النَّارَ, and thus] may mean [Burning &c. ; or] slightly burning : (Ham p. 715:) [or] it signifies ذُو إِشْعَالٍ [having the quality of kindling, &c. ; being said to be a possessive epithet], (S, O, K,) like تَامِرٌ and لَابِنٌ, having no verb : (S, O : [but see 4, first sentence:]) or it may be for شُعْلٌ, meaning مُشْعَلٌ. (Ham ubi supra. [See, again, 4.]) — See also the next paragraph.

أَشْعَلٌ A horse having the whiteness termed شُعْلَةٌ (As, S, Mgh, O, K) or شُعْلٌ [q. v.] ; (Mgh, K) ; as also شُعَيْلٌ and شَاعِلٌ : (O, K:) fem. of the first شُعْلَةٌ. (S, K.) — And غَرَّةٌ شُعْلَاءٌ [A blaze on a horse's forehead or face] taking in, i. e. including, one of the eyes. (Mgh, TA.)

قَتْدِيلٌ A [lamp of the kind called] مُشْعَلٌ [q. v.]. (K.) — See also مُشْعَلَةٌ.

نَارٌ مُشْعَلٌ [pass. part. n. of 4, q. v.]. One says نَارٌ مُشْعَلَةٌ [A fire kindled, &c. ; or] burning up, burning brightly or fiercely, blazing, or flaming. (Lh, TA.) And جَاءَ فَلَانٌ كَالْحَرِيقِ الْمُسْعَلِ i. e. [Such a one came like the fire that is] kindled, &c. (S, O.) See also the next paragraph.

جَرَادٌ مُشْعَلٌ † Locusts that are numerous, (K, TA,) spreading, (S, O,) in a state of dispersion, (K,) running in every direction. (S, O.) One says, (S, O, TA,) of an army, (TA,) جَاءُوا مِنْ كُلِّ جَانِبٍ كَالْجُرَادِ الْمُسْعَلِ (S, O, TA) † They came [like locusts numerous and spreading, &c.] coming forth from every direction : thus the last word is written accord. to Az [and J] and Sgh ; and thus, and also مُشْعَلٌ, accord. to Z. (TA.) And كَتَيْبَةٌ مُشْعَلَةٌ † [A military force] spreading, or in a state of dispersion. (S, O.)

مِشْعَلٌ A certain thing, (S, O, K,) used by the Arabs of the desert, (S, O,) made of skins (S, O, K) sewed together, like the نَطْعٌ [q. v.], (S, O,) having four legs (S, O, K) of wood, to which it is bound, so that it becomes like the watering-trough ; (S, O) ; [the beverage called] نَبِيذٌ is prepared in it, (S, O, K,) because [generally] they have not jars : (S, O) also called مُشْعَالٌ : (O, K:) pl. مِشْعَالٌ. (S, O.) مِشْعَالٌ شَرِبَ occurs in a trad. [as meaning He drank the quantity that filled a مِشْعَلٌ of نَبِيذٌ]. (O.) — Also i. q. مِصْفَاةٌ [A clarifier, or strainer, for wine &c.] : (O, K:) pl. as above. (TA.)

مُشْعَلَةٌ A particular sort of large support for a light : (KL:) [i. e. a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-wood or the like or tarred rags, or, as is sometimes the case, having two, three, four, or five, of these receptacles for fire : it is borne before travellers and

others at night ; and is thus called in the present day, and also, more commonly, مُشْعَلٌ : (two cressets of the sort thus called are figured in my "Modern Egyptians," ch. vi. : see also مِشْعَالِي, below :) the place in which fire is kindled : (TA : [a loose explanation, meaning a cresset:]) what is thus called is the thing of which the pl. is مِشْعَالٌ : (S, O:) [accord. to El-Wáhídee, it is مُشْعَلَةٌ ; for he says that] المشعلة with kear to the م means the instrument in which fire is carried : and مشعلة [thus, with a fet-hah over the م,] means fire kindled ; or made to burn up, burn brightly or fiercely, blaze, or flame ; syn. نَارٌ موقدة. (W p. 51.)

مِشْعَلَةٌ : see the next preceding paragraph.
مِشْعَالٌ : see مِشْعَلٌ.

مِشْعَالِيٌّ, a rel. n. formed from مِشْعَالٌ pl. of مِشْعَلَةٌ, is a n. un. of which the coll. gen. n. is مِشْعَالِيَّةٌ, and signifies A bearer of the cresset called مِشْعَلَةٌ : hence applied also to a nightman : and hence, to a cleanser of wells : a scavenger ; or remover of offal and the like : and to an executioner. (See De Sacy's Chrest. Arabe, sec. ed., i. 201—203 ; and Quatremère's "Hist. des Sultans Mamlouks," sec. part, 4 and 5.)

شَعُو (S, K,) inf. n. إِشْعَاءٌ, (S,) The people, or party, spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion ; syn. أَشْعَلُوهُ. (S, K.) — And اشعى به (K,) inf. n. as above, (TA,) He was, or became, grieved, or disquieted, by it ; syn. أَهْتَمَّ. (Ibn-Habeb, Sgh, K.)

غَارَةٌ شَعْوَاءٌ A raid, or hostile or predatory incursion, spreading widely and dispersedly. (S, K) [See an ex. in the last of the verses cited voce رُبٌّ.] — And شَجْرَةٌ شَعْوَاءٌ A tree having spreading branches. (ISd, K.)

جَاءَتْ الخَيْلُ شَوْاعِيًّ (S, K,) and شَوَائِعٌ, from which شَوَاعِيٌّ is [said to be] formed by transposition, (S,) The horsemen came scattered, or dispersed, or in a state of dispersion. (S, K.)

شَغْبٌ (S, A, Mgh, K,) and شَغْبٌ (S, Mgh, K,) and شَغْبٌ (TA,) and شَغْبٌ (S, Mgh, K,) aor. 2, (A, Mgh, K,) inf. n. شَغْبٌ, (S, A, K, TA,) with which شَغْبٌ is syn., (A, K,) a syn. sometimes used, (A,) or this latter is not allowable, (S, K,) as some say, (K,) and is ascribed by IAth to the vulgar, and said by El-Hareere in the "Durrat el-Ghowwâq" to be a mistake, but IB says in the commentaries on the "Durrat" that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A ; (TA) ; and one says also شَغْبٌ عَلَيْهِمْ, [and it seems to be implied that one says likewise شَغْبٌ

بهم, and شَغْبَرُ,] aor. as above, (S, K,) inf. n. شَغَبٌ; (S, TA;) but this latter form of the verb, with kear, is of weak authority; (S,* TA;) [whence it seems that شَغَبٌ is correct as inf. n. of شَغِب, but disallowed by some who knew not this form of the ver¹;] *He excited, or stirred up,* (S, A, Mṣb, K, TA,) [against them, or] among them, (Mṣb,) *evil, or mischief,* (S, A, Mṣb, K, TA,) and *conflict, faction, sedition, or discord, and contention, or altercation, and opposition:* (TA:) and [it is said that] تَشْغِيبٌ is like شَغِبٌ signifying the *exciting, or stirring up, evil, &c.;* (K, TA;) [but] † شَغِبٌ, inf. n. تَشْغِيبٌ, signifies *he excited, or stirred up, evil, &c., much, or often.* (O.) A trad. mentioned in [the first paragraph of] art. شَعْب is quoted by IATH thus: مَا هَذِهِ الْقِتَابِ الَّتِي شَغَبْتَ فِي النَّاسِ [What is this judicial decision which has excited evil, &c., among the people?]. (TA.) — [See also شَغِبٌ below.] — The saying of 'Amr Ibn-Kameeah,

- فَإِنْ تَشْغِيبِي فَأَلْشَغْبُ مِثِّي سَجِيَّةٌ •
- means † *And if thou oppose, or contravene, me, and do that which is not agreeable to me, [know that opposition, &c., is a natural disposition of mine; شَغِبٌ being understood after تَشْغِيبِي, as appears from what here follows.]* (TA. [See also 3, and 6.]) Accord. to El-Bāhilee, ذَاتُ شَغْبٍ [applied to a she-ass] means † *Having the quality of opposing or contravening [the male]:* so in the saying of El-'Ajjāj,
- كَأَنَّ تَحْتِي ذَاتَ شَغْبٍ سَبْحًا •
- قُوْدَاءُ لَا تَحْمِلُ إِلَّا مُخْجَبًا •

† [As though beneath me were a she-ass] such as opposes or contravenes [the male], long-bodied, long-necked, [that would not bear in her womb aught save a fetus imperfectly formed;] meaning, لَا تُوَالِيهِ وَتَشْغِبُ عَلَيْهِ [i. e. that she (the beast that he was riding) would not comply with his desire, and was contravening him]. (TA.) [Accord. to J,] ذَاتُ شَغْبٍ وَفِغْرِي [in the TA وصف, and so in a copy of the A, an evident mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means † *Refractory, or incontinent, to the strong, or bulky, male.* (S: there expl. by the words إِذَا وَحِمَتْ وَأَسْتَعْيَبَتْ عَلَى الْجَائِبِ [which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning *respuens maris congressum, aut picā laborans.*]) — And شَغِبٌ signifies also † *He declined, or deviated, from the right way or course:* (Sh, TA:) or شَغِبَ عَنِ الطَّرِيقِ, aor. †, (K,) inf. n. شَغْبٌ, (TA,) † *He declined, or deviated, from the road or way.* (K.)

3: see 1, end of the first sentence.

3. شَاغَبَهُ, (S, A, K, TA,) inf. n. مُشَاغَبَةٌ and شَغَابٌ, (TA,) *He acted with him in an evil manner; treated him with enmity, or hostility; contended in altercation with him; or did evil to him, obliging him to do the like in return:* (A, K, TA:) *he opposed, or contravened, him.* (TA.)

6. طَلَبْتُ مِنْهُ كَذَا فَتَشَاغَبَ وَأَمْتَنَعَ † *I sought, or demanded, of him such a thing, and he manifested incontinence (تَعَاصَى), and refused.* (A, TA.)

شَغِبٌ inf. n. of شَغَبٌ [q.v. passim]. (S,* A,* K,* TA.) — Also *Clamour, or a confusion of cries or shouts or noises:* (Ham. p. 505:) or *much clamour and confused or indistinct speech, leading, or conducing, to evil, or mischief.* (Har p. 311.) One says شَغِبَ الْجُنْدُ [The clamour, &c., of the army]. (S, and Ham ubi supra.) — [Hence, app., this word, or the next, is used by some post-classical writers as signifying The plaintive cry of the بلبل]. (See De Sacy's Chrest. Ar., sec. ed., iii. 500—502.)

شَغِبٌ inf. n. of شَغِبٌ [q. v.]. (S, TA.) شَغِبٌ, (S, O, K, TA, [in the CK, erroneously, شَغِبٌ]) like كَتِفٌ, (O,) and † شَغَابٌ, (S, O, K,) the latter in an intensive sense, (TA,) and † شَغِبٌ, (O, K,) [also in an intensive sense,] and † مُشَغِبٌ, (S, O, K,) [likewise] in an intensive sense, (O,) and † مُشَغِبٌ, [also in an intensive sense accord. to the explanation of its verb in the O,] (S,) and † مُشَاغِبٌ, and † ذُو مُشَاغِبٍ, (K,) One who excites, or stirs up, evil, or mischief, (S,* K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition. (TA.)

شَغِبٌ: see the next preceding paragraph. شَغَابٌ: see شَغِبٌ. — نَأَقَةُ شَغَابَةٍ † *A she-camel that does not pursue a direct course, but deviates [therefrom].* (A, TA.)

مُشَغِبٌ: see شَغِبٌ. — فُلَانٌ مُشَغِبٌ † *Such a one is a person who deviates from what is right, or from the truth.* (O, TA.)

مُشَغِبٌ: } شَغِبٌ.
ذُو مُشَاغِبٍ: }
مُشَاغِبٌ: }

شغبر

1. The inf. n. شَغْرٌ, accord. to Ibn-Nubáteh, primarily signifies *The raising the leg or hind leg, without restriction; and then by a metaphorical usage, the doing so for the purpose of copulation, and for making water:* but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شَغَّرَ, (S, A, Mṣb, K,) aor. †, (S, Mṣb, K,) inf. n. as above, (Mṣb, TA,) signifies *He (a dog) raised one of his hind legs* (S, A, Mṣb, K) *to make water,* (S, Mṣb,) or *and made water, or whether he made water or did not:* (A, K:) and شَغَّرَ بِرِجْلِهِ *he (a dog) raised his hind leg, and made water.* (TA.) And شَغَّرَتْ *She (a camel) raised her hind leg, and struck [with it, or kicked,] the young one.* (A.) And, said of a woman, (Mṣb, K,) *She raised her leg,* (Mṣb, and so in some copies of the K,) or *her legs,* (so in other copies of the K,) *for the purpose of copulation.*

(Mṣb, K.) And the verb is also trans.: you say, شَغَّرَ الْمَرْأَةَ, (Mṣb, K,) inf. n. شَغْوَرٌ, (K, [but this is a strange form in the case of a trans. verb,]) *He raised the woman's leg,* (Mṣb, and so in some copies of the K,) or *legs,* (IDrd, O, and so in some copies of the K,) *for the purpose of copulation; and so* † اشغرها. (IDrd, O, Mṣb, K.) And شَغَّرَ as the act of a stallion [camel] signifies *His striking with his head beneath the she-camel, at the part next the udder, and so raising her, and throwing her down [app. for the purpose of copulation].* (K.) — شَغَّرْتُ بِرِجْلِي فِي الْقَرْيَةِ means † *I overcame the people in guarding, or protecting, the stranger.* (AA, O, K.) — And شَغَّرٌ signifies also † *The being distant, or remote.* (Fr, K.) One says, شَغَّرَ الْبَلَدُ, (S, Mṣb, K,) aor. †, inf. n. شَغْوَرٌ, (Mṣb, [accord. to the K, app., شَغَّرٌ,]) † *The country, or town, was, or became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway, (K, TA,) and from him who should manage its affairs with prudence, precaution, or sound judgment:* (TA:) or *destitute of a guardian, or protector, to defend it:* (Mṣb:) or *destitute of people:* [and so, app., شَغَّرَ الْبَلَدُ بِرِجْلِهِ; for it is immediately added,] one says بَلَدَةٌ شَاغِرَةٌ بِرِجْلِهَا meaning as expl. below: (S:) and شَغَّرَتْ الْأَرْضُ *the land had not remaining in it any one to defend it, and to manage its affairs with prudence, precaution, or sound judgment.* (K.) — Also, i. e. شَغَّرَ, *The making [another, or others,] to go forth [from a place].* (K.) One says, شَغَّرْتُهُ عَنِ الْأَرْضِ *I made him to go forth from the land:* (AA, TA:) and شَغَّرْتُ بَنِي فُلَانٍ *I made the sons of such a one to go forth from such a place:* (S:) or فَلَانًا شَغَّرُوا عَنِ بَلَدِهِ *They drove away, expelled, or banished, such a one from his country, or town; and the inf. n. is شَغَّرٌ and شَغَارٌ.* (TA.) — And i. q. تَفْرِقَةٌ [The act of scattering, or dispersing]. (K.)

3. شَاغَرَهُ, (Mgh, Mṣb, K,) inf. n. شَغَارٌ, (S, A, Mgh, Mṣb, K,) *He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry [from either]; concubitus with each of the said women being [in lieu of] the dowry for the other: or it applies peculiarly to female relations [of the men so contracting];* (K;) so that the meaning is only *he gave him in marriage his female relation on the condition of his doing the like to him:* (TA:) or *he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be [in lieu of] the dowry for the other:* (Mgh,* Mṣb:) or *he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this:* (A:) or *he said to him, Give me in marriage thy daughter, or thy sister, on the condition of my giving thee in marriage my daughter, or my sister, concubitus with each one of the said females being [in lieu of] the dowry of the other.* (S.) The practice of شَاغَرٌ was common in the Time of Ignorance, (Mṣb,) but is

forbidden to the Muslims. (§, A.) — شَغَارٌ also signifies *Two men's going forth into the field from two armies, and, when one of them has almost overcome his fellow, two men's coming to aid one of them, whereupon the other cries out, لَا شَغَارَ لَنَا بِشَغَارِ*: (TA:) or *two men's acting wrongfully, or injuriously, towards another man*: (K, TA:) thus expl. by ISd. (TA.) And *The acting with enmity, or hostility.* (TA.)

4. اشغرت الرقعة [and app. اشغرت also (see the last sentence of this art.)] †The party journeying together withdrew by themselves from the beaten road. (K, TA.) — See also 8, first sentence. — اشغرت said of a she-camel, *She went with wide steps, and quickly.* (TA.) — See, again, 8.

5. تشغر He (a camel) exerted his utmost power, (K,) or *spared no exertion*, (A'Obeyd, §,) in his pace: (A'Obeyd, §, K:) or *ran vehemently*: (K:) or *went a pace above that termed اللَّبَطَةُ*. (TA.) — تشغر في أمر قبيح He (a man, O) persevered in an evil, or a foul, affair, and went deep into it. (O, K.)*

8. اشغرت, (JK, T,) or اشغر, (S, K,) It (a watering-place) was on one side of the beaten track: (JK, T, §, K:) [both verbs may be correct: that the former is so appears from the fact that] a poet, cited in the T, [describing a watering-place,] uses the phrase بعيد المشتغر [app. meaning *far off on one side of the road*]. (TA.) See also 4. — اشغرت العدد The number was, or became, large. (S, K.) — اشغرت الإبل The camels were, or became, many and various. (K.) — اشغرت عليه ضيعته i. q. فشئت, (A,) i. e. His affairs became disordered so that he knew not with which of them to begin. (TA in art. فشو.) — اشغرت الأمر The affair became confused: (K:) or became large, or wide, and great, بفلان [with such a one]. (AZ, TA.) — اشغرت الحرب The war, or battle, became wide and great. (TA.) — اشغرت عليه حسابهُ, (T, S, A,) in the K اشغر, but the former is the right, (TA.) †What he had to reckon was, or became, too diffuse and numerous to him; (T, K;) such that he could not find the way to sum it up. (S, A.) — ذهب فلان بعد بني فلان فاشغرتوا عليه Such a one went to number the sons of such a one, and they were too numerous for him. (TA.) — اشغرت في الفلاة He went far into the desert. (S, K.) — اشغرت علينا He exalted himself above us, and boasted against us. (K.)

اشغرتوا شغرتوا They dispersed themselves, or became dispersed, in every direction: (S, K:) and in like manner one says of sheep or goats, اشغرتوا شغرتوا بغير: (TA.) شغرت بغير is a compound of two nouns made into one, and indecl., with fet-ḥ for the termination. (§) The like is not said in the case of [persons &c.] coming, or advancing. (TA.)

اشغرت A stone at which dogs raise the hind leg and make water, or to make water: (K:) so in the Tekmileh. (TA.)

اشغرت Empty. (Sgh, Msh, K.) — Also, used as sing. and pl., A well, and wells, having much water: (K:) or, as is said in the Nawádir, thus used, having much water; wide, or spacious, in the adjacent part where the camels lie down. (TA.) — Also, accord. to the K, Two veins, or ducts, (عرقان) in the side of the camel: but correctly, as in the Tekmileh, the اشغرتان are the two sides of the camel. (TA.)

اشغرت A tall she-camel, that raises her legs (تشغر بفوائدها) when she is taken to be ridden (K, TA) or to be milked. (TA.)

اشغرت A she-camel that raises her legs to strike [with them, or kick]. (TA.)

اشغر A dog raising one of his hind legs, and making water, or whether making water or not. (A.) — بلد اشغرت برجلها †A country, or town, that does not defend itself from a hostile attack (S, A, K) made by any one, (S, K,) by reason of its being destitute (K, TA) of any to protect it. (TA.) And ارض اشغرت †A land having no one remaining in it, to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) One says also, ارض كثر اشغرت, meaning †The land, or the earth, is wide, or ample, for you. (TA.)

اشغرت: see 8 [of which it is app. an inf. n.]

اشغرت A party journeying together far from the beaten road. (TA.)

شغرب

Q. 1. شغربه i. q. شغربه, q. v. (AZ, TA.)

اشغربى (TA) and اشغربى (K) i. q. شغربى and اشغربى. (K, TA.)

شغرت

Q. 1. شغربه, inf. n. اشغربى, He threw him down by the trick called اشغربى, expl. below; (S, K;) and اشغربى signifies the same. (AZ, TA.) Accord. to I Ath, the primary meaning of اشغربى is A twisting, in a neuter sense; and artifice. (TA.) — Also He took him, or seized him, violently. (K.)

Q. 2. اشغربت الريح The wind whirled (التوت) in its blowing. (K.)

اشغربى: see اشغربى.

اشغربى Difficult; (K;) anything deemed difficult. (I Ath, TA.) — A [watering-place such as is termed] منهل lying out of the way. (K, TA.) — اشغربى The jackal; syn. ابن آوى. (I Ath, TA.)

اشغربى (S, K) and اشغربى, as also اشغربى (K) and اشغربى, but more chastely with ز, (TA,) A sort of trick in throwing down [or wrestling]; (S, TA;) the twisting of one's leg with the leg

of another, (S, K, TA,) and throwing him down (K, TA) in the manner termed شزرا [or sideways]: (TA:) and one says also, اشغرت بالاشغربى, (S, TA, [in one of my copies of the S بالاشغربى,]) meaning the same: (TA:) and اشغرت اشغرت: (AZ, TA:) [the pl. is اشغرت:] Dhu-r-Rummeh says,

وتبس بين اقوام فكل

اعد له الشغراب والبحال

[And he involved affairs in confusion between parties, so all prepared for him tricks by which to overthrow him, and artifice]. (S, TA.)

اشغرت occurs in the "Sunan" of Aboo-Dáwood, in the chapter on the عقبة and عتيرة; but it is thought by El-Harbee that the last word is for اشغرت, meaning Firm in flesh, and thick, big, or bulky. (L, TA.)

شغف

1. اشغفته, (S, O, Msh, K,) aor. ع, (Msh, K,) inf. n. اشغفت, (Msh,) He, or it, struck, or smote, his اشغفت; (O, K;) like كبده meaning "he, or it, struck, or smote, his كبد" [or "liver"]; (O, TA;) so says Yoo: (TA:) or it (i. e. love) rent the اشغف of his heart: (Fr, TA:) or it (love) reached his اشغف: (ISk, S, TA:) or اشغفت قلبه it (love) reached the اشغف of his heart, i. e. his pericardium. (Msh.) I'Ab read, [in the Kur xii. 90,] قد اشغفتها حباً, and expl. the meaning to be [He has affected her so that] the love of him has entered beneath the اشغف: (S, TA:) or the meaning is, the love of him has struck, or smitten, her اشغف: (Lth, O, TA:) or he has rent the اشغف of her heart, i. e. its حجاب, [app. meaning her midriff,] so as to reach her heart, with love: (Bd:) Abu-l-Ash-hab read قد اشغفتها حباً, with kesr to the غ, [meaning he has become attached to her, or has loved her,] like the reading of Thábit El-Bunyánee, اشغفتها, with kesr to the unpointed ع: (O, TA:) [for اشغفت, aor. ع, [inf. n. app. اشغفت,] signifies he became attached to him, or loved him. (K, TA.) One says also, اشغفت الالهال, meaning The property became embellished to him, [or pleasing to him,] so that he loved it. (Msh.) And اشغفت بالشيء, like عني, He was, or became, vehemently desirous of the thing; or fond of it. (TA.) And اشغفت بالشيء, like فوج, He became disquieted, or disturbed, by the thing. (TA.)

5. ما هذه الفتيا التي تشغفت الناس, a saying of I'Ab, means [What is this judicial sentence] that has put vain suggestions into the minds of the people, and separated them? as though it entered the اشغف of their hearts. (TA.) [See also 1 in arts. شغب and شغب.]

اشغفت: see اشغف in two places.

شَغَلٌ [app. inf. n. of شَغَفَ: and accord. to Fei, app., *Love reaching to the pericardium; or heart-felt love; see an ex. in a verse cited voce بَل; and see also حُب, and شَعَفَ;]* a subst. from شَغَفَ قَلْبَهُ, said of love. (Msb.) — See also شَغَافٌ, in two places. — Also The bark (نَجَب, AHn, O, or قَشْر, K) of the kind of tree called غَاف. (AHn, O, K*)

شَغَافٌ The pericardium; i. e. the غَلَاةُ (S, O, K,) or غَشَاءُ (Msb,) of the heart: (S, O, Msb, K:) or [app. a mistake for “and,” as will be shown by what follows,] its حِجَابٌ [generally meaning the midriff], (K,) [here said to be,] accord. to AHeyth, a certain fat that clothes the heart: (TA:) [J seems to confound the غَلَاةُ of the heart with its حِجَابٌ; for after “the غَلَاةُ of the heart,” he adds, “and it is a skin beneath it (دُونَهُ), like the حِجَابُ.”] or the حَمَّةُ (K) or the سَوْبَدَاءُ [both generally meaning the core] thereof: (O, K:) or the place of entrance (مَوْلِج) of the phlegm: (Lth, O, K:) and شَغَفٌ and شَغَفٌ signify the same in the two senses, (K,) or in the first and second senses: (TA:) or شَغَفٌ and شَغَفَةٌ signify the same as شَغَافُهُ, accord. to AHeyth: (O:) the pl. of the شَغَافُ of the heart is شَغَفَاتٌ; which is metaphorically applied in a saying of 'Alee to the place of the fetus [in the belly]. (TA.) — Also, (A'Obeyd, S, O, K,) and شَغَافٌ (K,) the latter agreeable with analogy as the name of a disease, (TA.) A certain disease that attacks one, beneath the شَرَايِفُ [pl. of شَرُوفٌ, q. v.], in the right side: (A'Obeyd, S, O, K:) and (some say, TA) a pain of the belly: (K, TA: [in the CK, البَطْنُ is erroneously put for البَطْنُ:]) and (some say, TA) a pain of the شَغَافُ of the heart: (K, TA:) accord. to Aq, شَغَافٌ signifies a certain disease in the heart, which, if it reaches to the spleen, kills the patient. (TA.)

شَغَافٌ: see the next preceding paragraph.

مَشْغُوفٌ Insane, or mad; (O, K;) like مَشْغُوفٌ. (O.) And مَشْغُوفٌ بِمَالٍ One to whom property is embellished [or rendered pleasing,] so that he loves it. (Msb.)

شغل

1. شَغَلَهُ (S, O, Msb, K,) aor. ع, (O, K, MS,) inf. n. شَغَلٌ (Msb, K) and شَغَلٌ (K,) the latter on the authority of Sb, (TA.) He, or it, (a man, S, or an affair, Msb,) busied him, occupied him, or employed him; (K;) i. q. أَلْهَأَهُ [signifying as above; and particularly he, or it, busied him, &c., so as to divert him from (عَنْ) something; or diverted him from a thing by busying him, &c.]: (S and Msb and K in art. لِهَو, and Bq and Jel in xv. 3, &c.): [شَغَلَهُ signifies he, or it, busied him, &c., much; i. e.] with teshdeed it denotes muchness: (Bq in xlvi. 11:) شَغَلَهُ is a good dial. var. of شَغَلَهُ; or is rare; or bad: (K:) accord. to IDrd [and J], (O,) one should not say

أَشْغَلْتَهُ (S, O;) for it is bad: (S:) accord. to IF, they scarcely ever say أَشْغَلْتَهُ, [thus in the O, but in the Msb شَغَلْتَهُ,] but it is allowable: (O:) none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, (سعى وسعى) شَغَلْتَهُ سَعَاتِي جَدَوَايَ (see art. سَعَى and جدواي), or, as some relate it, شَغَلْتَهُ سَعَابِي جَدَوَايَ (see art. سَعَابِ).] See another ex. voce شَاغَلٌ. One says also يَشْغَلُ بِهِ (Msb, K,) meaning تَلَبَّى [i. e. He was, or became, busied, &c., by it], (Msb,) and يَشْغَلُ بِهِ [meaning the same]; (Az, Msb, K;) and شَغَلْتَهُ عَنْكَ بِكَذَا [I was, or became, busied, &c., so as to be diverted from thee, by such a thing], (S, O,) and أَشْغَلْتَهُ [in the same sense]: (S:) and تَشَاغَلُ عَنْهُ (TA,) which likewise signifies تَلَبَّى [meaning as expl. above, or he busied himself, &c., so as to divert himself from him, or it]: (TA in art. لِهَو, and Bq and Jel in lxxx. 10:) some disallow أَشْغَلْتَهُ, in the form of an active verb, but say أَشْغَلْتَهُ, in the form of a pass. verb; but it is originally quasi-pass. of أَشْرَقْتَهُ, like as are أَحْرَقْتَهُ and أَكْتَبْتَهُ of أَكْرَقْتَهُ and أَكْهَلْتَهُ; [though why of أَشْغَلْتَهُ rather than of شَغَلْتَهُ, I do not see:] Az mentions the usage of its act. and pass. part. ns.: (Msb:) accord. to AHát and IDrd, one should not say أَشْغَلْتَهُ; but IF mentions, as transmitted from the Arabs, أَشْغَلْتَهُ لَوْلَا بَالِيءِ, and the pass. part. n. (O.) — One says also, نَحْنُ نَشْغَلُ عَنْكَ الْمَرْعَى + [We occupy the place of pasturage so as to keep it from thee], and أَلْهَأَهُ [the water]; meaning, it is sufficient for us without being more than sufficient. (S in art. شَغَفَ.) And شَغَلْتَهُ مَا عِنْدَنَا + [What we had was employed so as to be kept from thee]. (JK in that art.)

2: see the preceding paragraph.

4. اشغله: see 1. — مَا أَشْغَلَهُ [meaning How much is he busied! &c.], (Th, S, K,) denoting wonder, (Th, TA,) is anomalous, because one does not [regularly] form a verb of wonder from one in the form of a pass. verb. (Th, S, K.)

6. تشاغل عنه: see 1. [Accord. to Golius, تشاغلوا signifies They occupied one another, on the authority of the KL; in which, however, I find only تَشَاغَلٌ expl. as meaning خود را بهیزي مشغول كردن i. e. To make oneself busied, &c., with a thing.]

8: see 1, in five places. — One says also, اشغلت فيه السم The poison crept into him, or pervaded him; syn. سَرَى: and اشغلت فيه الدواء The medicine entered into him, and produced an effect upon him, or showed its effect upon him; syn. نَجَعَ. (TA.)

شَغَلٌ an inf. n. of 1. (K, Msb.) See the next paragraph. — And see also شَغَلَةٌ.

شَغَلٌ and شَغَلٌ and شَغَلٌ (S, O, Msb, K) and شَغَلٌ (S, O, K) Business, occupation, or employment; (PS;) contr. of فَرَاغٌ: (K:) [and particularly business, &c., that diverts one from a

thing:] or an occurrence that causes a man to forget, or neglect, or be unmindful: (Er-Rághib, TA:) pl. [of pauc.] أَشْغَالٌ (S, O, K) and [of mult.] شُغُولٌ: (K:) شُغُولٌ is mentioned by Sb as an instance of an inf. n. having a pl., namely, أَشْغَالٌ; like عَقْلٌ and مَرَضٌ. (TA in art. مَرَضِ.) [See also أَشْغَوْلَةٌ.]

شَغَلٌ: see the next preceding paragraph.

شُغُلٌ Busy, or busied, occupied, or employed: (K:) [and particularly busy, &c., so as to be diverted from a thing:] thought by ISd to be a possessive epithet [meaning دُو شُغُلٍ], because it has no verb to which it is conformable: (TA:) it is an epithet applied to a man, from الشُّغْلُ [or الشُّغْلُ]: (IAq, in O:) and مَشْغُولٌ signifies the same; (Msb, TA;) and مُشْتَغَلٌ (Az, Msb, K) and مُشْتَغَلٌ (Az, IF, O, Msb, K,) the latter [said to be] extr. [meaning anomalous, for أَشْغَلٌ is not mentioned by F]. (K.)

شُغُلٌ: see شُغُلٌ.

شَغَلَةٌ Reaped grain or wheat, collected together, in the place where it is trodden out; syn. بَيْدَرٌ and كُدْسٌ (IAq, O, K) and عَرْمَةٌ (IAq, O;) as also شَغَلَةٌ: (IAth, TA:) pl. [or coll. gen. n.] of the former شُغُلٌ (O, K, TA, [in the CK, erroneously, شُغُلٌ,]) like as تَمْرٌ is of تَمْرَةٌ. (O, TA.)

شَغَلَةٌ: see the next preceding paragraph.

شُغَالٌ signifies كَثِيرُ الشُّغْلِ [i. e. Having much business or occupation or employment; or who busies or occupies or employs himself much]. (TA.)

شَاغَلٌ act. part. n. of شَغَلَهُ; [Busying, occupying, or employing; &c.]; (S, Msb;) applied to a man, (S,) or to an affair. (Msb.) [Hence,] one says, شَغَلْتَنِي عَنْكَ الشَّوْاعِلُ [Busying affairs busied me, or have busied me, so as to divert me from thee]: the last word being pl. of شَاغَلٌ. (TA.) شُغْلٌ شَاغِلٌ [lit. Busying business, or the like,] has an intensive meaning: (K:) the latter word in this case is a corroborative, as in لَيْلٌ لَيْلٌ. (S.)

أَشْغَلٌ مِنْ [More, and most, busy &c.]. أَشْغَلٌ مِنْ ذَاتِ التَّحْمِينِ [More busy than she who was the owner of the two skins of butter] is a prov. [mentioned in the TA]: she was a woman of [the tribe of] Teym-Allah: she used to sell clarified butter, in the Time of Ignorance; and Khowwát Ibn-Jubeyr El-Ansáree came to her, demanding to buy clarified butter of her, and saw no one with her, and he bargained with her: so she untied a skin, and he looked at it: then he said to her, “Hold thou it until I look at another:” and she said, “Untie thou another skin:” and he did so, and looked at it, and said, “I desire other than this; therefore hold thou it:” and she did so: and when her hands were [thus] occupied, he assaulted her, and she was unable to repel the him. (Meyd.)

أشغولة an instance of the measure أشغولة from أشغول [similar to البهوت and البهية, and to العوبة, &c.; app. meaning A thing with which one is busied, &c. : and also syn. with شغل]. (O, K.)

مَشغلة A thing that causes one to be busied, &c. : (K, TA) pl. مَشغَل. (TA.)

مَشغول: see شغل. — [Hence,] فَلَانٌ فَارِغٌ مَشغولٌ Such a one is devoted to that π. is unprofitable. (TA.) — And جَارِيَةٌ مَشغولةٌ A young woman having a husband. (TA.) — And مَالٌ مَشغولٌ Property devoted to commerce. (TA.) — And دَارٌ مَشغولةٌ A house in which are inhabitants. (TA.)

مَشغَلٌ and مَشغِلٌ: see شغل.

شغى and شغو

1. شَغَى, aor. =, inf. n. شَغَا, [signifies accord. to some] He (a man) had a tooth, or teeth, exceeding the other teeth: and [accord. to others, agreeably with what is said to be the right meaning of شَاغِيَةٌ below,] he had a tooth, or teeth, differing in the manner of growth from the other teeth. (S.) [And] شَغَيْتِ السِّنَّ, aor. =; (Msb, K;) and شَغَت, aor. =; (K;) inf. n. (of the former, Msb, TA) شَغَا (Msb, K, TA) and [of the latter] شَغُو, (K, TA, [in the CK شَغُو, but]) like عَلُو; (TA;) [accord. to some] The tooth exceeded the other teeth: (Msb:) and [accord. to others] (Msb) the tooth differed from the other teeth (Msb, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Msb,) or in its manner of growth, in length, and shortness, and receding, and projecting: (K, TA:) or, accord. to the A, شَغَا signifies the differing in respect of the manner of growth and of collocation: or the upper teeth's not falling upon the lower: (TA:) or, as IF says, the advancing of the upper teeth beyond the lower. (Msb.) The epithet applied to a man is شَغِيٌّ; and to a woman, شَغْوَاءٌ; and the pl. is شَغْوَاءٌ: (S, Msb:) [and] the epithet applied to a tooth is شَغْوَاءٌ and شَغِيَةٌ; (K;) or شَاغِيَةٌ; (S, Msb;) which last is said by Az to have two meanings; one whereof is exceeding [the other teeth]; and the other, being longer and larger, and differing in respect of the place [or more probably the manner] of its growth from those next to it: (Msb:) or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekeereya, this signifies differing in the manner of its growth from the manner of growth of the others, whether exceeding or not exceeding: or, accord. to a marginal note in the copy of Aboo-Sahl El-Harawee, crooked; not exceeding. (TA.)

2. شَغِيَةٌ signifies The dribbling of the urine, (Lth, K, TA,) little by little. (Lth, TA.) One says of a man, شَغَى, (TK,) and شَغَى بِبَوْلِهِ, (IAth, TA,) He dribbled his urine, (IAth, TA, TK,) little by little. (IAth, TA.)

4. شَغَوْا بِهِ They disagreed with, differed from, or opposed, the people, in respect of his

affair, or case: (K:) as though taken from شَغَا الإسنان. (TA.) — See also 2.

شَغَا inf. n. of شَغَى said of a man, (S,) or of شَغَيْتِ said of a tooth. (Msb, K.) — Also a subst. signifying A dribbling of the urine; and so شَغِيَةٌ. (K.)

أَشغَى: see شَغْوَاءٌ, voce شَغِيٌّ.

شَغِيَةٌ: see شَغَا.

شَاغِيَةٌ: see 1, last sentence.

شَغُو; fem. شَغْوَاءٌ and شَغِيَةٌ; and pl. شَغْوَاءٌ: see 1, last sentence. — شَغْوَاءٌ also signifies An eagle; (S, Msb, K;) because its upper mandible exceeds the lower: (S, Msb:) and so أَمْرٌ شَغْوَاءٌ. (T in art. امر.)

مُشغِعٌ One who separates himself from every yoke-fellow, or familiar: — and one whose age is deficient: — in both of these senses expl. as an epithet applied by Ru-beh to a رُبَاعِيٌّ [or boy four spans in height]. (TA.)

شف

1. شَفَّ, aor. =, inf. n. شَفُوٌّ (S, Mgh, O, Msb, K) and شَفِفَ (S, O, K) and شَفَّفَ, (CK, [but not in my MS. copy of the K nor in the TA,]) It (a garment, or piece of cloth,) was thin, fine, or delicate, (S, Mgh, O, Msb, K,) so that what was behind it was visible, (S, IB, Mgh, [for حَلْفُهُ in some copies of the S, and حَلْفُهُ in others, I read مَا حَلْفُهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is [رَمًا وَرَاءَ] or so as to tell what was beneath it: (O, K:) [and it, (a gem, or the like,) was translucent: or was transparent. (See شَفَائِيٌّ.) One says, شَفَّ عَلَيْهِ ثَوْبُهُ His garment was thin, &c., upon him. (S.) — And شَفَّ جَسْمُهُ, aor. =, inf. n. شَفُوٌّ, His body became lean, or emaciated. (S, O, K.) — شَفَّ, aor. =, inf. n. شَفَّ, It (a thing, O, Msb) exceeded; or was, or became, redundant. (S, O, Msb, K.) Hence, in a trad., شَفَّ نَحْوًا مِنْ دَانِيْ It exceeded by about a دَانِيْ. (Sh, O.) And one says, شَفَّ عَلَيْهِ, aor. يَشْفُ, [so in the L and TA, contr. to rule, probably a mistranscription for يَشْفِي,] inf. n. شَفُوٌّ; and شَفَّفَ, and شَفَفَ; [app. meaning, as seems to be indicated by the context, It exceeded it:] and شَفَفْتُ فِي السَّلْعَةِ [app. a mistranscription for شَفَفْتُ] I gained in, or upon, the the article of merchandise: (TA: [and so, app., شَفَفْتُ: see شَفَى:] and شَفَفْتُ فِي تِجَارَتِهِ [He obtained what is termed شَفَفُ in his traffic; i. e.] he made gain, or profit, in his traffic; syn. رَزَحَ. (S and K in art. رزح.) — And sometimes (Msb) it signifies also the contr.; i. e. It fell short; or was, or became, deficient. (Msb, K.) One says, (O, Msb,) of a dirhem, (O,) هَذَا يَشْفُ قَلِيلاً This falls short, or is deficient, a little.

(O, Msb.) And شَفَّ عَنْهُ الثَّوْبُ, aor. =, The garment was too short for him. (TA.) — Also شَفَّ, (O, K,) aor. =, (O,) It (a thing, O) was, or became, in a state of motion, commotion, or agitation. (O, K.) — And شَفَّ لَكَ الشَّيْءُ i. q. شَفَّ وَثَبْتُ [app. meaning The thing belonged, or pertained, to thee permanently, or constantly; or may the thing belong, &c.]. (TA.) — شَفَّهُ, (S, M, O, K,) aor. =, inf. n. شَفَّ (S, M, TA) and شَفُوٌّ, (M, TA,) It (anxiety) rendered him lean, or emaciated; (S, O, K;) as also شَفَّفَهُ; (S;) both are also expl. as meaning it rendered him lean, or lank in the belly, so that he became slender: (TA:) or, accord. to the M, it (grief, and love,) pained his heart: or rendered him lean, or emaciated: or deprived him of his reason: and it is said of grief as meaning it manifested what he felt of impatience. (TA.) And شَفَّ النَّفْسَ, as used in a verse of Towbeh Ibn-El-Homeiyir, It hurt and melted the souls. (Ham p. 594.) — See also 8, in two places.

2: see the preceding paragraph, in two places.

4. أَشَفَّتُهُمْ I preferred them, or judged them to excel. (K.) You say, أَشَفَّتُ بَعْضَ وَلَدِي عَلَى بَعْضٍ I preferred some of my children above some. (S. [And the like is said in the Mgh.]) And أَشَفَّتُ هَذَا عَلَى هَذَا I preferred this above this. (Msb.) — And أَشَفَّ فَلَانٌ الثَّرَاهِمَ Such a one made the dirhem to exceed: or, made it to fall short. (TA.) — أَشَفَّ عَلَيْهِ [if not a mistranscription for أَشَفَّ, which I rather think it to be,] He excelled him, or surpassed him. (TA.) — أَشَفَّ الْفَمُ The mouth had in it a fetid odour. (Ibn-Buzurj, TA.)

6. تَشَفَّفَهُ I took away his or its, شَفَّ, i. e. excess, or redundancy. (O, K.) — See also the next paragraph, in three places.

8. شَفَّ كُلَّهُ (K) اشْتَفَّ مَا فِي الْإِنَاءِ (S, O, K) He drank what was in the vessel, all of it, (S, O, K,) even the شَفَاةُ [or last drop or remains], (O,) not leaving any of it remaining; (S;) [and so اشْتَفَّ;] as also شَفَّ: (S, O, K;) and اشْتَفَّ الْمَاءَ He drank the water to the uttermost, not leaving any of it remaining; as also شَفَّهُ, aor. =, inf. n. شَفَّ: and شَفَّفْتُ الْمَاءَ I drank much of the water without having my thirst satisfied. (TA.) [Hence,] in the trad. of Umm-Zarā, [And if he drank, he drank up all that was in the vessel]. (S, O.) And it is said in a prov., لَيْسَ الرَّبِيُّ عَنِ الشَّبَابِ (S, O, TA) i. e. The satisfying of thirst is not from the drinking up all that is in the vessel; for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (S, O, TA.) Accord. to IAqr, one says also تَشَفَّفْتُ الْمَاءَ I exhausted the water; which, ISd says, is originally تَشَفَّفْتُ. (TA.) — 'Abd-Allah Ibn-Sebreh El-Harashree uses the first of these verbs metaphorically in relation to death; saying,

سَأَيْتَهُ الْمَوْتَ حَتَّى أَشْتَفَّ آخِرَهُ
 meaning † [I vied with him in giving the draught of death] until he drank the last of it, i. e., the last of death. (TA.) — And البعير الجزار اشتفَّ means The camel filled, and took up wholly, the girth, (O, K, TA,) so that nothing remained of it redundant, by reason of the largeness of the middle of his body. (TA.)

10. استشفَّه (O, K,) or استشف ما وراءه (S, Mgh,) He saw what was behind it. (O, Mgh, K.) [Thus the former signifies He saw through it: and it is used in this sense both properly and tropically.] — Hence the saying to the seller of cloths, استشف هذا الثوب, [which may be rendered Look thou through this garment, or piece of cloth; but is expl. as] meaning make thou this garment, or piece of cloth, single, [by unfolding it,] and raise it, or hold it up, in shade, in order that I may see whether it be close in texture or flimsy. (TA.) — استشف also signifies [agreeably with the explanation of ما وراءه mentioned above] † He distinguished a thing plainly, like as one distinguishes plainly a thing behind glass. (Har p. 244.) — And one says, كتبت كتابا فاستشفته, meaning † [I wrote a letter, or writing, &c., and] he examined attentively what was in it. (TA.) — See also 8. — And see 1, in two places. — [Freytag mentions as a signification of استشف “Desiderio alicujus rei implevit;” with ال before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1. شفتفه: see 1, latter part. — Also, accord. to IAqr, (O, TA,) inf. n. شفتفه (K, TA,) It (heat, and cold,) dried it up; namely, a thing, (O, K, TA,) such as herbage, (O, TA,) &c. (TA.) And accord. to AA, الشفتفه signifies The hoar-frost's burning [meaning blasting] the herbage of the earth: or the burning of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also the sprinkling of a medicament upon a wound. (K. [But I think that, for وَذَرُ الدَّوَاءِ in the K, we should read وَذَرُ الدَّوَاءِ, and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.] — الشفتفه signifies also The sprinkling of urine and the like. (K.) You say, شفتف بهوله He sprinkled his urine. (O.) — Also The trembling, and the being confused (الإختلاط), (O, K, TA,) resulting from intense jealousy. (TA. [See شفتف.]) — And شفتف عليه He was solicitously affectionate, or pitiful or compassionate, towards him. (TA.) [See, again, شفتف.]

R. Q. 2. نشفتف, said of herbage, It began to dry up. (TA.)

شفتف A thin, fine, or delicate, garment or piece of cloth; (AZ, S, Mgh, O, Mgh, K;) as also شفتف (AZ, S, O, Mgh, K) and شفتف (Mgh:) you say شفتف ثوب (S, Mgh, Mgh) and شفتف (S,

Mgh) and شفتف (Mgh:) [see also شفتف:] and the garment, or piece of cloth, itself, is termed شفتف and شفتف: (Har p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K: or] شفتف signifies also a certain thin, fine, or delicate, veil or covering: or, accord. to Abou-Naqr, a certain thin, fine, or delicate, veil or covering, of wool, through which one sees what is behind it: (S:) pl. شفتوف. (O, Mgh, K.) Among the verses of “the Book” [of Sb, cited as exs. therein], is the following:

لَبَّسَ عِبَاءَةً وَتَفَرَّ عَيْنِي
 أَحَبُّ إِلَيَّ مِنْ لَبْسِ الشَّفُوفِ

[Verily the wearing of a woollen cloak, my eye being therecithal unheated by tears, is more pleasing to me than the wearing of thin, fine, or delicate, garments]. (O.) — See also شفتف. — شفتف [app. شفتف] also signifies Pimples, or small pustules, that come forth and then go away. (Ibn-Buzurj, TA.)

شفتف: see شفتف, in three places. — Also, (S, Mgh, O, K,) and شفتف (L, K,) but the former is that which is well known, (L, TA,) and شفتف (TA,) Gain, or profit; increase obtained in traffic: and excess, surplus, or redundancy: syn. ربح [q. v.]: and فضل; (S, Mgh, O, K;) and زيادة. (Mgh, TA.) Hence (Mgh) نَبَى عَنْ شَفْتٍ مَا لَمْ يُضْمَنْ, meaning [He (the Prophet, TA) forbade] the ربح [i. e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.) And one says, لهذا على هذا شفتف [There is, or pertains, to this, an excess above this]. (Ksh in ii. 15.) And قَالَ قَوْلًا شَفًّا He said a saying that was a redundancy. (TA.) — And A deficiency: thus having two contr. meanings. (ISK and S and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) — Also, the first word, i. q. مَهَبًا: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring that it should pass away from him, يَا شَفْتٍ لَكَ يَا [May it be an unalloyed gratification to thee, O such a one]. (TA.) — And A thing that is little, or small, in quantity; mean, or paltry. (TA.) [See also شفتف, last signification.]

شفتف: see شفتف, last signification. — Also i. q. خَفَّة [Lightness, &c.]. (TA.) — And sometimes it signifies Evilness, or narrowness of the circumstances, (رِقَّة,) of one's state, or condition. (TA.)

شفتاف: see شفتاف.

شفتيف: see شفتف, in two places: — and see شفتف. — Also Cold, as a subst.; (ISK, S, O, Mgh;) thus in the saying, وَجَدَ فِي أَسْنَانِهِ شَفِيْفًا [He felt, or experienced, in his teeth, cold]; (S, O;) and so شفتان: (ISK, Mgh:) or, as some say, (O,)

the hurting, or paining, (لَبَسَ, [in the CK تدغ]) of cold: (S, O, K:) and intense cold, with rain and wind; and شفتاف is its pl.: (TA:) or intense cold [alone]: (Mgh:) or a cold wind in which is moisture: (O:) and شفتان signifies the cold of a wind in which is moisture: (S:) or شفتيف has this last signification; and شفتان, the signification next preceding it: one says, لَبَسَ شَفْتَانَ نَبَأٌ شَفِيْفٌ A cold and moist wind, having [much] cold and moisture, made him to betake himself to a covert: (IDrd, IF, Mgh:) or شفتيف signifies rain and hail: (O:) or so شفتان; [or rain and cold: for برد is written in my original without any syll. sign;] wherefore some of the lawyers say that it is rain and more: (Mgh:) or شفتيف signifies a rain in which is hail: (K, TA:) or rain in which is cold: (CK:) or a cold wind; (K;) as also شفتاف: (O, K:) or this last signifies a wind of mild cold: (S, TA:) and شفتان, cold and wind: (O, K:) one says, عَدَاةٌ ذَاتُ شَفْتَانَ غَدَاةٌ أَمْرٌ شَفِيْفٌ a morning having cold and wind (S, O, K) with moisture. (S.) — And Intense heat (IDrd, Es-Sarakustee, O, Mgh, K) of the sun: (IDrd, O, K:) thus having two contr. significations. (K.) — And Pain in the stomach. (Abou-Sa'eed, O.) — [Also Affected with pain: or with hurt, or grief. (Freytag, from the Deewán of the Hudhalees.)] — Also Small, or little, in number, quantity, or amount; and so شفتف. (O, K.) [See also شفتف, last signification.]

شفتافه A portion of water remaining in a vessel; (S, O, K;) and likewise, of milk: (TA:) or the last drop remaining in a vessel: (Ham p. 239:) I Ath says that some of the later writers mention it as being with س. (TA.) Dhu-Rummeh uses the phrase الشفتاف الشفتاف, in a verse, as meaning In the remaining portion of the day. (O.)

شفتاف Extremely [or very] thin or fine or delicate, so that a thing behind it is visible: (KL:) [translucent:] transparent; applied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also شفتف.]

شفتان: see شفتيف, in six places.

شفتانف A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) — See also شفتيف.

شفتانف Vehement thirst. (O, K.)

أشفت [a noun denoting excess]. It is said in a trad. of Ráfi', فَكَانَ الْخَلْخَالُ أَشْفَ مِنْهَا قَلِيْلًا, meaning [And the anklet, or pair of anklets, was more than they [in value or weight]; (syn. أَفْضَلُ and أَزْيَدُ) i. e. more [in value or weight] than the dirhems. (Mgh.) And one says, أَشْفُ مِنْ فَلَانٍ, meaning Such a one is a little greater, or older, (أَكْبَرَ قَلِيْلًا,) than such a one. (TA.)

مَشْفُوفٌ is said by Ibn-Buzurj to be like مَشْفُوفٌ

[part. n. of *جَفَّه*; i. e. *Collected*; or *collected together and taken away*]. (TA.)

مُسْتَفْتَفٍ (O, K) and *مُسْتَفْتَفٍ*, (K,) the latter on the authority of IAqr, (TA,) *Slender, shallow, or weak, in intellect, and evil in disposition*. (O, K.) And [both words agreeably with different explanations of the verb] *One in whom is, (K,) or, accord. to Saad, one who is as though there were in him, (O,) a trembling, and confusion, (C.) resulting from jealousy, (K,) or from vehement jealousy, (O,) and solicitous affection, or pity or compassion, for his حُرْم [or wives, or women under covert, and household, (in the CK his حور)] as though jealousy wasted his heart, and made him lank and lean: or evil in disposition, and very jealous: and the latter word, solicitously affectionate; or pitying, or compassionating.* (TA.)

مُسْتَفْتَفٍ: see the next preceding paragraph, in two places.

شفر

1. The primary signification of [the inf. n.] *شفر* [i. e. *شَفَّرَ*, of which the verb is app. *شَفَّرَ*] is *The act of cutting, or cutting off*; syn. *فَطَع*. (Ham p. 57.) — *شَفَّرَهَا*, (K,) inf. n. *شَفَّرَ*, (TA.) *He struck her (a woman's) شَفَّرَ (K, TA) in compressing her.* (TA.) — And *شَفَّرَ* [or app. *شَفَّرَ*] *He annoyed, molested, harmed, or hurt, a man.* (IAqr, O, TA.) — *شَفَّرَتْ*, aor. *شَفَّرَتْ*, inf. n. *شَفَّرَاتُ*, *She (a woman) was one whose gratification of her venereal lust (شَهْوَتِهَا) soon took place:* (K:) or *she emitted*; [or, app., *emitted soon*]; syn. *أَنْزَلَتْ*. (TA.) — And *شَفَّرَ*, aor. *شَفَّرَ*, *It decreased, diminished, or became defective or deficient.* (IAqr, K.)

2. *شَفَّرَهَا*, (K,) inf. n. *شَفَّرَهَا*, (Ibn-'Abbád, O, K,) *He compressed her (i. e. a woman, Ibn-'Abbád, O) on the شَفَّرَ of her فَرْج.* (Ibn-'Abbád, O, K.) — And *شَفَّرَتِ الشَّيْءَ*, inf. n. as above, *I eradicated, or extirpated, the thing.* (TA.) — *شَفَّرَ البَالُ*, (O, K,) inf. n. as above, (K,) *The property became little: (O, K:) and went away: (K:) from IAqr.* (TA.) — And *شَفَّرَ* said of a man, *He gave little.* (Ham p. 242.) — And *شَفَّرَتِ الشَّمْسُ* (O, K) *لِلْغُرُوبِ* (O) + *The sun became near to setting; (O, K:) being likened to a man whose property has become little, and gone away.* (TA.) — And in like manner, (TA.) *لَأَمْرٍ* (Ibn-'Abbád, O, K) and *لَأَمْرٍ*, (Ibn-'Abbád, O,) said of a man, + *He was, or became, on the brink, or verge, of the affair, or event, or case.* (Ibn-'Abbád, O, K.)

3. *شَفَّرَ* is said in the Tekmileh to signify *He (a camel) strove, or exerted himself, in running*: but perhaps it should be *اشْفَر*, mentioned before [in art. *شفر*]. (TA.)

شَفَّرَ: see the next paragraph, in four places.

شَفَّرَ The place of growth of the eyelash, (Sh, T, S, A, Mgh, K,) which is the edge of the eyelid; (S, Mgh;) as also *شَفَّرٌ* (Kr, A, K) and *شَفَّرِي*: (K:) or, accord. to some, this last signifies the

upper side of the inner angle of the eye: (TA:) and with the vulgar, the first signifies the *eyelash*; but this is [said to be] a mistake: (IKt, Mgh:) it occurs, however, in this sense, in a trad. of Esh-Shaqbee; (IAth, TA;) and in like manner the pl. occurs in another trad.; but the word *شَفَّر* should be considered as understood before it; or what grows is thus called by the name of the places of growth, and the like of this is not rare: (Mgh:) it is of the masc. gender: (Lh, K:) and the pl. is *أَشْفَارٌ*, (Sb, S, Mgh, Mgh,) the only pl. form. (Sb, TA.) [Hence,] one says, *شَفَّرَ مَا بِالْدَّارِ شَفَّرًا*, (Ks, Fr, T, S, Mgh, K,) and *شَفَّرَ*, (Lh, Mgh, K,) but Sh disallows this latter, (TA,) and *شَفَّرَةٌ*, (Fr, Sgh, K,) + *There is not in the house any one*: (S, Mgh, K, &c. :) and *مَا رَأَيْتُ مَا رَأَيْتُ شَفَّرًا* + *I saw not of them any one*: from the *شَفَّر* of the eye: meaning one having a *شَفَّر*: (A:) and *شَفَّر* is also used in this sense without a negation. (TA.) One says likewise, *مَا تَرَكَتِ السَّنَةَ شَفَّرًا* + *The year of drought left not anything*: and sometimes they said *شَفَّرًا*, with fet-h, and in this case they said *ظَفَّرًا*, for assimilation. (A.) — Also, (S, A, Mgh, Mgh, K,) and *شَفَّرِي*, (S, A, Mgh, K,) *The edge, border, margin, brink, brow, (S, Mgh, Mgh,) or side, (A, K,) of anything; (S, A, Mgh, Mgh, K;) as of a valley and the like, (S,) or as of a river &c.:* (Mgh and Mgh, in relation to the latter word:) one says, *قَعَدُوا عَلَى شَفَّرِ النَّبْرِ*, and *القَبْرِ*, and *البئر*, *They sat upon the side of the river, and of the well, and of the grave*: (A:) and both words signify the side of the upper part of a valley. (K.) — And *الشَّفَرُ*, (K,) or *شَفَّرَ الفَرْج*, (Mgh,) and *شَفَّرَ المِرَّةَ*, (TA,) *The edge, (Mgh, K,) or border, (TA,) of the vulva, or external portion of the organs of generation, [meaning, of each of the labia majora,] of a woman*: (Mgh, K, TA:) pl. *أَشْفَارٌ*: (Mgh:) the *أَسْتَكَانِ* are the two sides [or labia majora] of the vulva of a woman; and the *شَفْرَانِ* are the two borders of the said *أَسْتَكَانِ*: (AHeyth, Mgh, TA:) Lth says that the *شَفْرَانِ* are [two parts] of the *پُذُؤْمِ المِثْبِطِ*: (TA:) and *شَفَّرَ الرَّجْمِ* and *شَفَّرَا* signify [in like manner] *the edges of the vulva*: (S:) and *شَفَّرَا المِرَّةَ* and *شَفَّرَاهَا*, the two edges of the *رَجْمِ* [or *vulva* (for *الرجم* is here used tropically, for *الفَرْج*, as it is in many other instances,)] of a woman. (TA.)

شَفَّرَ: see *شَفَّرَةٌ*, first sentence.

شَفَّرَ: see *سَفَّرَ*, first sentence.

شَفَّرَ [an epithet of which the fem. only is mentioned]. *شَفَّرَةٌ* and *شَفَّرِيَّةٌ* signify *A woman who experiences the gratification of her venereal lust (شَهْوَتِهَا) in her شَفَّرَ; so that she emits (تَنْزِلُ) speedily: or [in the CK "and"] who is content with the least of coitus*: (K, TA:) contr. of *فَعْبُورَةٌ* and *فَعْبُورَةٌ*. (TA.)

شَفَّرَةٌ *A large knife*; (S, A, K;) as also *شَفَّرَةٌ*, though this is mentioned only by the author of

the Mgh; (MF; [but it is not in my copy of the Mgh; and Golius mentions *شَفَّرَةٌ* as having this signification, on the authority of Meyd;]) or *a broad knife*: (Mgh, Mgh:) pl. *شَفْرَارٌ* (Mgh, K) and *شَفْرَارَاتٌ* (Mgh) and [coll. gen. n., of which *شَفَّرَةٌ* is the n. un., or it may be a quasi-pl. n. of *شَفَّرَةٌ*] *شَفَّرٌ*. (TA.) — And hence, (Mgh, TA,) *A servant*; (S, Mgh, TA;) because of his utility. (TA.) It is said in a prov., *أَصْغَرُ الْقَوْمِ شَفَّرٌ* + *The least of the party is their servant.* (S, Mgh.) — Also *A shoemaker's knife*. (S, K.) — And *A piece of iron made broad, and edged, or pointed*. (K.) — *A broad blade*: so says the author of the Mgh. (TA. [But not in my copy of the Mgh.]) — *The edge, or cutting part, (حَدُّ) of a sword*: (S, Mgh, K:) or *the edge of the cutting part of a sword*. (TA. [See *ذَبَابٌ*]) *The side of a blade*: (K:) or *each of the two sides thereof*. (AHn, TA.) [*Each of the two sharp sides or edges of a spear-head and of an arrow-head.*] — See also *شَفَّرٌ*, second sentence.

شَفَّرَةٌ: } see the next preceding paragraph.
شَفَّرَةٌ: }

شَفْرُورٌ *q. زَنْبُورٌ* *The hornet, or hornets.* (Golius, on the authority of Meyd.)

شَفَّرِي: see *شَفَّرَ*, in three places. — Also *The edge of the lip of a camel*. (K.) — *شَفَّرِيَّةٌ*: see *شَفَّرَةٌ*, voce *شَفَّرَ*.

شَفَّرِيَّةٌ *أَبْرُؤُوعٌ شَفَّرِيَّةٌ* *A jerboa having hair upon its ears*: (S:) or *having large ears*: or *having long ears, and bare toes*, [in the CK, for *البارائين العارِي البرائين*, which is evidently the right reading, we find *العالي البرائين*] *not quickly overtaken*: (K:) it is [of] *a species of jerboa called البرابيع*, *the fattest and the best, with ears somewhat long*: (TA:) or *having long legs, and soft and fat flesh*: (K:) it is said that it has a nail in the middle of its shank. (TA. [See *تَدْمُرِي*].) — *شَفَّرِيَّةٌ* *أَذُنٌ شَفَّرِيَّةٌ* *A long and bulky [lizard of the kind called] شَفَّرِيَّةٌ*. (Ham p. 242.) — *أَذُنٌ شَفَّرِيَّةٌ* [q. v.], (TA.) *A large ear*: (K:) or *a bulky ear*: (A'Obeyd, TA:) or *a long ear*: (AZ, TA:) or *a broad ear, soft in the upper part*: (TA:) or *an ear having much hair and fur*. (Ham p. 242.)

شَفَّرٌ The possessor of a *شَفَّرَةٌ* [or large knife]. (A, TA.)

شَفَّرٌ, and its dual: see *شَفَّرَ*, last sentence, in three places. — Also *One who destroys, or makes away with, his property*: so in the Tekmileh. (TA.)

مُسْفَرٌ: see what next follows.

مُسْفَرٌ The lip of a camel; (S, Mgh, Mgh, K;) as also *مُسْفَرٌ*: (K:) and † of a horse: (S, TA:) and † of a human being: (K, TA:) or † of an Abyssinian, as being likened to that of a camel: (A'Obeyd, TA:) pl. *مُسْفَرٌ*. (S, K.) It is said in

a prov., *أَرَاكَ بَشْرَ مَا أَحَارَ مَشْفَرٌ* [lit. *External skin hath shown thee what a lip hath transmitted to the stomach;*] meaning, *the external appearance hath rendered thee in no need of inquiring respecting the internal state:* (S, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) — Also *The vulva, or external portion of the organs of generation, of a woman:* (R, MF:) but this is strange. (TA.) — And † *A piece of land: and of sand:* (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) — Also *A state of resistance; inaccessibleness, or unapproachableness:* (K:) *strength, or power;* (K, TA;) *vehemence, or hardness, or firmness.* (K, TA.) — And *A state of perdition or destruction:* and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], *تَرَكْتُهُ عَلَى مِثْلِ مَشْفَرِ الْأَسَدِ* [which may be rendered *I left him at the like of the lip of the lion*]; (TA;) applied to him who is exposed to destruction. (Meyd, TA.)

عَيْشٌ مَشْفَرٌ Strait, scanty, subsistence. (O, K.)

شعرج

A tray (طَبَقٌ) on which are small saucers, or cups, سَكْرَجَاتٌ and طَبَقَاتٌ: (O, K:) a Pers. word, (S, O,) arabicized; (S, O, K;) from *بَيْشَارِجٌ* or *بَيْشَارِجٌ* (K, TA) or *بَيْشَارِجٌ*; (as in some copies of the K;) or what people call *بَيْشَارِجٌ*: (Yaakoub, S:) [i. e. *بَيْشُ پَارَه* or *بَيْشُ پَارَه*], meaning “sweetmeats presented to a guest:” accord. to El-Jawáleekee, it signifies *different kinds of fleshmeat in طَبَائِجِ:* [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the “Kitáb el-Mohheet,” *شَفَارِجِ* is said to be pl. of *شَفَارِجِ*, signifying a kind of food. (TA.)

شع

1. *شَعَعَهُ*, (S, Mgh, Msh, K,) aor. ʿ, (Msh, K,) inf. n. *شَعَعٌ*, (S, Msh,) *He made it to be a شعع*; (S, K, TA;) meaning (TA) *he made it (a single thing) to be a زوج* [i. e. *he made it to be one of a pair or couple*; and sometimes, *he made it to be a pair or couple together*]: (Mgh, TA:) or *he adjoined it to, or coupled it with, that which was a single thing:* (Msh:) accord. to Er-Rághib, *الشَعْعُ* signifies *the adjoining a thing to its like.* (TA.) You say, *كَانَ وَتَرَا فَشَعَعَهُ*, (S,) or *كَانَ وَتَرَا فَشَعَعَهُ* i. e. [It was a single thing, and] *I made it to be one of a pair, or couple, with another.* (Mgh. [In Har p. 194, I find the phrase *كَانَ وَتَرَا فَشَعَعَهُ* ʿ *بِأَخْرَ* in like manner; but *شَعَعَهُ* thus used I do not find in any lexicon: it may, however, be correctly thus used; for *شَعَعٌ*, which has the form, app. has also the signification, of its quasi-pass.]) [And *شَعَعٌ*

الْبَيْدُ بِمِلْكٍ آخَرَ The possession (here meaning house, or piece of land,) was coupled by purchase with another possession: and *شَعَعَ بِهِ مِلْكٌ* It had a possession coupled with it by purchase: see *شَعَعَةٌ*.] You say also, *شَعَعْتُ الرَّكْعَةَ* I made the ركعة to be two. (Msh.) And a poet says,

مَا كَانَ أَبْصَرُنِي بِغُرَاتِ الصَّبِيِّ
فَأَتَيْتُورَ قَدْ شَفَعَتْ لِي الْأَشْيَاحُ

[How clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K.) — [Hence,] one says of a she-camel, (S, O,) and of a ewe, or she-goat, (O,) *شَفَعَتْ*, (S, O,) inf. n. *شَفَعٌ*, (S,) meaning *She became such as is termed شافع* [q. v.]: (S, O:) she is thus termed *شَفَعَتْهُ* *أَوْ شَفَعَتْهُ* [because her young one has made her to be one of a pair, or couple, with itself, or because she has made it to be one of a pair or couple, with another that is in her belly], (S, O, K,) inf. n. *شَفَعٌ*, or the inf. n. in this case is *شَفَعٌ*, with kesr. (O, K.) — One says also, *إِنَّهُ لَيَشْفَعُ عَلَيَّ بِالْعَدَاوَةِ*, (K,) or *لِي*, (O,) i. e. † *Verily he aids [another, becoming to him one of a pair, by enmity] against me, and acts injuriously to me [conjointly with another].* (O, K, TA.) Accord. to Er-Rághib, *شَفَعٌ* means *He joins himself to another, and aids him, becoming to him one of a pair, or a شافع* [i. e. *an intercessor*], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], *مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً* [and in what follows the same]: (TA:) or these words mean *Whoso adds a [good] deed to a [good] deed:* (O, K:) or, as some say, the *شَفَاعَةُ* here is a man's instituting, or prescribing, to another, a way of good or evil, so that he [the latter] imitates him, and thus becomes as though he were to him one of a pair. (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. *شَفَعَةٌ* as distinguished from *شَفَعٌ*, what is here meant is *Intercession.*] — [Hence also,] *شَفَعَ لَهُ* (MA,) or *إِلَى الْأَمِيرِ*, (S, K, TA,) or *إِلَى فُلَانٍ*, (MA, K, TA;) aor. ʿ, (K, TA,) inf. n. *شَفَاعَةٌ*; (MA, K, TA;) and *تَشَفَعُ فِيهِ*, (MA,) or *تَشَفَعُ لَهُ*, (S, TA;) *He made petition, or intercession, for him [to such a one, or to the prince or the like; thus adjoining himself to him as an aider]:* (MA, TA:) and *شَفَعَ بَيْنَ النَّاسِ* [He interceded between the people], inf. n. *شَفَاعَةٌ*: (Jel in iv. 87:) and *شَفَعْتُ فِي الْأَمْرِ*, (Msh,) inf. n. *شَفَاعَةٌ* (IKht, Msh, TA) and *شَفَعٌ*, (Msh, [but the latter is scarcely to be found elsewhere thus used,]) *I pleaded, [or interceded,] in the affair, or case, [in favour of another,] for some means of access or ingratiating, or some right or due:* (IKht, Msh, TA:) *شَفَاعَةٌ* is mentioned, but not explained, in the K: (TA:) as distinguished from *شَفَعٌ* meaning as expl. above, it signifies *the joining oneself to another*

as an aider to him or a petitioner respecting him [or for him]; and in most instances the former person is one of higher station than the latter: (Er-Rághib, TA:) or the *speaking of the شافع* [or intercessor] to the king [or some other person] respecting some object of want which the speaker asks for another person: it is also expl. as signifying *the passing over without punishment, or the forgiving, [or rather the asking, or requesting, the passing over &c., (for the word طَلَبٌ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] of sins, crimes, or misdeeds.* (TA.) Hence, in a trad., *أَشْفَعُ تُشَفِّعُ* [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. 117], *وَلَا تَتَفَعَّلْ شَفَاعَةً* [Nor shall intercession profit it] means that it shall have no شافع [or intercessor] for his شَفَاعَةُ [or intercession] to profit it; being a denial of the شافع; (Ibn-'Arafah, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafah, O, TA,) and xx. 108. (TA.) *شَفَعٌ*, inf. n. *شَفَعٌ* and *شَفَاعَةٌ*, also signifies *He prayed, or supplicated:* and thus Mbr and Th explain the words of the Kur [ii. 256], *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ* [Who is he that shall pray, or supplicate, in his presence, except by his permission?]. (TA.) — Accord. to El-Kutabee, (Mgh,) [i. e. El-Kuteybee, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] *شَفَعَ إِلَيْهِ فِي مَا بَاعَ*, meaning *He made a demand to him, i. e. to the latter, respecting that which he sold [for the right of pre-emption]:* and of the latter person, *فَشَفَعَهُ* [and he admitted his right of pre-emption, i. e.] and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, that he whose connexion was more remote. (Mgh, TA.) — *شَفَعٌ*, inf. n. *شَفَعٌ*, signifies also *He, or it, was, or became, tall, or high.* (TA.) — And *شَفَعٌ*, like *عَنِي*, *He (a man) was smitten by the [evil] eye.* (IKht, TA. [But see *شَفَعَةٌ*, last sentence.])

2: see 1, near the beginning. — *شَفَعْتُهُ فِيهِ*, inf. n. *تَشَفِّعٌ*, *I accepted his intercession (شَفَاعَتَهُ) [for him].* (S, O, K.) See, again, 1, in the last quarter of the paragraph. — And see another signification of the verb in a later part of the same paragraph.

3. *تَشَفَّعَ* [signifies *It was made a pair or couple*, accord. to the K voce *وتَرَا*; this word being there expl. as meaning *من العَدَدِ* but in the M and A, in the same place, instead of *تَشَفَّعَ*, we find *تَشَفَّعَ لَهُ*. — *تَشَفَّعَ لَهُ*: see 1, near the middle of the paragraph. — [It is said in the TA that *تَشَفَّعَهُ* also is quasi-pass. of *تَشَفَّعَ بِهِ*: but *تَشَفَّعَهُ* is evidently, here, a mis-transcription, app. for *تَشَفَّعَ*, meaning *He was granted intercession.*] — Also *He became a شافع* [i. e. *a follower of the Imam Esh-Sháfi'ee*] in persuasion: but this is post-classical. (TA.)

10. *فَلَانٍ اسْتَشْفَعْتُهُ إِلَى فُلَانٍ* I asked him to make intercession for me (أَنْ يَشْفَعَ لِي) to such a one.

(S, O, K.) And *اسْتَشْفَعْتُ بِهِ* I sought, or demanded, intercession (الشَّفَاعَةُ) [by means of him]. (Mgh.) A poet, cited by Aboo-Leylā, says,

زَعَمْتُ مَعَايِرَ أَنْبِي مُسْتَشْفِعٍ
لَهَا حَرَجَتْ أُرْوَرَةٌ أَقْلَامَهَا

i. e. Companies of men asserted me to be seeking intercession (زَعَمُوا أَنْبِيَّ اسْتَشْفِعَ) for the object of eulogy, [when I went forth repairing to visit him,] by means of their writing-reeds (بِأَقْلَامِهِمْ), meaning by their letters (بِكُتُبِهِمْ). (O, TA.)

زَوْجٌ *contr.* of وَتْرٌ; (S, Mgh, O, K.) i. q. [i. e., like وَتْرٌ, it signifies One of a pair or couple; and sometimes, but rarely, a pair or couple together; and sometimes, (see for instance زَكَا) an even number, a number that may be divided into two equal numbers]: (O, K.) also one with which another is made to be a pair or couple: (TA.) [and, as will be seen in what follows, one with which an odd number is made to be an even number:] pl. شَفَاعٌ, (TA.) and app. أَشْفَاعٌ, whence الصَّلَاةُ بَيْنَ الْأَشْفَاعِ, meaning الشَّفَعُ [q. v. voce تَرْوِيحَةٌ]. (Mgh.) — الشَّفَعُ also signifies The day of the sacrifice; (O, K.) thus in the words of the K̄ur [lxxxix. 2] وَالشَّفَعِ وَالْوَتْرِ; by الوتر being meant the day of 'Arafāt: (O.) or in this instance it means the creatures of God, (O, K.) because of the saying in the K̄ur [li. 49], "and of everything we have created two of a pair;" (K.) الوتر meaning God: (O, K.) or Adam's wife; الوتر meaning Adam, who was made a pair with her: (I'Ab, O, TA.) or Adam's children: (TA.) or the two days after the sacrifice; الوتر meaning the third day: (O, TA.) or God; [and الوتر, those who compose an odd number;] because of the saying in the K̄ur [lviii. 8], "there can be no secret discourse of three, but He is the maker of them, with Himself, to be four:" (K.) or the meaning of الشَّفَعِ وَالْوَتْرِ is the prayers; of which some are شَفَعٌ [i. e. an even number of rek'ahs], and some are وَتْرٌ [i. e. an odd number of rek'ahs]: (O, TA.) [for] it is said that all the numbers consist of شَفَعٌ [i. e. even] and وَتْرٌ [i. e. odd]. (TA.)

شَفَعَةٌ: see the next paragraph, in two places, near the end.

شَفَعَةٌ is used in relation to a house and to land; (S, TA.) and شَفَعَةٌ, with two dammehs, is a dial. var. thereof thus used. (TA.) It signifies A مَلِكٌ [here meaning house, or piece of land,] that is coupled (مَشْفُوعٌ) [by purchase] with one's مَلِكٌ [i. e. house, or piece of land, previously possessed, and adjoining thereto]; (Mgh, Mghb;*) from the phrase كَانَ وَتْرًا فَشَفَعْتُهُ [expl. above, in the second sentence of this art.]; (Mgh; [and the like is said in the Mghb;]) a noun of the same class as نَقْمَةٌ; being of the measure مَفْعُولٌ in the

sense of the measure مَفْعُولٌ: (Mgh, Mghb:*) this is the primary signification: then it was applied to denote a particular kind of obtaining possession; (Mgh; [i. e.] it is also used as meaning the obtaining possession of that مَلِكٌ [or house, or piece of land, by purchasing it, and coupling it with that previously possessed, and adjoining thereto]; (Mghb;) or one's making a demand respecting that which he seeks [to possess, for the right of the pre-emption thereof], and adjoining it to that which he [already] has: (O, K:) and with the lawyers it signifies the right of obtaining possession of a piece of land, [i. e. the right of pre-emption thereof, or of a house,] against one's co-sharer whose possession is recent, by compulsion, for a compensation: (K:) or the right of obtaining possession of a piece of land, by compulsion, for [the payment of] what it cost the [former] purchaser, by reason of partnership or of [immediate] neighbourhood: (KT:) or the right of [immediate] neighbourhood with respect to [pre-emption of] a house or land. (PS.) [See 1 in art. سَقْف.] El-K̄utabee says, in explaining this word, in the Time of Ignorance, when a man desired to sell a house, his neighbour used to come to him and to make a demand to him (شَفَعَ) i. e. (طَلَبَ) respecting that which he sold [for the right of pre-emption], and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, than he whose connexion was more remote: as though he took it from الشَّفَاعَةُ: but the [right] derivation is that first mentioned. (Mgh.) We have not heard, (Mgh,) or there is not known, (Mghb,) any verb belonging to it [in the classical language]. (Mgh, Mghb.) Esh-Shaḥabee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying, مَنْ بَيْعَتْ شَفَعَتَهُ وَهُوَ حَاضِرٌ فَلَمْ يَنْبَغِ لَهُ أَنْ يَطْلُبْ ذَلِكَ فَلَا شَفَعَةَ لَهُ [i. e. He whose claimed possession is to be coupled by purchase with one already belonging to him is sold when he is present without his demanding that possession, there shall be no obtaining possession for him by his purchasing it for that purpose]. (Mgh. [And the like is said in the Mghb.]) Esh-Shaḥabee says [also], الشَّفَعَةُ عَلَى رُؤُوسِ الرِّجَالِ [The possession that is coupled by purchase with another possession is apportioned according to the heads of the men entitled thereto]: i. e., when the house is shared by a company of men whose shares are different, and one of them sells his portion, what is sold to his co-sharers is to be apportioned among them equally, according to their heads, not according to their [former] shares: (O, K, TA:) so in the Nh. (TA.) — شَفَعَةُ الضُّحَى The two rek'ahs (رَكْعَتَانِ) of the [prayer that is performed in the period of the morning called the] ضُّحَى; as also شَفَعَةُ الضُّحَى: (O, K:) occurring in a trad., thus accord. to two different relations. (O.) — Also Diabolical, or demoniacal, possession; or madness, or insanity; (AA, O, K;) and so شَفَعَةٌ; the latter expl. in this sense by IAqr; and as syn. with سَفَعَةٌ and شَعَةٌ and رَدَّةٌ and نَظْرَةٌ, [perceived] in the face: [see these words; the second and third of which generally mean an unseemliness or ugliness; and so, sometimes, does

the last:] the pl. of شَفَعَةٌ in the sense here expl. on the authority of AA is شَفَعٌ. (TA.) — And IF states that it has been said to signify The [evil] eye, by which one is smitten: but he doubts its correctness; and thinks that it may be with the unpointed س. (O.) [See سَفَعَةٌ, not سَفَعَةٌ.]

شَفَعَةٌ: see شَفَعَةٌ, first sentence.

شَفُوعٌ A she-camel that fills two milking-vessels in one milking. (S, K.) — See also شَافِعٌ.

شَفِيعٌ i. q. صَاحِبُ شَفَاعَةٍ; (S, K, TA;) i. e. (TA) An intercessor; as also شَافِعٌ: pl. of the former شَفَاعَةٌ. (Mgh, TA.) [See الشَّفَاعَةُ, in art. سَقْف.] — Also i. q. صَاحِبُ شَفَعَةٍ; (S, K;) [meaning A possessor of the right termed شَفَعَةٌ; or] one who demands, and is granted, as a neighbour [or a partner], in preference to him whose connexion is more remote, the right of purchasing a house [or piece of land] that is to be sold. (TA.)

شَفَانِعٌ Sorts of pasture, or herbage, that grow two and two: (Ibn-Abbād, O, K:) or twins (تَوَامِرُ [pl. of تَوَامِرُ]) of plants. (O, K.)

شَافِعٌ [act. part. n. of 1, q. v. — Hence], applied to a she-camel, † Having a young one in her belly and another following her: (Fr, Sh, S, Mgh, K, TA:) or applied in this sense to a ewe or she-goat: (K:) or, thus applied, her young one with her: (A'Obeyd, S, Mghb) thus called because her young one has made her to be one of a pair [with it], or because she has made it to be one of a pair [with her]: (A'Obeyd, S, K:) and شَفُوعٌ, thus applied, signifies the same as شَافِعٌ: and one says also, هَذِهِ شَاةُ الشَّافِعِ, like as one says صَلَاةُ الأُولَى. (TA.) — Also A he-goat, (O, K, TA,) himself: (O:) or a ram: or such as, when he impregnates, impregnates with twins. (O, K.) — عَيْنٌ شَافِعَةٌ An eye [that makes a thing to appear a pair, i. e.,] that sees doubly. (O, K.) — فَلَانٌ يُعَادِيَنِي وَتَهُ شَافِعٌ means † Such a one treats me with enmity, and has one who aids him to do so. (A, TA.) — See also شَفِيعٌ and مُشَفِّعٌ.

أَشْفَعٌ Tall, or high. (L, TA.)

مُشَفِّعٌ A ewe, or she-goat, that suckles any animal. (IAqr, TA.)

مُشَفِّعٌ One whose intercession is accepted: hence the K̄ur-ān is termed by Ibn-Mes'ood مُشَفِّعٌ مُشَفِّعٌ, i. e. An intercessor of which the intercession will be accepted, for him who follows it and does according to what is in it, that his unpremeditated transgressions may be forgiven. (O, TA.)

مُشَفِّعٌ One who accepts intercession. (L, TA.)

مَشْفُوعٌ A possession (مَلِكٌ [here meaning house, or piece of land,]) coupled [by purchase] with a man's possession [previously belonging to him,

upon certain conditions expl. voce شَفَعَةٌ. (Mgh, Mph.) — Also Affected with diabolical, or demoniacal, possession; or with madness, or insanity; (O, K;) and مَسْفُوعٌ, with the unpointed مَس, is a dial. var. thereof. (TA.) — And مَسْفُوعَةٌ is said to signify A woman smitten by the [evil] eye: (IF, O, L: [but see شَفَعَةٌ, last sentence:]) the masc. is not used in this sense. (L, TA.)

شَقَقَ

1. شَقَقَ and شَقَقَ: see 4, in five places. — شَقَقَ عَلَيْهِ signifies He was niggardly of it: (TA:) [thus] the saying [of a poet]

كَمَا شَفَقَتْ عَلَى الزَّادِ الْعِيَالُ

means [Like as the household] are niggardly of the provision: (IDrd, M, O:) because he who is niggardly of a thing is عَلَيْهِ مُشَقِقٌ [i. e. fearful, or cautious, on account of it]. (M.)

2. شَقَقَ signifies † The making [a gift or the like (see مَشَقَقٌ)] scanty, or little in amount or quantity; as also شَقَقَ. (O, K, TA.) — And † The weaving badly. (K, TA.) You say, شَقَقَ الْبَلْحَةَ † He wove badly, (M,) or so as to make it scanty in the yarn, or unsubstantial, (TA,) the [kind of wrapper called] مَلْحَفَةٌ. (M, TA.) — See also 4, last sentence.

4. اشَقَقَ signifies He feared, or was cautious; as also شَقَقَ [in the CK شَقَقَ]; or only the former: (K, TA:) [accord. to ISd,] † شَقَقَ, inf. n. شَقَقَ, signifies he feared: (M:) IDrd says, شَقَقْتُ [in one of my copies of the § شَقَقْتُ] and اشَقَقْتُ are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say اشَقَقْتُ: (O:) accord. to Er-Rághib, الاشَقَاقُ signifies [the being affected with] care, or solicitude, mixed with fear; and when it is trans. by means of مَنْ, the meaning of fear is most apparent in it; but when trans. by means of عَلَيَّ, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bq in xxi. 29:]) or it signifies [the being affected with] fright [or fear]; sometimes mixed with faithful or sincere or honest advice; and sometimes divested thereof: (Ham p. 179:) one says, اشَقَقْتُ مِنْهُ, (S,) or مِنْ كَذَا, (Msb,) I feared, or was cautious of, (S, Msb,) him, or it, (S,) or such a thing: (Msb:) or اشَقَقَ مِنْهُ he feared him, or it: (MA:) and اشَقَقْتُ عَلَيْهِ, (S,) [in which it is implied that this differs from اشَقَقْتُ مِنْهُ,] or عَلَيَّ الصَّغِيرَ, I was affectionate, kind, or compassionate, and favourably inclined, [towards him, or] towards the little one: (Msb:) [and a similar explanation is given in the MA:] and شَقَقْتُ, aor. , is a dial. var. thereof [i. e. of اشَقَقْتُ] when trans. by means of عَلَيَّ, and perhaps also when it is trans. by means of مِنْ: (Msb:) or اشَقَقَ عَلَيْهِ signifies [he was solicitously affectionate, &c., towards him; agreeably with the explanation of Er-Rághib above, and with that here following:] he was affected with pity, or com-

passion, and tenderness, and fear, for him, at the same time giving him faithful or sincere or honest advice, أَنْ يَنَالَهُ مَكْرُوهٌ [lest some disliked or evil event should betide him]: (TA:) or he feared, or was cautious, for him: and اشَقَقَ مِنْهُ he was impatient of him, or it: and شَقَقَ is a dial. var. [of اشَقَقَ when trans. by means of مَنْ, and app. also when trans. by means of عَلَيَّ]. (M.) — See also 2. — Also He entered upon [the time of] the شَقَقَ [q. v.]. (M.) And He came in a [time of] شَقَقَ: and so شَقَقَ. (M.)

شَقَقَ Fear: (K:) [see also شَقَقَ, (of which it is the inf. n.) in the next preceding paragraph:] or fear [arising] from strictness (شِدَّة) of faithful or sincere or honest advice; (M, TA:) as also شَقَقَ: (M:) or † the latter signifies the fear of him who gives faithful or sincere or honest advice, in consequence of his doing so, for him to whom such advice is given: (O:) or the former, (K, TA,) and † the latter also, (TA,) the eagerness, or striving, of him who gives such advice, to rectify, or amend, the state of him to whom that advice is given: (K, TA: [said in the latter to be a tropical application of the words; but why, I see not:]) † شَقَقَ is a subst. from الاشَقَاقُ, (S, Msb, TA,) and شَقَقَ is syn. therewith (S, O, K, TA) as being also a subst. from الاشَقَاقُ: (S, TA:) [it is said that] the primary signification of † شَقَقَ is weakness: (Ham p. 179:) and it is conjoined with خَوْفٌ [fear]; therefore it is not applied as an attribute to God: (Idem p. 722:) [generally] it signifies affection, kindness, benignity, compassion, or favourable inclination: (MA:) [or solicitous affection &c.:] or pity, or compassion, and tenderness, and fear of the betiding of some disliked or evil event, together with faithful or sincere or honest advice. (TA.) — شَقَقَ also signifies The redness (Kh, S, Msb, K) in the horizon (K) from sunset until the time of the last عَمَّةَ [i. e. nightfall], (Kh, S, Msb, K,) when it disappears, (Kh, S, Msb,) and the white شَقَقَ remains until the middle [or rather until a late period varying at different seasons] of the night: (Msb:) or until near that time: or until near the عَمَّةَ [q. v., generally meaning the same, or nearly so]: (K:) or the redness that is seen in the sky at sunset: (IDrd, O:) or the remains of the light and redness of the sun in the first part of the night, until near the عَمَّةَ: (S:) or the light and redness of the sun, seen at sunset, until the time of the prayer of nightfall: (M:) or the mixture of the light of day with the blackness of night at sunset: (Er-Rághib, TA:) accord. to Zj, the redness that is in the region of sunset after the setting of the sun: this is the meaning given as of common repute in the books of lexicology; and Mtr says [in the Mgh] that it means the redness accord. to a number of the Companions of the Prophet and of the people of the generation next succeeding them: but accord. to Aboo-Hureyreh, it means the whiteness [after sunset, which, to distinguish it from the شَقَقَ commonly so called, is often termed the white شَقَقَ, as in an instance above]: (Msb:) I Ath says that this word has two contr. meanings; being applied to the redness

that is seen after sunset; and to the whiteness remaining in the western horizon after the said redness. (TA.) Fr says, I heard one of the Arabs say, عَلَيْهِ ثَوْبٌ كَأَنَّ الشَّقَقَ [Upon him is, or was, a garment as though it were the شَقَقَ]: and it was red. (S.) — [Hence,] † A garment, or piece of cloth, dyed red. (AA, TA.) — And Day. (Zj, M, K.) — Also i. q. نَاحِيَةٌ † [A side, &c.; or a remote side]: pl. اشَقَاقُ. (O, K.) One says, اَنَا فِي اشَقَاقِي مِنْ هَذَا الْأَمْرِ, i. e. نَوَاجٍ [meaning † I am apart, or aloof, from this affair; as though in, or on, remote sides thereof]: (O, TA:) and in like manner فِي عَرُوضٍ مِنْهُ [app. a mis-transcription for نَاحِيَةٍ i. e. نَوَاجٍ] and فِي نَوَاجٍ i. e. نَوَاجٍ. (TA.) — And † A bad thing; syn. رَدِيءٌ: (Lth, S, M, O, K, TA: [in the TA said to be written by J with kesr to the ف; but not so in either of my copies of the S:]) applied to a garment, or piece of cloth, (Mgh, TA, and Ham p. 179,) [in this sense, or] as meaning bad and thin: (Mgh in art. حَرَث:) [said to be] from شَفَقَةٌ signifying “weakness:” (Ham ubi suprà:) seldom pluralized: (O:) and used alike as masc. and fem., being applied as an epithet to a مَلْحَفَةٌ, (M, O,) meaning رَدِيءَةٌ. (M.)

شَقَقَ: see شَقَقَ, in two places.

شَقَقَ: see شَقَقَ, in five places.

شَقَقَ: see the next paragraph.

شَقَقَ is syn. with مُشَقِقٌ as part. n. of 4 [signifying Fearing, or fearful, or cautious; and also affectionate, kind, or compassionate, &c.]; (S, O, Msb, K;) as also شَقَقَ (Msb) [and in an intensive sense شَقَقَ; and, from what follows, it appears that شَقَقَ also is used as an intensive epithet]: or † شَقَقَ signifies fearing; and its pl. is شَقَقُونَ: (M, TA:) and شَقَقَ, one giving faithful or sincere or honest advice, eager, or striving, to rectify, or amend, the state of him to whom that advice is given. (M.)

إِنَّ الشَّقِيْقَ بِسُوءِ ظَنِّ مَوْجِعٍ

[Verily the affectionate, &c., or the very affectionate &c., is addicted to evil opinion,] is a prov., applied in the case of the man who fears, for his friend, the accidents of fortune, by reason of his excessive شَقَقَ [or affection, &c.]. (TA.) And it is said in the Kur [xxi. 50], وَهُرٍ مِنْ السَّاعَةِ مُشَقِقُونَ [meaning And who are fearful of the time of the resurrection]; the signification of fear being most apparent when مُشَقِقٌ is thus trans. by means of مَنْ. (TA.) See also an instance of † مُشَقِقٌ [in a similar sense] in the first paragraph of this art.

مُشَقِقٌ: see the last paragraph. — [Accord. to Freytag, it signifies also Fear: but he names no authority for this.]

مُشَقِقٌ: see شَقَقَ, in three places.

مُشَقِقٌ † عَطَاءٌ مُشَقِقٌ † A gift made scanty, or little in

amount or quantity; (S, TA;) as also شفق (TA.)

شفه

1. شفها, aor. -, (K,) inf. n. شفته, (TK.) He struck his شفته [i. e. lip]. (K.) شفها, said of a water, + It had many lips of drinkers applied to it; i. e. it had many drinkers: (see its part. n.): and] said of food, + It had many eaters: (K, TA:) or [as a consequence thereof] it became little in quantity. (TA.)—And [hence], said of property, + It had many seekers. (K.)—And, said of a man, + He had many askers, or beggars, (K, TA,) so that they consumed what he had, or possessed. (TA.) [Or + He was importuned by begging, so that what he had, or possessed, was consumed: as pass. of what next follows.]— شفها + He importuned him by begging, so that he consumed what he had, or possessed. (S, K.) And one says, كاد العيال يشفون مالى; The family, or household, almost consumed my property. (K, TA.)—Also, (S, K,) inf. n. شفها, (S,) i. q. شغل. (S, K.) You say, شفنى عن كذا, + He, or it, occupied me so as to divert me from such a thing; syn. شغلنى. (S.) And نحن نشفن المرتع, and الماء; meaning + We occupy the place of pasturage so as to keep it from thee, and the water, (نشغل عنه,) i. e. it is sufficient for us without being more than sufficient. (S, TA.) And شفنا عنك ما عندنا + What we had was employed so as to be kept from thee; syn. شغل عنك. (JK.)—IAqr mentions the phrase شفبت نصيبى, with fet-h, without explaining it; but Th says that it is شفبت, [i. e. شفبت, with س, and with kesr to the ف,] meaning “I forgot [my share, or portion].” (TA.)

3. شفاه, (K,) inf. n. شفافته, (TA.) He put his lip (شفته) near to his [another's] lip. (K, TA.) And شفاه شفاه (Msb, TA) and شفافة (Msb) He spoke to him putting his lip near to his lip: (TA:) [or mouth to mouth; for,] accord. to J, (TA,) شفافة signifies the talking with another mouth to mouth: (S, TA:) but the usage of the inf. n. of a verb different from that which it is thus made to qualify is, as Sb says, restricted to instances that have been heard: the phrase شفاه شفاه [has not been heard, and therefore] is not allowable. (TA.)—[Hence,] شفاه, and الامر, + He was, or became, or drew, near to the town, or country, and the affair. (A, K, TA.)

شفة, (T, S, Msb, K, &c.) also pronounced شفة, (K,) is a word of which the third, i. e. the final, radical letter is elided; (T, Msb;) and accord. to some, (Msb,) this letter is e, (T, Msb, K, TA,) so accord. to all of the Bagrees, (TA,) the word being originally شفة, (T, S, Msb, TA,) i. e. شفة, (so in copies of the S,) or شفة, like شفة and سجدة, (Msb,) because it has the former of the dims. mentioned below, and the first of the pls. mentioned below, with e, (S, Msb,*) and it is sometimes pronounced شفة;

(T, TA;) or, as some assert, the deficient letter is و, (S, Msb,) the word being originally شفوة, like شفوة, (Msb,) because it has the last of the pls. mentioned below, (S, [but omitted in one of my copies,] and Msb,*) and the latter of the two dims. mentioned below; (Msb;) both of which assertions are stated on the authority of Kh; (IF, Msb;) [The lip of a human being;] شفتا الإنسان meaning the two covers of the mouth of the human being: (K:) it is [properly] only of a human being: (Msb:) but it is sometimes, metaphorically, of the horse: and in like manner, of the دلو [or leathern bucket] as used by A'Obeid; but ISd has expressed a doubt whether he had heard this from the Arabs: (TA:) the pl. is شفاه (S, Msb, K, &c.) and شفات (Lth, Msb, TA) and شفوات, (Lth, S, Msb, K,) the second of which is said by Lth to be more agreeable with analogy than the third, though the third is more common, as being likened to سنوات [pl. of سنة]: (AZ, Msb, TA:) and Ks mentions the phrase, انه لغليط الشفاه [as meaning Verily he is thick in the lip], as though the term شفة applied to every portion of the شفة: (TA:) the dim. is شفية (S, Msb) and شفية. (Msb.)—[Hence,] هراهل شفة + They are those who have the right of drinking with their lips (يشفاههم) and of watering their beasts. (Mgh.)—And بنت شفة; A word; (S, Msb, K, TA;) as also شفة ذات. (TA.) One says, ما كلمته ببنت شفة + I spoke not to him a word: (S:) or ما كلمنى ببنت شفة + He spoke not to me a word: (TA:) and ما سمعت منه ببنت شفة + I heard not from him a word: (Msb;) and ما كلمت فلانا ذات شفة + I spoke not to such a one a word. (AZ, T voce ذو.)—And فلان شفة + Such a one is a person who asks, or begs, little of people: (ISK, S, K, TA:) and also, + importunate, (K, TA,) one who asks, or begs, much of people: (TA:) thus having two contr. meanings. (K.)—And له فى الناس شفة + He has praise, or commendation, among the people: (S:) and له فىنا شفة حسنة + He has a good report, or reputation, among us. (A, K, TA.) And ان شفة الناس عليك لحسنة + Verily the people's speaking of thee is good. (Lh, TA.) And ما احسن شفة الناس عليك + How good is the people's speaking of thee! (K, TA.)—See also شفا, in art. شفو and شقى.

شفة, and شفة or شفة: } see the next preceding paragraph.

شفى and شفى are both allowable as rel. ns. of شفة [i. e. as meaning Labial: and so, accord. to some, is شفوى]. (S.) الحروف الشفوية (Kh, T, S, Msb, K) and الشفوية, (Kh, T, Msb,) or the latter is not allowable, (S,) [i. e. The labial letters,] are ب and ف and م: (T, S, K:) [or, accord. to Lumsden (Ar. Gr. p. 28), ب and م and و: and, it seems, accord. to some, (see De Sacy's Gr. Ar. sec. ed. i. 27), ج and ش and ض,

which is strange:] so called because their place of utterance is from the شفة, without any action of the tongue. (T, TA.)

شفية: dim. of شفة, q. v.

شفاهى A man (S, Mgh) large [in some copies of the S thick] in the شفتان [or lips]; (S, Mgh, K;) as also اشفه. (Mgh. [But see this latter below.]

شفاه Thirsty, (K, TA,) not finding water enough to moisten his lip: like سافه, mentioned in art. سفه. (TA.)

اشقى see شفاهى. — [Accord. to some,] اشقى signifies A man whose lips do not close together: (S, K:) but there is no proof of its correctness: (S:) the fem. in this sense is شفياه. (TA in art. شقى.)

مشفوة; A water at which there are many lips (شافه TA, and Har p. 669,) of those coming to drink, (Har,) so that it has become little in quantity; (TA;) or water at which are many people: (S, K:*) or water that is sought: or, as some say, forbidden to those who come to drink of it because of its being little in quantity. (TA.)—And hence, (Har ubi supra,) + Food upon which are [put] many hands; (K, TA, Har;) having many eaters: or that has become little in quantity. (TA.)—And + Property sought by many: (TA:) [or little in quantity; for] one says, انا وامواتنا مشفوة + He came to us when our possessions were little in quantity. (K, TA.)—And + A man of whom people have asked, or begged, much, (S,) or importuned by begging, (K,) so that all that he had, or possessed, is consumed: (S, K:) like مشفوف, and مشفوف, and مشفوف عليه: (so in one of my copies of the S:) and sometimes it means + one whose household and guests have consumed his property. (IB, TA.)

شقى and شفو

1. شفت الشمس, aor. -, [inf. n. app. شفا, but said in the TK to be شفو,] The sun was, or became, near to setting: (K in art. شفو:) and شفت, (K in art. شقى,) [aor. -,] inf. n. شفا, (TA,) it (the sun) set; as also شفبت: (K:) or, accord. to IKtt, set save a little; and the like is said in the T. (TA.) قبيل الشفا means A little before the setting of the sun. (TA.) [See also شفا below.]—And شفا said of the هلال [or moon a little after or before the change], It rose. (K.) And said of a شخص [or bodily form or figure seen from a distance, or a person], It, or he, appeared, or became apparent. (K.) شفاه, (S, Msb, K,) aor. -, (Msb, K,) inf. n. شفاه, (S, Msb,) He (God, S, Msb) recovered him, or restored him to convalescence, syn. شفاه, so in the M, but in the K شفاه, (TA,) namely a sick person, (Msb,) من مرضه [from his disease, or sickness]. (S, TA.)—[Hence, شفاه, in art. بضع in the S, said by a person respecting one who asked him concerning a

question, as meaning † *I relieved him from doubt* : and شَفَاهُ عَنِ الْمَسْأَلَةِ in the same art. in the K, as meaning † *He relieved him from doubt respecting the question*. See 8 as quasi-pass. of the verb thus used. — And قَالَ بِشْفِكَ أَنْ قَالَ † [*He will please thee if he speak*; i. e.] *his speech will please thee*. (Har p. 433.) — شَفَاهُ also signifies *He sought, or demanded, or desired, for him, recovery, or restoration to convalescence*; and so أَشْفَاهُ: (K, TA:) thus in the M. (TA.)

2. شَفَاهُ بِكُلِّ شَيْءٍ, inf. n. تَشْفِيَةٌ, *He treated him medically, or curatively, with everything whereby he might attain recovery, or restoration to convalescence*. (TA.) — مَا شَفَى فُلَانٌ أَفْضَلَ رِبْحٍ وَمَا أَزَادَ i. e. مَا شَفَيْتَ [meaning *The gain of such a one (ما being here what is termed مصدرية, as إِزَادَ and رِبْحٌ are intrans.) is more excellent than thy gain*] is said to be an instance of substitution, [originally شَفَّفَ and شَفَّفَتَ] like [تَقَصَّى and تَقَصَّى and] [تَقَصَّصَ and تَقَصَّصَ]. (TA.)

3. مَشَافَاةٌ [an inf. n. of which the verb, if used, is شَفَى]: see 3 in art. شفه.

4. اشْفَى عَلَيْهِ *He was, or became, on the brink of it*; (S, Mṣb, K, TA:) namely, a thing; and death: (S, Mṣb:) mostly used in relation to evil, but also in relation to good: so says IKṭṭ. (TA.) [See شَفَا.] — And اشْفَى [alone] † *He was, or became, at the point of [giving or receiving] a charge or an injunction, or a trust or deposit*. (TA.) — And † *He was, or became, in the last part of the night*; which is termed الشَّيْءُ. (TA.) — أَشْفَى نَفْسَهُ عَلَى هَلَاكِهَا [K and TA in art. خَطَرَ] and اشْفَى بِهَا (TA in the same) i. e. عَلَى شَفَا هَلَاكِهَا [meaning † *He caused himself to be on the brink of destruction*]. (TA ibid.) — أَشْفَاهُ *He gave him a remedial medicine*. (Az, TA.) And *He prescribed for him a remedy in which should be his recovery, or restoration to convalescence*. (TA.) And أَشْفَيْتَكَ الشَّيْءَ (S, K*) *I gave thee the thing in order that thou shouldst attain, or seek, recovery, or restoration to convalescence, thereby*. (S: in two copies thereof, and in like manner in the K, به, تَشْفِيْ بِهِ) — أَشْفَاهُ *God made honey to be his remedy*. (AO, S: and the like is said by IKṭṭ as cited in the TA.) — See also 1, last sentence. — اشْفَى also signifies † *He gave [a person] something*. (TA.)

5. تَشْفَى: see 8 [with which it is syn.]. — [Hence,] تَشْفَى مِنْ غَيْظِهِ (S, MA, K) † *He recovered from his anger, wrath, or rage*. (MA.) And تَشْفَى مِنْ عَدُوِّهِ, (T, TA,) or بِالْعَدُوِّ, and تَشْفَى بِهِ (Mṣb,) † *He inflicted injury upon his enemy [or the enemy] in a manner that rejoiced him [or relieved him from his anger]: (T, TA:) [or he attained what he desired from his enemy or the enemy, and so appeased his anger:] because latent anger is like a disease; and when*

it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Mṣb.)

6. تَشَافَيْتَ الْمَاءَ a phrase mentioned by IAqr as meaning *I exhausted the water*: said by ISd to be originally تَشَافَفْتُ. (TA in art. شف.)

8. اشْتَفَى بِكَذَا (S, K, TA) *He attained recovery, or restoration to convalescence, by means of such a thing*; (TA;) and so تَشْفَى: (TK:) and اشْتَفَى مِنْ عَيْتِهِ [if not a mistranscription for اشْتَفَى] *he became free from his disease, sickness, or malady; recovered from it; or became convalescent*. (TA.) See 4, latter part. — And see also 5. — [Also † *He was, or became, content with such a thing; or relieved from doubt thereby*: and] † *he profited by such a thing*. (MA.) One says, اشْتَفَيْتَ بِمَا أَخْبَرَنِي فُلَانٌ † *I was, or became, content with that which such a one told me, [or relieved from doubt thereby,] because it was true*. (IB in art. حَك, from Az.) And أَخْبَرَهُ فُلَانٌ فَمَا شَفَيْتَنِي بِهِ † [Such a one gave him information] and he profited by his veracity. (TA.)

10. اشْتَفَى *He sought, or demanded, a remedy, or cure*. (TA.) See 4, latter part. — And see also 8.

شَفَا The point or extremity, verge, brink, or edge, of anything; (S, Mṣb, K, &c.;) like شَفَاةٌ; for شَفَا الحُفْرَةَ (Ksh in iii. 99) or شَفَا البِئْرَ (Bḍ ibid.) and شَفَا شَعْبًا both signify the same, (Ksh, Bḍ,) i. e. حَرْفُهَا (Ksh) or طَرْفُهَا (Bḍ); but the final in the former is changed into l, and in the latter [accord. to those who hold شَفَاةٌ to be originally شَفْوَةٌ] it is elided; (Ksh, Bḍ;) شَفَا being originally شَفْوٌ: (Bḍ;) [but شَفَا generally signifies as expl. above; and شَفَاةٌ almost always signifies the “lip” of a human being:] the dual is شَفْوَانٌ; this being known, as Akh says, by the fact that إِمَالَةٌ in the word شَفَا is not allowable: (S:) and the pl. is أَشْفَاةٌ. (TA.) It is said in the Kṣur [iii. 99], وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَانْقَذَكُمْ مِنْهَا [And ye were on the verge, or brink, of a pit of the fire of Hell, and He saved, or rescued, you from it]. (S.) And one says, هُوَ عَلَى شَفَا الْهَلَاكِ † [*He is on the brink of destruction*]. (TA.) — Also † *A little*; (S, A, K, TA;) a small part, or portion; somewhat; (A, TA;) somewhat remaining of the moon when near the change, (K, TA, [الهِلَالُ in the CK is erroneously put for الهلال]) and of the sight (البَصْرُ), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مُحَاق, and of the sun at its setting, (S,) مَا بَقِيَ مِنْهُ إِلَّا شَفَا [and مِنْهَا when said of the sun] † *There has not remained of him, or it, save a little*: (S, K:*) and [in like manner] أَيْتَهُ مِنَ الْعُمُرِ [of life]. (S.) And one says, أَتَيْتُهُ بِشَفَا مِنَ ضَوْءِ الشَّمْسِ † [*I came to him in a time when there was little remaining of the light of the sun*]. (TA.) El-'Ajjaj says,

• وَمَرْبَا عَالٍ لِمَنْ تَشْرَقَا • أَشْرَقَتْهُ بِلَا شَفَا أَوْ بِشَفَا •

meaning [*Many an elevated place of observation, high to him who ascends it, I have ascended*] when the sun had set or when there was somewhat of it remaining. (S.) One says also, صَارَ فِي شَفَا الْقَمَرِ meaning † *He was, or became, in the last part of the night*. (TA.) And it is said in a trad., (in relation to [the temporary marriage termed] فَتْوٌ لَا نَبِيَّ عَنْهَا مَا أَحْتَاجُ إِلَى الزَّيْنِ إِلَّا شَفَا, [المِتْعَةِ], accord. to the T meaning [*Were it not for his (i. e. God's) forbidding it, none would need having recourse to fornication,*] save a small number of men: (T, TA:) or, accord. to 'Aṭṭā, it means, but would be on the brink thereof, without falling into it; شَفَا being thus used in the place of the inf. n. إِشْفَاءٌ: so says IAth, as from Az. (TA.)

شَفَاةٌ, in which the deficient letter is و, (K, TA,) for it has for pl. شَفْوَاتٌ, (TA,) or و, (K, TA,) for it has [also] for pl. شَفَاهُ, (TA,) has been mentioned before, (K, TA,) in art. شفه [q. v.]. (TA.) — See also شَفَا above, first sentence.

شَفَاةٌ (K, TA,) like كَسَاةٌ, (TA,) [in the CK erroneously written شَفَاهُ,] primarily signifies *The becoming free from disease, sickness, or malady; recovering therefrom; or becoming convalescent*: — and then, *Medical, or curative, treatment*: (TA:) the giving of health: (KL:) inf. n. of شَفَاهُ [q. v.]: (S, Mṣb, TA:) — and [then], (TA,) *A medicine, or remedy*: pl. أَشْفِيَةٌ, and pl. pl. أَشْفَى. (K, TA.) [Hence, دَارُ الشَّفَاةِ The hospital.] — [And hence,] one says, شَفَاةُ الْعِيِّ السُّؤَالُ † [*The remedy of inability is the asking information*]. (TA.)

شَفَى: } see art. شفه.
شَفَاةٌ: }
شَفْوَى: }

شَافٍ [Recovering, or restoring to convalescence; remedial;] health-giving. (KL.) — [Hence, جَوَابٌ شَافٍ † An answer that relieves from doubt.]

أَشْفَى *More [and most remedial or] health-giving*. (KL.) — Also *A man whose lips do not close together*: fem. شَفِيَاءٌ. (TA.) See أَشْفَهُ, in art. شفه.

إِشْفَى *An instrument for perforating*; (K;) a thing pertaining to the makers or sewers of boots or shoes or sandals &c.; (S;) [i. e.] the awl used by them: (MA, KL:) and the instrument with which leather, or skin, is sewed: (Mgh, K:) or, accord. to ISk, it is [an instrument used] for water-skins and water-bags and the like; and the مِحْصَفٌ is for sandals: (S:) [see also art. اشف:] masc. and fem.: (K, TA:) pl. أَشْفَاءٌ. (Mgh, TA.) — Th mentions the saying, إِنَّ لَطِطَةً إِشْفَى [If thou contend with him in slapping, thou wilt do so with the اشْفَى]; meaning that when one does so, it will be against himself. (TA.) — And إِشْفَى الْبِرْتَقِ, a phrase used by a poet, means † *Sharp in the elbow*. (TA.)

شق
1. شَقَّةٌ (S, M, Mṣb, K,) aor. ʔ, (M, Mṣb,)

inf. n. شَقَّ (S, M, Mgh.) *He cut it [or divided it] lengthwise; (TA in art. قد); [i. e.] he clave it, split it, rived or rifted it, or slit it; so as to separate it; [i. e. he clave, split, rived or rifted, slit, rent, ripped, tore, broke, or burst, it asunder;] or without separating it; [i. e. he cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched, it; or clave, split, &c., or cut, it open;] syn. صَدَعَهُ (K); or [more explicitly] الشَّقُّ signifies الصَّدْعَ الْبَائِنَ [the cleaving &c. that separates]; or غَيْرَ الْبَائِنِ [that which does not separate]; or الصَّدْعَ [the cleaving, &c.] in a general sense: (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning *he clave it, &c., much, or in pieces, or in several places,*] شَقَّقَهُ (M, K): you say, شَقَّقَ الْحَطَبَ (S, K) (S) i. e. شَقَّهُ [but properly meaning *He clave in pieces the firewood &c.*] (K. [In the CK, شَقَّ الْحَطَبَ is erroneously put for شَقَّقَ الْحَطَبَ.]) — شَقَّ رَأْسَهُ generally means *He clave his head, or his pericranium:* and sometimes, as in an instance in the K voce شَقَّأَ, *he divided the hair of his head.* — شَقَّ الْعَصَا [lit. *He split the staff*] means *he separated himself from the community;* (S, K, TA); and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord. to Lth, يَشُقُّ عَصَا الْمُسْلِمِينَ and يَشُقُّهُمْ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) شَقَّ عَصَا الْمُسْلِمِينَ (K, TA.) said of a خَارِجِي [i. e. heretic or schismatic], also means *He effected disunion and dissension in the body of the Muslims.* (TA.) And one says also, شَقَّ عَصَا الطَّاعَةِ + [He broke the compact of allegiance, or obedience; became a rebel]. (M.) — لَا وَالَّذِي شَقَّ الرَّجَالَ لِلنُّخَيْلِ وَالْجِبَالَ لِلسَّيْلِ [app. meaning *He who clave men for the riding upon horses, and the mountains for the flowing of the torrent,*] is a saying mentioned by IAar, but not expl. by him. (M. [It is there added, وَعِنْدِي أَنَّهُ جَعَلَ الرَّجَالَ وَالْجِبَالَ جُمَّلًا.])
وَاحِدَةٌ تَمْرٌ حَرَقْنَا فَجَعَلَ الرَّجَالَ لِبُنِيهِ وَالْجِبَالَ لِبُنِيهِ: an expression of opinion which is, to me, by no means clear, though reconcilable with my rendering.]) — الْإِبِلِيَّةُ وَالْحَالُ بَيْنَنَا شَقَّ الْإِبِلِيَّةُ [The property is divided between us as in the dividing of the ibil; or the cattle are divided &c.;] means we are equal in respect of the property, or cattle: for the اِبِلِيَّةُ means the [kind of leaf called] حُوَصَةٌ, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Zayád, the اِبِلِيَّةُ is a herb, or leguminous plant, (بَقْلَةٌ) to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the last thereof: شَقَّ is in the accus. case as an inf. n., شَقُّوقٌ being understood. (Har p. 690.) [See also شَقَّ (S, M, K) aor. 2, inf. n. شَقُّوقٌ (M) said of the canine tooth of a camel, *It [clave the gum and] came forth:* (S, M, K,*

TA:) [said to be] a dial. var. of شَقَّأَ: (S:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning *it made its first appearance:* (M:) and said also of a plant, [as meaning *it came forth*] on the ground's first cleaving open from it. (M, TA.) — Also, aor. 2, inf. n. شَقَّى, said of the dawn, *It rose;* as though it clave the place of its rising and came forth therefrom. (TA.) — Also, aor. 2, (TA,) inf. n. شَقَّى, said of lightning, *It [clave the clouds, and] extended high, into the midst of the sky, without going to the right and left:* (K, TA:) so says A'Obeyd: (TA: [see شَقَّى:]) and انشَقَّى and انشَقَّقَ, said of lightning, signify انشَقَّى [probably meaning the same; (see عَقِيْقَةٌ); or, as expl. in the S and also in the O, in art. عَقَّ, *it was, or became, in a state of commotion, (تَضَرَّبَ) in the clouds:* (M, TA:) or انشَقَّقَ said of lightning means *it spread wide and long.* (JK.) — شَقَّ السَّبِيلَ (K in art. عَبَّرَ) + *He passed along the way;* as though he cut it, or furrowed it. (TK in that art.) And شَقَّ النُّهْرَ + *He crossed the river by swimming.* (TA in art. قَطَعَ.) — شَقَّ الْمَاءَ + *He opened a way, passage, vent, or channel, for the water to flow forth; syn. بَجَسَهُ.* (A and K in art. بَجَسَ.) — شَقَّ أَمْرَهُ, aor. 2, inf. n. شَقَّى, + *He, or it, discomposed, deranged, or disordered, so that it became incongruous, or inconsistent, his affair, or state of affairs.* (M, TA.) [A phrase similar to شَقَّ الْعَصَا, mentioned above. And so, app., what next follows.] — شَقَّ الْقَلَامَ, i. q. قَدَّه [also expl. as *syn. with قَطَعَهُ*, which generally means *He cut short, or broke off, the speech; or ceased from speaking; but sometimes, and perhaps in this case, he articulated speech, or the speech:* compare a signification of 2.]. (M and L in art. قَدَّ.) — See also 8. — شَقَّ بَصْرَ الْمَيِّتِ i. q. شَخَصَ [i. e. + *The eye, or eyes, of the dying man became fixedly open; or his eyelids became raised upwards, and he looked intently, and became disquieted, or disturbed:* (M, TA:) and (TA) *the dying man looked at a thing, his sight not recoiling to him:* (S, K, TA:) said of him to whom death is present: (S, TA:) or [simply] *the eyes of the dying man became open:* (TA:) one should not say شَقَّ بَصْرَهُ: (S, M, K:) and شَقَّى, with damm to the ش, is not approved. (IAth, TA.) — شَقَّ عَلَيْهِ (M, K, in the S عَلَى, and in the Mgh عَلَيْنَا.) aor. 2, (S, M, Mgh,) inf. n. شَقَّى (S, M, K) and مَشَقَّتَهُ (S, K,) [or the latter is a simple subst., as seems to be indicated in the M and Mgh,] + *It (a thing, S, or an affair, or event, M, Mgh, K) affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued, or wearied, him:* (M:) *it was difficult, hard, distressing, grievous, or severe, to him;* (K, TA;) and *onerous, burdensome, oppressive, or troublesome, to him.* (TA.) And شَقَّ عَلَيْهِ, [inf. n., app., شَقَّى only,] + *He caused him to fall into a difficult, hard, distressing, grievous, or severe, case:* (K, TA:) imposed upon him that which was onerous, burdensome, oppressive, or troublesome. (TA.) And شَقَّتِ السَّفُوفَةَ

+ *The journey was [difficult, hard, or] far-extending.* (Mgh.) — شَقَّ, said of the solid hoof, and of the pastern of a horse or the like, *It was, or became, affected with the disease termed شَقَاتٌ, occasioning cracks.* (M, TA.)

2: see 1, first sentence. — شَقَّ الْكَلَامَ (S, K, TA,) inf. n. شَقَّقَهُ (TA,) + *He uttered, or pronounced, speech, or the speech, in the best manner:* (S, K, TA:) and *he sought with repeated efforts, in speaking, to utter, or pronounce, the speech in the best manner.* (TA.)

3. شَقَّأَهُ (M, Mgh, Mgh) inf. n. مُشَقَّقَةٌ (S, M, Mgh, Mgh, K) and شَقَّأَتِي (S, M, Mgh, K) the latter inf. n. occurring in the Kur ii. 131 and iv. 39 [&c.], (TA,) + *He acted with him contrariously, or adversely, (S,* M, Mgh, Mgh, K,) and inimically; (K); properly, each of them doing to the other that which was distressing, grievous, or troublesome, so that each of them was in a شَقٌّ [or side] other than that of his fellow; (Mgh;) or as though he became in a شَقٌّ, i. e. side, in respect of him:* (Mgh:) accord. to Er-Rághib, the inf. n. signifies the *being in a شَقٌّ [or side] other than that of one's fellow:* or it is from الْعَصَا بَيْنَكَ وَبَيْنَ صَاحِبِكَ [meaning "the effecting disunion and dissension between thee and thy fellow"], so that it is tropical: (TA:) or the primary meaning of الشَّقَاتُ is the *being [mutually] remote.* (Ham p. 326.) See also 1, in the first quarter of the paragraph.

4. اشَقَّ النَّخْلَ *The palm-trees put forth their شَوَاقِ*, pl. of شَاقَّةٌ [q. v.]: mentioned by Th, on the authority of some one or more of the Benoo-Suwááh. (M.)

5. شَقَّقَ quasi-pass. of 2: (S, M, K:) said of firewood (S, K) &c. (S) [as meaning *It became cloven in pieces*]. See 7, in two places. — Said of lightning: see 1, in two places, in the latter half of the paragraph. — Said of a horse, *He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly.* (A'Obeyd, TA.)

6. تَشَقَّأَ, said of two adversaries, or litigants, as also اشْتَقَّأَ, *They wrangled, quarrelled, or contended, each with the other, (M, TA,) and took to the right and left in contention; (TA;) فِي الشَّيْءِ [in respect of the thing].* (M.)

7. انشَقَّقَ quasi-pass. of شَقَّأَهُ as expl. in the first sentence of this art.: [i. e. it signifies *It became divided lengthwise, cloven, split, riven or rifted, slit, rent, ripped, torn, broken, or burst, asunder; or it became cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched; or cloven, or split, &c., or cut, open: or it clave, split, &c.:*] (S, M:) and in like manner, انشَقَّقَ is quasi-pass. of شَقَّقَهُ [i. e. it signifies *it became cloven or split &c., or it clave or split &c., much, or in pieces, or in several or many places:*] (M:) or the former signifies [sometimes] *it opened so as to have in it an interstice.* (Mgh.) وانشَقَّقَ الْقَمَرَ, in the Kur liv. 1, means *And the moon hath been cloven (Bq, Jel) in twain, (Jel), as a sign to the*

saying of Lth, in which I think الشق is a mis-transcription for الشق, meaning "the crack," &c.:] الشق is the inf. n. of شَقَّتْ, and الشق is a name for that at which one looks [i. e. for the visible effect of the act signified by the verb], and the pl. is الشقوق [which is well known as the pl. of الشق]. (JK.)—Also i. q. شَقَّةٌ (S, M, O, Mgb, K) i. e. *Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue, or weariness; (M, TA); and languor, or lack of power, that overtakes the mind and the body; (Er-Rāghib, TA);* and so شَقٌّ; (IJ, S, M, O, K;) thus it is sometimes pronounced with fet-h; mentioned by A'Obeyd; (S;) and by AZ; (M;) or this is an inf. n., and شَقٌّ is the subst.; (O, K;) and شَقَّةٌ and شَقَّةٌ also signify the same as شَقَّةٌ (K,) or such as overtakes a man in consequence of travel; (TA;) and the pl. of these two are شَقَقٌ (K, TA,) mentioned by Fr, (TA,) and شَقَقٌ (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of شَقَّةٌ is شَقَقٌ and شَقَقَاتٌ (TA.) Hence, in the Kur [xvi. 7], لَمْ يَكُنُوا بِاللَّيْلِ إِلاَّ يَشْقَى الْإِنْسَانَ [Which ye would not reach save with difficulty, or distress, &c., of the soul]; where some read يَشْقَى. (S, TA.)

شَقَّةٌ primarily signifies *The half of a garment [consisting of two oblong pieces sewed together, side by side]:* then it was applied to [such] a garment as it is [when complete: in both of these senses it is used in the present day]: (Er-Rāghib, TA:) or a piece (قِطْعَةٌ) of a garment: (Mgh:) or the شَقَّة of ثِيَابٍ [thus, and thus only, in the S, meaning of garments and of cloths, for it is of both,] is an oblong piece; syn. سَبِيحَةٌ مُسْتَطِيلَةٌ: (M, K:) [it is often applied to an oblong piece of cloth of those pieces of which a tent is composed:] pl. شَقَقٌ and شَقَقَاتٌ. (M, Mgh, TA.) One says, شَقَقْتُ لِفُلَانٍ مِصْرَ شَقَقَاتِ الْكُتَّانِ [Such a one sells pieces, or oblong pieces, &c., of linen]. (Mgh.)—Also A piece of a مِرَادَةٌ [q. v.]. (B, TA in art. مِرَادَةٌ.)—And A piece, or portion, [or tract,] of Hell; likewise pronounced شَقَّةٌ. (Ham p. 816.)—And A far journey; as also شَقَّةٌ (S, M, K,) sometimes thus pronounced with kees: (S:) a far, long journey: a far-extending space: (TA:) or a road difficult to him who travels it: (Mgh:) or [simply] a journey: and i. q. ثَمْبًا [so in my copy of the Mgb, app. a mistranscription for ثَمْبَةٌ, i. e. a mountain-road, &c.]: pl. شَقَقٌ. (Mgb.)—And A part, region, quarter, or tract, (Ibn-'Arāfeh, Er-Rāghib, K, TA,) towards which one draws near, (Ibn-'Arāfeh, TA,) or towards which the traveller directs himself, (K, TA,) [like شَقَّةٌ] or in the reaching of which one is overtaken by difficulty, or distress; (Er-Rāghib, TA;) And شَقَّةٌ signifies the same. (K.)—And Distance; and so شَقَّةٌ (K.)—See also شَقٌّ, last sentence but one.

شَقَّةٌ A splinter (S, K) that splits off, (S,) or a piece (M, Mgh, TA) split off, (M, TA,) of a

plank, (S, M, K, TA,) or of wood, (TA,) or of a piece of wood, (S, Mgh,) or other thing: (M, TA:) a piece split, or divided, lengthwise, of a staff, or stick, and of a garment, or piece of cloth, &c.: (IDrd, O, K:) and a piece split (K, TA) from anything; such as the half: (TA:) pl. شَقَقٌ. (O, TA.) One says of him who is angry, اِحْتَدَّ فِطَارَتْ مِنْهُ شَقَّةٌ فِي الْأَرْضِ وَشَقَّةٌ فِي السَّمَاءِ [+ He became excited by sharpness of temper, or anger, and he was as though a bit flew from him upon the ground, and a bit into the sky]. (S, M, TA: in the S, فِي الْأَرْضِ &c. is omitted.) See also شَقٌّ, first three sentences.—See also شَقَّةٌ, in four places.—And see شَقٌّ, again, last sentence but one.

شَقَقٌ The quality, in a horse, (M, K,) and in a man, (M,) denoted by the epithet أَشَقُّ [q. v.]. (M, K.)

شَقَقَةٌ [a pl. of which the sing. is not mentioned] Enemies. (TA.)

شَقَقَاتٌ A cracking in several places, (شَقَقَاتُ S, K,) or cracks, (Mgh,) or a certain disease occasioning cracks, (M,) in the pasterns of horses or the like, (S, M, Mgh, K,) and in their hoofs, (M, Mgh,) and sometimes rising to their shanks: so says Yaḥkoob: (S:) and, accord. to Lth, (Mgh,) and Az, (TA,) a cracking in several places (شَقَقَاتُ) of the skin, from cold or some other cause, in the hands or arms, and the face: (Mgh, TA:) or it signifies also any crack, or slit, in the skin, from disease: (M, TA:) Aḥ says that it is in the hand or arm, and the foot or leg, of a human being, and in the fore leg and hind leg of an animal: (Mgh, TA:) but, this is inconsistent with what is said by Yaḥkoob [as stated voce شَقَقَاتُ, first sentence]. (Mgh.) See also أَشَقُّ: and شَرَجٌ.

شَقَقِيٌّ see شَقٌّ, in five places.—شَقَقِيٌّ الْبُرْقِيُّ [so in a copy of the M, but the right reading may be شَقَقِيٌّ الْبُرْقِيُّ, which occurs in the next sentence of the M,] i. q. عَقِيْقَتُهُ [expl. in the S, in art. عَقِفُو, as meaning *Lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left: but see شَقَقِيٌّ*. (M.)—Also A calf that has become firm, or strong: (O, K:) and applied likewise to † a man [that has become so; by way of comparison]: (O:) or a bull such as is termed جَدْعٌ [i. e. in his second, or third, year]. (JK.)

شَقَقُوَّةٌ A certain bird; also called شَقَقِيَّةٌ (M, K,) and شَقَقِيَّةٌ is the dim. thereof: (K:) Aḥāt says, the شَقَقُوَّة is a very little thing, grayish (زُرِّيْقَاءُ), of the colour of ashes; ten and fifteen of what are thus called congregate; and I think it to be the شَقَقِيَّة, which is a دُخْلَةٌ of the دُخُلُ [q. v.]; it is somewhat dusky; and its form is the form of these, but it is smaller than they: it is called شَقَقِيَّةٌ because of its smallness: IDrd, in the class of مُعْبَعِلٌ, mentions الشَقَقِيَّة as signifying a certain species of birds [app. as a coll. gen. n., of which the n. un. is with ة]. (O, TA.)

شَقَقِيَّةٌ [accord. to Golius, *A fissure; as from the KL; but not so expl. in my copy of that work.—] An intervening space or tract between two elongated, or extended, tracts of sand, (S, M, O, K,) [in the last of which الْجَبَلَيْنِ is erroneously put for الصَّيْلَيْنِ,] thus expl. to Aḥn by an Arab of the desert, (TA,) producing herbage: (S, M, O, K:) or a rugged tract between two elongated, or extended, tracts of sand, producing good herbage; (M, TA;) so in the T, as expl. to its author by an Arab of the desert: (TA:) pl. شَقَقَاتِي (T, S, O, K, TA,) expl. by some as meaning sands themselves: (TA:) or a great piece of sand: or a piece of sand between two pieces thereof. (Ham p. 282.)—[In the A and TA voce شَقَقَاتِي, it is used as meaning *A slice cut off of a melon &c.*]—A rain, (M,) or a violent rain, consisting of large drops, (K, TA,) wide in extent: so called because the clouds cleave asunder from it: (M, K, TA:) pl. as above. (TA.)—The pl., شَقَقَاتِي, is expl. by Az as signifying *Clouds that have cloven asunder with copious rains.* (O, TA.)—شَقَقِيَّةٌ الْبُرْقِيُّ (O, K,) and عَقِيْقَتُهُ, both as expl. by Abou-Sa'eed, (O,) A flash of lightning that has spread (O, K) in the horizon, (O,) or from the horizon: (K: [but see شَقَقِيٌّ الْبُرْقِيُّ:]) or شَقَقِيَّةٌ signifies a flash of lightning that has spread in the breadth of the clouds, and filled the sky: pl. as above. (Ham p. 567.)—A headache, (JK, T, TA,) or a pain, (S, O, K,) or a certain disease, (M,) in the half of the head, (JK, T, S, M, O, K,) [i. e. hemicrania,] and of the face: (JK, T, S, O, K:) or, accord. to IATH, a sort of headache in the fore part of the head and towards the sides thereof. (TA.)—شَقَقَاتِي التُّعْمَانِ, used alike as sing. and pl., (S, O, K,) having no proper sing., (Mgb,) or its sing. is شَقَقِيَّةٌ; (M, O, Mgb;) [The red, or blood-coloured, anemone;] a certain plant; (M;) a certain red flower; (Lth, O;) well known; (S, K;) the شَقَر (Mgb;) or, as Aḥn says, on the authority of AA and Abou-Naḥr and others, it is the شَقَرَةٌ [n. un. of شَقَرٌ]; and the sing. of شَقَقَاتِي is شَقَقِيَّةٌ: (O, TA:) it is called شَقَقَاتِي التُّعْمَانِ because of its redness, as being likened to the شَقَقِيَّة of lightning: (M, K:) or from التُّعْمَانِ as meaning "blood," as resembling blood in colour; (Mgb, TA;) so that it signifies "pieces of blood:" (TA:) or in relation to En-Noḥmān Ibn-El-Mundhir, because he prohibited to the public a piece of land in which it abounded: (S, K, TA:) or because he alighted upon شَقَقَاتِي of sand that had produced red شَقَر, and he deemed them beautiful, and commanded that they should be prohibited to the public; so the شَقَر were called the شَقَقَاتِي of En-Noḥmān, by the name of the place of their growth. (TA.)—See also شَقَقُوَّةٌ.*

شَقَقِيٌّ, and with ة: see شَقَقُوَّةٌ, in four places.

شَقَقَاتِي, meaning One who glories, or boasts, vainly, and praises himself for that which is not in him, is not of the [classical] language of the Arabs. (L, TA.)

شَقَقِيٌّ A horse with which his rider en-

periences difficulty in striving to master him. (JK.)

شَقِيَّةٌ A certain mode of جماع (K, TA,) in which the woman lies upon her شِق [or side]. (TA.)

شَقِيَّةٌ [The bursa faucium, or faucial bag, which is placed behind the palate of the ho-camel, and which, when excited, he inflates, and blows out from the side of his mouth;] a thing resembling the lungs, or lights, which the ho-camel protrudes from his mouth when he is excited by lust; (S, O, K;) a skin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon it appears from the side of his mouth; so says En-Nadr; and he adds that it does not pertain to any but the Arabian camel, [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the لَهَاءُ [q. v.] of the ho-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi supra:) pl. شَقَائِقُ. (TA.)

To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is شَقِيَّةٌ: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, هُوَ أَهْرَتُ الشَّقِيَّةِ [lit. He is wide, or ample, in respect of the شَقِيَّة]: (TA:) and one says, هَدَرَتْ شَقِيَّتَهُ [meaning His utterance was sonorous and fluent]. (A and TA in art. هدر.) Orators, or preachers, are also termed فَلَانٌ شَقَائِقُ [for ذَوُو شَقَائِقُ]: and one says, فَلَانٌ شَقِيَّةٌ قَوْمِهِ, meaning † Such a one is the noble, and the chaste in speech, or eloquent, of his people. (M.) And in a trad. of 'Omar, (M, O, TA,) accord. to A'Obeyd and others, or of 'Alee accord. to Hr, (TA,) شَقَائِقُ are assigned to the Devil, in his saying, إِنَّ كَثِيرًا مِنَ الْخُطْبِ مِنْ شَقَائِقِ الشَّيْطَانِ [lit. Verily many of the orations, or harangues, are from the شَقَائِقُ of the Devil]; because of the lying introduced into them. (M, O, TA.)

شَقَائِقُ an appellation applied to a certain خُطْبَةٌ [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn-'Abbás, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, تِلْكَ شَقِيَّةٌ هَدَرَتْ لِرُفْقَتِ [That was a شَقِيَّةٌ that uttered a braying, then became still]. (O, K.)

شَقِيٌّ Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying. (KL.) One says أَمْرٌ شَقِيٌّ [An affair, or event, that is difficult, &c.]; from عَلَيْنَا الأَمْرُ شَقِيٌّ. (Mqb.) And شَقِيَّةٌ شَأْنَةٌ (S, Mqb) A long journey [that is difficult, &c.]. (Mqb.)

شَقِيَّةٌ The spadix of a palm-tree, that has become a span in length; so called because it cleaves the envelope: pl. شَقَائِقُ. (M.)

أَشَقُّ (S, M, O, K,) fem. شَقِيَّةٌ, and pl. شَقَائِقُ, applied to a horse, Wide between the hind legs: (IAqr, Th, T, O, K, TA:) and the fem. signifies wide in the أَرْفَاعُ [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and wide in the vulva; (IAqr, O, K;) applied in this sense to a woman. (IAqr, O, TA.) And

أَشَقُّ المَنْخَرَيْنِ, applied to a horse, Wide in the nostrils. (Lth, O, TA.) — Also, (O, K,) Tall, or long; (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by أَشَقُّ; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) — And, applied to a horse, That goes to the right and left in his running, (JK, O, K, TA, [in the CK, بِسَبْقٍ is erroneously put for بِسَبْقِي, and in like manner in my MS. copy of the K, with the additional mis-transcription of مَنْ عَدُوهُ for مَنْ عَدُوهُ]) as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as an ex.,

وَبَارَيْتُ كَمَا يَمْشِي الأَشَقُّ

[as though meaning And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running: but this may be rendered and I stepped wide, like as does the tall, or long-bodied, horse]. (O, TA.)

مَشَقٌّ [properly A place of cleaving, splitting, &c.: and hence a fissure, cleft, &c., like شَقٌّ: pl. مَشَائِقُ]: see شَقٌّ. — مَشَقُّ العَيْنِ [The slit of the eye]. (TA in art. حوض.)

مَشَقَّةٌ [said in the S and K to be an inf. n. of شَقٌّ trans. by means of عَلَى]: see شَقٌّ, in the last quarter of the paragraph, in two places.

شَقَا

شَقَا (S, K,) aor. شَقَى, (K,) inf. n. شَقْوٌ and شَقْوَةٌ, said of the نَابُ [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;) it appeared; (TA;) as also شَقَا. (K in art. شَكَا.) [See also شَقَّى.]

شَقَا, with the . softened [or changed into اى], occurs in a verse of Dhu-r-Rummeh [for the part. n. شَقَاى]. (TA.) — شَقَا رَأْسَهُ He divided his head; syn. شَقَّهُ: [meaning, his hair:] or he separated it (فَرَّقَهُ) [i. e. his hair] with the مَشَقَّة [or comb]: (K:) or شَقَا شَعْرَهُ بِالمِشَطِ, inf. n. شَقْوَةٌ, he separated his hair with the comb. (AZ, S.) — And شَقَاهُ (S, K,) inf. n. شَقْوَةٌ, (S,) He hit his head, i. e. the place of the parting of the hair of his head, (S, K,) with a staff, or stick. (S.)

شَقْوَةٌ Camel of the age when the نَابُ [or tush] grows forth: and so شَقْوَةٌ: (Aq, TA:) [or شَقْوَةٌ, q. v. in art. شوك.]

مَشَقٌّ (S, K) and مَشَقِيٌّ (Fr, O, TA,) like مَشَقٌّ and مَشَقِيٌّ, (O, TA,) The place of the parting of the hair of the head. (Fr, S, O, K.)

مَشَقَّةٌ A comb; (IAqr, S, K;) as also مَشَقَّةٌ

and مَشَقَّةٌ, and مَشَقَّةٌ [or مَشَقِيٌّ]. (K: the last also mentioned in the K in art. شَقْو.)

مَشَقِيٌّ: see مَشَقَّةٌ.

مَشَقَّةٌ: see مَشَقَّةٌ. — Also i. q. مَشَقَّةٌ; (K;) [i. e. A thing, or an iron instrument, with which the head is scratched; or a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair;] or a piece of wood, or stick, [like a shower,] which a woman inserts in her hair; or a horn prepared for that purpose (TA) [or for adjusting the locks of a woman's hair: see مَشَقَّةٌ].

مَشَقَّةٌ: see مَشَقَّةٌ.

شَقَحَ

شَقَحَ, and شَقَحَ, The palm-trees were, or became, goodly with their fruit. (TA.) [See also 4.] — شَقَحَ اللهُ فَلَانًا, [inf. n. شَقْحٌ],

accord. to AZ, is syn. with قَبَحَهُ اللهُ [i. e. God removed such a one far from good, or prosperity, &c.; or may God remove &c.]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them:] and accord. to Sb, (TA,) شَقْحٌ, (K, TA,) inf. n. [شَقْحٌ and] شَقَاحَةٌ, (TA,) is syn. with قَبَحٌ [i. e. He, or it, was, or became, bad or evil, foul or ugly, &c.]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says,

قَبَحًا وَشَقْحًا [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which شَقْحًا is an imitative sequent to قَبَحًا, or syn. therewith; (S, K;) and [in like manner] قَبَحًا وَشَقْحًا, (O, K;) and, of a man, قَبَحَ وَشَقْحًا, inf. n. of the latter as above and in like manner of the former; (S;) and جَاءَ بِالشَّقَاحَةِ وَالشَقَاحَةِ [He did, or said, what was bad or evil, &c.]: (K:) and هُوَ قَبِيحٌ شَقِيحٌ [He is bad or evil, foul or ugly, &c.]: (S, O, K:) and قَعَدَ مَقْبُوحًا مَشَقُوحًا [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that شَقِيحٌ is not an imitative sequent,

by his stating that the Arabs say قَبِيحٌ وَذَمِيمٌ [Bad, or evil, &c., and blamed, &c.; or, more probably, شَقِيحٌ وَذَمِيمٌ, meaning foul and ugly]: (L, TA:) and [it is said that] شَقِيحٌ signifies Recovering (نَالَهُ) [for which Freytag appears to have read نَالَهُ] from disease; (O, K, TA;) and hence one says, قَبِيحٌ شَقِيحٌ [as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to AZ, مَشَقُوحٌ is [not an imitative sequent, but] syn. with مَقْبُوحٌ: (L, TA:) in the phrase above-mentioned, مَشَقُوحًا is said in the 'Ináyeh to mean broken: or far removed: (TA:) or it means reviled. (O.) — [As indicated above,] شَقْحَهُ, aor. شَقَحَ, (Lh, O, K,) inf. n. شَقْحٌ, (Lh, O,) also

signifies *He broke it.* (Lh, O, K.) One says, لَا تُشَقِّحَنَّكَ شَقْحُ الْجَوْرِ بِالْجَنْدَلِ, i. e. *I will assuredly break [or crush] thee [as in the breaking of the walnut] with stones:* (O, TA:*) or *I will assuredly extract all that thou hast [as in the extracting of the contents of the walnut by means of stones]:* for شَقْحُ الْجَوْرَةِ, inf. n. as above, means *He extracted what was in the walnut.* (TA.)

3: see 1, first sentence: and see also 4, in three places.

3. شَاحَهُ *He reviled him; or contended with him in reviling;* (K, TA;) and *contended with him in annoyance.* (O, TA.)

4. اشْفَحَ الشَّحْلُ (S, A, Mgh, O, K;) as also شَقْحٌ (S, A, Mgh, O,) inf. n. تَشْفِيحٌ (S;) i. q. أَزْهِى [meaning *The palm-trees showed redness, or yellowness, in their fruit*]: (S, A, O, K;) or *their dates became altered from greenness to yellowness:* (Mgh:) the former is said by As to be of the dial. of El-Hijáz: and the latter verb is also said of the [kind of tree called] أَرَاكٌ, meaning *it became coloured in its fruit.* (TA.) And اشْفَحَ الشَّمْرُ (O,) or الشَّرُّ (K,) inf. n. إِشْفَاحٌ (TA;) and شَقْحٌ (O, K,) inf. n. as above; (TA;) *The dates, or the unripe dates, became coloured,* (O, K,) *red, or yellow:* (O, TA:) or, as some say, *became sweet.* (TA.) The Prophet forbade the selling of dates before their becoming in this state. (S, A, O, TA.)— اشْفَحَهُ *He removed him far away.* (O, K.)— أَقْبِحْ بِهِ وَأَشْفِخْ [app. *How foul, or ugly, or the like, is he!* as seems to be shown by what here follows]: IDrd cites,

• أَقْبِحْ بِهِ مِنْ وَلَدٍ وَأَشْفِخْ •
• مِثْلَ جُرِّي الْكَلْبِ لَا بَلَّ أَقْبِحْ •

[*How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!*]. (O.)

شَقْحٌ [an inf. n. of شَقَّحَ, q. v.— And,] accord. to AZ, i. q. شُحٌّ [i. e. *Niggardliness, &c.*; or the *being niggardly, &c.*: see 1 in art. شَح]. (TA.)

شَقِّحَةً: see what next follows.

شَقِّحَةٌ and شَقِّحَةٌ *An unripe date altering in redness,* (K,) or *altered to redness.* (As, TA.)— And the former signifies *The [ruddy] colour termed شَقْرِة.* (O, K.)

حَلَّةٌ شَقِّحِيَّةٌ *A red [dress, or garment, such as is termed] حَلَّة:* (K:) the latter word being a rel. n. from شَقِّحَةٌ meaning “*an unripe date altering to redness.*” (TA.)

شَقِّحٌ: see 1, in three places.

أَشْفَحَ *Red;* (TA;) or [of a ruddy colour;] i. q. أَشْفَرٌ: (O, K, TA:) so says AHát. (TA.)— [Hence,] رَغْوَةٌ شَقِّحَاءُ [Froth, app. of milk,] *that is not of a pure white hue,* (O, K, TA,) *but coloured.* (TA.)

مَشْفُوحٌ: see 1, in two places.

شَقْد

1. شَقَّدَ, aor. ٤, (S, M, L, K,) inf. n. شَقْدٌ (S, M, L,) *He scarcely ever, or never, slept, and had a malignant eye, affecting, or hurting, others, therewith:* (S, M, L, K:*) or *he had a strong, or powerful, eye, quickly affecting or hurting [others therewith].* (M, L, K.)— And شَقَّدَ (S, M, L, K,) aor. ٤; (K;) and شَقَّدَ, aor. ٢; (L, K;) *He went away,* (S, M, L, K,) *and went far off,* (S, L,) *being driven away.* (S, L, K.)

3. شَقَّدَهُ (S, L,) inf. n. مُشَقِّدَةٌ (K,) *He regarded him, or treated him, with enmity, or hostility.* (S, L, K.)

4. اشْقَدَهُ (inf. n. إِشْقَادٌ, L,) *He drove him away.* (S, M, L, K.)

شَقْدٌ: see شَقْدَانٌ, in three places.

شَقْدٌ: see شَقْدَانٌ, in four places:— and see also شَقْدٌ.

شَقْدٌ: see شَقْدَانٌ, in three places.

شَقْدٌ: see شَقْدَانٌ. شَقْدٌ وَلَا نَقْدٌ. *There is not in him any motion.* (IAqr, S, L.)— And, (L, K, in the CK) شَقْدٌ وَلَا نَقْدٌ, as also مَا بِهِ شَقْدٌ وَلَا نَقْدٌ (K,) *There is not in it (namely, a commodity, or household furniture, L) any fault, or defect: and there is not in it (namely, language, or speech, L) any defect, imperfection, or unsoundness.* (L, K:*)— And مَا لَهُ شَقْدٌ وَلَا نَقْدٌ *He possesses not anything.* (L, K.)— And مَا دُونَهُ شَقْدٌ وَلَا نَقْدٌ *There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof.* (Meyd, TA.)

شَقْدٌ: see شَقْدَانٌ, in six places.

شَقْدٌ: see شَقْدَانٌ, in two places.

شَقْدٌ: see شَقْدَانٌ, in the latter half.

شَقْدَةٌ and شَقْدَةٌ: see شَقْدَانٌ, near the end; the latter, in two places.

شَقْدِيٌّ: see what next follows.

عَقَابٌ شَقْدَانٌ *An eagle vehemently hungry,* (S, M, L, K,) *and eager in seeking food;* (M, L;) as also شَقْدِيٌّ (K.) A poet likens a horse thereto. (M, L.)

شَقْدَانٌ, as a sing. n.: see شَقْدَانٌ (of which it is also a pl.), in two places, near the end.

شَقْدَانٌ *One who scarcely ever, or never, sleeps;* (S, M, L, K;) as also شَقْدٌ; (S, M, K;) *and who has a malignant eye,* (S, M,) *affecting, or hurting, others therewith;* as also شَقْدٌ (S, M, K, in the TA) and شَقِّدٌ: (M:) or *who has a strong, or powerful, eye, quickly affecting or hurting [others therewith];* (M, L, K;) as also شَقْدٌ and شَقِّدٌ: (M:) and شَقْدٌ الْعَيْنِ *one who scarcely ever, or never, sleeps; whom drowsiness does not overcome.* (T, L.)— Also *Driven away, and remote;* and so شَقْدٌ. (L.)— And

شَقْدَانَةٌ *A light-spirited woman:* (Th, M, L:) *foul, or obscene, in her speech; clamorous, and foul-tongued.* (T, L.)— Also *The male chameleon;* (M, L, K;) and so شَقْدٌ and شَقْدٌ and شَقْدٌ: or all these words signify *a slender and compact male chameleon, with a small head, that cleaves to the trunk of the kind of tree called عَضَاهُ:* (M, L:) pl. شَقْدَانٌ (M, L, K) and شَقْدَائِي: (M:) the former pl. like شَكْرَانٌ, pl. of شَكْرَانٌ; (L;) and also used as a sing., meaning *a male chameleon;* (Th, M;) thus used by a poetess: (M:) also شَقْدٌ (S, M, L, K) and شَقْدٌ (M, L) and شَقْدٌ (M, L, K) and شَقْدٌ (K) *the young one of a chameleon:* (Lh, S, M, L, K:) pl. شَقْدَانٌ (S, M, L, K) and شَقْدَائِي: (M, L, K:) the former pl. like شَكْرَانٌ, pl. of شَكْرَانٌ. (S.) A poet says, describing asses,

• فَرَعَتْ بِهَا حَتَّى إِذَا • رَأَتْ الشَّقْدَائِي تَصْطَلِي •

*And they pastured therein until the heat became vehement and they saw the male chameleons thirsty, desiring to go to water, and repairing to the sun: some say, that شَقْدَائِي here signifies moths, (فَرَاش), but this is a mistake. (M, L.) شَقْدَانٌ also signifies *The animals called صَبٌّ and وَرَلٌ and طَحَنٌ and سَامُرَابَرَسٌ and دَسَانَةٌ: and the sing. is شَقْدَةٌ:* (M, L:) or *any small animals that creep or walk upon the earth, and venomous or noxious reptiles and the like:* (M, L, K:) sing. شَقْدَةٌ (M, L) and شَقْدٌ (M,) or شَقْدٌ (L,) and شَقْدٌ (M,) or شَقْدٌ; (L;) but it does not appear how شَقْدَةٌ can be a sing. of شَقْدَانٌ unless the augmentative letter be regarded as elided. (M, L.)— Also *The wolf;* (M, L, K;) and so شَقْدَانٌ (Th, M, L, K) and شَقْدٌ (M, L,) or شَقْدٌ (K,) or شَقْدٌ. (TA.)— Also *The hawk;* syn. صَقْرٌ; (M, L;) and so شَقْدَانٌ (Th, M, L) and شَقْدٌ (M, L,) or شَقْدٌ. (TA.)— And شَقْدَانٌ [the pl.] also signifies *The young ones of the kinds of birds called حَبَارِي and قَطَا* (M, L, K) *and the like.* (M, L.)*

شَقِيدٌ: see شَقْدَانٌ, in two places.

طَرْدٌ مَشَقْدٌ *A driving far away.* (M, L.)

شَقْر

1. شَقَّرَ, aor. ٤, inf. n. شَقْرٌ (M, L, Mgh, K) [in the CK and TA شَقَّرٌ, which is evidently wrong,] and شَقْرَةٌ (Lth, K,) or the latter is a simple subst.; (M;) and شَقَّرٌ; and شَقَّرٌ: (M, K;) *He was, or became, of the colour termed شَقْرِة.* (M, L, Mgh, K.)

3: see 1.

شَقْرٌ: see شَقْرٌ.

شَقْرٌ [The red, or blood-coloured, anemone;] i. q. شَقْلَقِي الْعَمَانِ: (S, M, A, Mgh, K:) it is not a sweet-scented flower: (Mgh:) n. un. with ٥; (S, M, Mgh, K;) pl. [of the n. un.] شَقْرَاتٌ: (K:) as

also شَقَار and شَقْرَان, (so in some copies of the K,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) or شَقْرَان, (so in some copies of the K and in the TA,) and شَقَارِي and شَقَارِي: (K:) or شَقْر is the name of a certain other plant, not the شَقَاتِي, but red like it: (M, * K, * TA:) or it signifies cinnabar: (A:) or شَقْرَة has this signification, (T, K,) as well as that first assigned to it above: (K:) and accord. to AHn, (M, TA,) شَقَارِي is the name of a certain plant (S, M, TA) that grows in sands, having a pungent odour, which is tasted in the flavour of milk: and he adds that, accord. to some, it is the same as the شَقْر; but that this opinion is not well founded: (M, TA:) it is also said that it is a certain plant having a flower of a dingy red colour, the seed, or grain, of which is called شَمِير: (TA:) and that شَقَارِي (M, TA) and شَقَارِي, (M,) or شَقَار, (TA,) are names of a certain plant, having a flower of a colour somewhat of that termed شَكْلَة, with slender, or delicate, dust-coloured leaves, which grows in the manner of قَضَب [a kind of trefoil], is approved in pasturage, and grows only in fruitful years. (M, TA.)

جَاءَ بِالصَّقْرِ وَالْبَقْرِ: see جَاءَ بِالصَّقْرِ وَالْبَقْرِ, in art. صقر.

شَقْرَة The colours described in the explanations of the epithet أَشَقْر, below. (S, M, Mṣb, &c.)

شَقْرَان, or شَقْرَان: see شَقْر.

شَقْرَان and its vars.: see in art. شقرق.

شَقْر: see the next paragraph, in four places.

شَقْر (AHeyth, Fr, A'Obeyd, S, K) and شَقْر (AHeyth, Aq, Abu-l-Jarráh, S, K) A want; or a needful, or requisite, thing, affair, or business: (S, K:) or the former signifies wants: (Ham p. 716:) A'Obeyd says that the former word is the more correct, because شَقْر signifies things, or affairs, that cleave to the heart, disquieting it; and is pl. of شَقْر; and that شَقْر, with fet-h, has the signification of an epithet [meaning cleaving to the heart and disquieting it]: (S:) or, accord. to some, this latter signifies grief, mourning, sorrow, or sadness; disquietude of mind: or disquietude of mind that causes one to be sleepless: the former is also expl. as signifying a man's case, and his secret: and both are also said to signify tidings: and a man's state, or condition. (TA.) One says, أَخْبَرْتُهُ بِشَقْرِي I acquainted him with my want; like as one says أَقْبَضْتُ إِلَيْهِ بِعَجْرِي (S:) or I acquainted him with my tidings. (TA.) And أَقْبَضْتُ إِلَيْهِ بِشَقْرِي I acquainted him with my case, and with what I kept secret from others; (TA;) and so نَفَضْتُ لَهُ شَقْرِي: (Ham p. 716:) or I revealed to him my secret, and acquainted him with all my affairs. (Mgh.) And شَقْرُهُ, and شَقْرُهُ, He complained to him of his state, or condition. (M, TA.)

شَقَارِي: see شَقْر, in two places: — and see also جَاءَ بِالصَّقْرِ وَالْبَقْرِ, in art. صقر.

شَقَار: see شَقْر, in two places.

شَقَارِي: see شَقْر, in three places.

أَشَقْر, applied to a man, [Of a ruddy complexion combined with fairness: or] of a clear ruddy complexion, with the outer skin inclining to white: (S:) or having a red, or ruddy, tinge, over a white, or fair, complexion: (M, Mṣb, K:) and applied to a horse, [of a sorrel colour;] of a clear red colour, (S, IF, Mṣb,) or of a red colour inclining to [the dull red hue called] مَغْرَة, (M, K,) with a red mane and tail: (S, M, K:) when the mane and tail are black, the epithet كَمِيْت [meaning bay, or dark bay, or brown,] is applied to the horse: (S:) the أَشَقْر is said to be the best of horses: (IAqr, K: [but it is said in Har p. 300 to be regarded by the Arabs as of evil omen:]) and applied to a camel, intensely red: (S:) or of a colour resembling that of a horse thus termed: (M:) fem. شَقْرَاء: and pl. شَقْر. (Mṣb.) — Also, applied to blood, That has become thick, (مَا صَارَ عَلَقًا, M, Mṣb, TA,) and not been overspread with dust. (Mṣb, TA.) — And the fem., شَقْرَاء, is used as [a subst.] signifying Fire. (Ham p. 718.)

شقرق

شَقْرَاق and شَقْرَاق, (S, O, Mṣb, K,) the former accord. to IAqr, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (Mṣb,) and شَقْرَاق, (Mṣb, K,) and شَقْرَاق, (accord. to the CK,) and, (S, O, K,) as they sometimes said, (S, O,) شَقْرَاق, (S, O, K,) and شَقْرَاق, and شَقْرَاق, (K,) [the first and second now applied to The green wood-pecker, picus viridis: and to the common roller, coracias garrula:] a certain bird, (S, O, Mṣb, K,) well known, (K,) among the Arabs, (Fr, TA,) called أَخِيل, (Fr, S, O, Mṣb, TA,) [a name likewise now applied to the green wood-pecker,] and regarded by the Arabs as of evil omen; (S:) less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings: (Mṣb:) accord. to IAqr, the شَقْرَاق is with the Arabs the أَخْطَب [q. v.]: (TA:) accord. to the K, or شَقْرَاق and شَقْرَاق accord. to Lth, (TA,) a certain bird speckled, or spotted, with green and red and white (K, TA) and black, (TA,) and found, accord. to the copies of the K, in the land of the Haram, but correctly, as in the words of Lth, بَارِضِ الْجَرْمِ, thus, with ج, [perhaps rightly بَارِضِ الْجَرْمِ, in the land that is hot, or very hot,] in the places in which palm-trees grow; of the size of the هُدُود [or hoopoe]: accord. to Lh, شَقْرَاق is of the measure فَعْلَال شَقْرَاق is mentioned by J and Sgh [as well as in the K] in the present art.; but should, properly, be mentioned under the head of شَقْرَق, as it is in the L. (TA.)

شقص

شَقْصَة, (L, TA,) inf. n. تَشْقِصُ, (L, Mgh,

K,) He divided it into parts, or portions: (Mgh:) or he cut it up, and separated its members (A, L, K*) into just portions among the sharers; (L, K;*) namely, a slaughtered animal, (K,) or particularly a slaughtered sheep or goat, and a pig: (L, A, TA:) or he divided it (namely, a pig,) into parts or portions, and members, for eating and selling. (Mgh.) Hence the trad. مَنْ بَاعَ الخَمْرَ فَلْيَشْقِصْ الخَنَازِيرَ (L, A) He who sells wine, let him cut up swine and divide their members, as is done to a sheep or goat when its flesh is sold: meaning, he who holds the selling of wine to be lawful, let him hold the selling of swine to be so; for they are equally forbidden. (L, TA.)

شَقْصُ A piece, or part, of a thing; (S, M, Mgh, Mṣb;) as also شَقْصِي: (M, Mgh:) or a little, of much; (M, TA;) as also the latter: (IDrd, M, K:) and the latter, a little, or paltry, thing: (TA:) and the former, a piece of land: (S:) or a share; syn. سَهْر, (A, K,) or حَقْ, (M,) and نَصِيب, (A, Mgh, K,) and شَرْك, (A, K,) which signifies the same as نَصِيب; (Sh, on the authority of Khálid;) as also شَقْصِي; (Sh, M, Mgh, K;) like نَصْف and نَصِيف: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or a certain share not divided: (Esh-Sháfí'ee, TA:) or if divided it may also be thus called: (Az, TA:) pl. [of pauc.] أَشْقَاصُ (M, Mṣb) and [of mult.] شَقْصَاصُ. (M, TA.)

شَقْصِي: see شَقْصُ, throughout. — Also A sharer, or partner. (S, A, K.) You say, هُوَ شَقْصِي He is my sharer, or partner, (S, A,) in a piece of land. (S.) — And A fleet, or swift, and excellent horse: (K:) but an epithet not known to Lth. (TA.)

مَشَقْصُ A broad نَصْل [or iron head] (IDrd, Mṣb, K) of an arrow: (IDrd:) or an arrow having such a نَصْل, (Lth, IF, K,) with which wild animals are shot; (Lth;) but As says that this explanation is at variance with what has been heard from the Arabs: (TA:) or it signifies, (M,) or signifies also, (K,) a long نَصْل; (M, K;) not a broad one; (M:) or an arrow having such a نَصْل; (M;) with which wild animals are shot: (K:) or a long and broad نَصْل: (S:) or it is of half the size of a نَصْل, and is worthless; children play with it, and it is the worst kind of arrow [-head], and is used for shooting at objects of the chase and any other thing: (TA:) pl. مَشَقْصَاصُ. (S.)

مَشَقْصُ A butcher. (A, K.)

شقو

1. شَقْوِي, (S, Mṣb, K,) originally شَقْو, (S, TA,) aor. ى, (S, Mṣb,) dual thereof شَقْوَان, (S,) inf. n. شَقَاوَة and شَقَاوَة, (S, * K,) the latter accord. to a reading of the Kur xxiii. 103, (S,) and شَقَاوَة and شَقْوَة and شَقْوَة (S, * K) and شَقَا, (K,) or the last of these is the inf. n., and شَقَاوَة and شَقْوَة [and the rest, none of which is expressly specified as an inf. n. in the S,] are simple substs., (Mṣb,) He

was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Mqb, TA;) شَقِيَ being contr. of سَعَدَ; (Mqb;) and شَقَاوَةٌ &c. contr. of سَعَادَةٌ: (S, TA:) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (AZ, K, TA.) [See also شَقَاوَةٌ below.] — Also † He suffered, or experienced, fatigue, (TA, and Kah and Bd and Jel in xx. 1,) فِي شَقَاوَةٍ [in such a thing]. (TA.) — شَقَاهُ: see 3: — and 4.

3. شَقَاهُ (K, TA,) inf. n. مُشَاوَةٌ (S, TA) and شَقَاةٌ (TA,) He laboured, strove, or struggled, with him, to prevail, or overcome, (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T; (TA;) he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from him; (S, TA;) syn. عَالَجَهُ; (K, TA;) or مَارَسَهُ; and عَانَاهُ. (S, TA.) — And شَقَاهُ شَقَاهُ, aor. of the latter verb 2, He endeavored to surpass him in mutual labouring, or striving, or struggling, to prevail, or overcome, (S, TA,) [in the CK, فِي الشَّقَاةِ, but the former seems to be the right reading, and may be best rendered in the mutual striving against difficulty,] and he surpassed him [therein]. (K. [In the S, فَشَقَوْتُهُ, aor. of the latter verb as thus used is there explained.] — مُشَاوَةٌ signifies also † The treating [one] with hardness, harshness, or illnature. (TA.) — And † The vying, one with another, in patience, or endurance: a rájiz says,

• إِذَا يُشَاقِي الصَّابِرَانِ تَرِيْرَتْ
• يَكَادُ مِنْ ضَعْفِ الْقَوَى لَا يَنْبِعْثُ

[When the two patient ones vie in endurance, he does not lag behind, almost, by reason of the weakness of powers, failing to hasten in pace]: he means a camel vying with the attendant thereof in endurance of going. (TA.)

4. اشْقَاهُ اللهُ God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of اُسْعَدَهُ: (S, Mqb, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so شَقَاهُ. (K.) — And اشْقَى He combed. (AZ, K. [See مَشَقَى.]

شَقُوَةٌ an inf. n. of شَقِيَ, as also شَقُوَةٌ: (S, K:) or a simple subst. (Mqb.)

شَقِيٌّ Unprosperous, unfortunate, unhappy, or miserable: (S, Mqb, TA:) [or in a state of straitness, distress, adversity, or difficulty: (see its verb:)] pl. اَشْقِيَاءُ. (TA.) [And I have not been, in supplicating Thee, my Lord, unprosperous], means I have been one whose prayer has been answered. (TA.)

شَقَاوَةٌ an inf. n. of شَقِيَ; (S, K:) or a simple subst.; (Mqb;) signifying Unprosperousness, &c.; [see its verb:]; contr. of سَعَادَةٌ: (S, Er-Rághib, TA:) it is of two kinds; اَشْرَاقِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ

[relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rághib, TA.) — Also † Fatigue; syn. تَعَبٌ; but the latter has a more general signification; every شَقَاوَةٌ being تَعَبٌ, but every تَعَبٌ is not شَقَاوَةٌ. (TA.)

أَشْقَى [More, and most, unprosperous, &c. — And] † More [and most] fatigued. (TA.)

مَشَقَى A comb: a dial. var. of مَشَقَا. (AZ, K.)

شَقِيَ

1. شَقِيَ, inf. n. شَقِيٌّ, said of the نَاب [or tush] of a camel, It grew forth: a dial. var. of شَقَا. (K in art. شَقُو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) — [Freitag states, as on the authority of Abu-l'Alá, that شَقِيَ is used for شَقَى He clave, or split, &c.: — and that Reiske has explained it as signifying He opened the mouth with a wide grinning (“amplo rictu”).]

شَقِيٌّ A long prominence, or projecting portion, or ledge, (حَدٌّ طَالِعٌ طَوِيلٌ) of a mountain, (K, TA,) that cannot be ascended: (TA:) by rule it should be with ى [i. e. شَقِيٌّ, as being derived from شَقَا]: (Sgh, TA:) pl. شَقَاوَاتٍ (K [correctly شَقَاوَاتٍ]) and شَقِيَّانٍ. (TA. [Mentioned in the K in art. شَقُو, but belonging to the present art.]

شَكَ

1. شَكَ is intrans. by itself, and trans. by means of the particle فِي: — one says شَكَ الأَمْرُ, aor. شَكَ [contr. to analogy in the case of an intrans. verb of this class], inf. n. شَكٌّ, The thing, or case, or affair, was, or became, dubious, or confused: (Mqb:) — and شَكَ فِيهِ (MA, K,) first pers. شَكَتُ فِيهِ (S, Mqb,) aor. as above, (JM, PS, &c.,) and so the inf. n., (MA, &c.,) He doubted, wavered or vacillated in opinion, or was uncertain, respecting it; (MA, Mqb, and so accord. to explanations of شَكَ [q. v. infra] in the S and Mqb and K &c.;) syn. اِرْتَابٌ; (Mqb;) and شَكَ عَلَيَّ signifies the same. (S, K.) — شَكَ عَلَيَّ means شَقِيَ [i. e. The case, or affair, was difficult, hard, distressing, &c., to me]: (O, TA:) or, as some say, [was such that] I doubted [respecting it]. (TA.) — شَكَ said of a camel, (IAar, S, K,) aor. and inf. n. as above, (S,) He limped, or halted; or had a slight lameness, (IAar, S, TA,) of his hind leg: (IAar, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA:) and اِشْتَكَّ, likewise said of a camel, he had a slight lameness; (Ibn-'Abbád, O, TA;) like شَكَ. (Ibn-'Abbád, O.) — شَكَ also signifies The cleaving or sticking [of a thing to another thing]. (S, O, TA.) So in a verse of Aboodahbal El-Jumahee cited voce يَكْبُ. (S.) And one says, شَكَتِ الرَّحْمُ The relationship was, or became, closely united. (O, TA. [See شَاخَةٌ voce شَاخٌ.] — شَكَ فِي السَّلَاحِ (K, TA,) aor.

and inf. n. as above, (TA,) He put on [or around him,] or attired himself with, the arms, or weapons, completely, not leaving any of them; (TA;) [as though] he entered amid them. (K, TA.) — شَكَتَهُ بِالرُّوحِ, and the like, aor. as above, (TA,) and so the inf. n., (Mqb, TA,) I pierced, or transpierced, him, or it, (طَعَنْتَهُ, Mqb, or خَرَقْتَهُ, O, and in like manner in the TA, but in my copies of the S خَرَقْتَهُ [meaning I made a hole in him, or it], and thus in one place in the TA, and اِنْطَقَمْتَهُ, S, O, and in like manner in the K,) with the spear, (S, O, Mqb, K,) and with the arrow, &c.: (TA:) but IDrd. says that, accord. to some, شَكَ is only by the conjoining two things with an arrow or a spear: (O, TA:) [thus,] فَشَكَ رِجْلَهُ مَعَ وَكْبَاهِهِ means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) — [Hence,] شَكَتُ إِلَيْهِ الْبِلَادَ I traversed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) — And شَكَ عَلَيْهِ الثَّوْبُ The garment was put [or drawn] together upon him, and fastened with a thorn or a wooden pin: or was let down, or made to hang down, upon him. (TA.) — شَكَوْا بُيُوتَهُمْ They placed their tents in one row, or series, (O, Mqb, K,) in one regular order, (T, TA,) near together. (Mqb.) — Hence, شَكَوْا الْأَرْحَامَ They made the relationships to be closely connected. (Mqb.) And شَكَ He was made, or asserted, to be connected with the lineage of another. (IAar, O.) — And شَكَتَهُ said of anything means I drew and joined, or adjoined, it [to another thing]. (Mqb.) [And I infused it in, or thrust it into, another thing.] — مَا شَكَ [or, more probably, مَا شَكَتُ,] a phrase in a verse of El-Farezdaq, in which it forms an apodosis, means مَا قَارَنَ [i. e., app., Its friend (the sword, or the spear, both of which are meanings of الخَلِيلِ,) would not be conjoined (or grasped) with my hand]. (TA.) — شَكَ الثَّوْبُ He (the sewer) made the stitch-holes far apart [in sewing the garment, or piece of cloth]. (O, TA.) [Thus the verb has two contr. meanings.] — شَكَتُ إِلَيْهِ, with kear, and شَكَتَهُ, (Ibn-'Abbád, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K شَكَتَهُ and إِلَيْهِ,) I inclined to him, or it; or trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; or leaned, rested, or relied, upon him, or it; syn. رَكَعْتُ. (Ibn-'Abbád, O, K.)

2. شَكَتَنِي فِيهِ (S, O, K,*) inf. n. تَشَكُّيْكَ (O,) He made me to doubt, to waver or vacillate in opinion, or to be uncertain, respecting it; (S, K, TA;) he threw me, or made me to fall, into doubt, &c., respecting it. (O.)

5: } see the first paragraph.
6: }

شَكَ [used as a subst.] signifies Doubt; (Mqb; [see 1;]) or the contr. of يَتَمَيَّنُ; (S, O, Mqb, K;) by which explanation is meant a wavering or

vacillation in opinion between two things, whether they be equal [in probability] or such that one of them outweighs [therein] the other; or, as the expositors explain its meaning in the Kur x. 94, uncertainty: (Msb:) or a wavering or vacillation in opinion, between two inconsistent things, without making either of them to outweigh the other in the estimation of him who conceives the شك: or, as some say, a pausing, or hesitation, between two extremes that are equal [in probability], without the mind's inclining to either of them: when one of them is made to outweigh, without the other's being rejected, it is شك: (KT:) accord. to Er-Rāghib, it is the alternation, or confusedness, of two inconsistent things, in the judgment of a man, and their being equal: this is sometimes because of there being two indications, equal in his judgment, of the two inconsistent things; or of there being no indication thereof: and sometimes it relates to the question whether a thing be, or be not; and sometimes, to the question of what kind it is; and sometimes, to some of its qualities; and sometimes, to the accident that is the cause of its being: it is a species of جهل; but is more special than this; for جهل is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every شك is جهل, but every جهل is not شك: (TA:) accord. to some, the primary meaning is a state of commotion, or disturbance, of the heart and mind: (Msb:) pl. شكوك. (K.) — [Hence, يوم الشك, The day of which one doubts whether it be the last of one month or the first of the next month: and generally, whether it be the last of Shaqban or the first of Ramadan; and to fast on this day is forbidden.] — Also A small crack in a bone. (K.) — And A seam, or line of sewing, of a garment. (L in art. صوح.) — [And accord. to Freytag, A coat of mail composed of narrow rings: but he names no authority for this.] — And [Arsenic;] a certain medicament, that destroys rats; brought from Khurasan, from the mines of silver; (K, TA;) of two kinds, (TA,) white and yellow; (K, TA;) now known by the name of سُرُّ الفأر [ratsbane]. (TA.)

شك A covering (حائل) that is put upon the backs of the two curved extremities of the bow: (K:) so says ISd. (TA.)

شكة [an inf. n. of un.] A single piercing through two men on a horse. (Ham p. 271.)

شكة i. q. شقة: (O, K:) so in the saying, إنه شكة [Verily he is one whose region to which he directs himself is far distant]. (O.)

شكة Arms, or weapons, (S, K, TA,) that are worn. (TA.) — And A broad piece of wood, (K,) or small broad piece of wood, (S, O,) that is put into the hole (خوت) [in which is inserted the end of the handle] of the axe, or ads, and the like, in order to narrow it. (IDrd, S, O, K.) — رجل مختلف الشكة means A man discordant in natural dispositions. (TA.)

شكة A camel having a slight lameness; that limps, or halts. (TA.)

شكك, with two dammehs, [a pl. of which the sing., in the sense here indicated, is not mentioned,] i. q. ادعوا [Persons who make a claim in respect of relationship; or who claim to be sons of persons not their fathers; or who are claimed as sons by persons not their fathers; or adopted sons: pl. of ادعى]. (IAAr, TA.) — [Also said to be pl. of شككة, q. v.]

شكك Tents arranged in a row: (O, K:) one says, ضربوا نوتهم شككاً They pitched their tents in one row: but accord. to Th, it is شككاً, [q. v.], from الشكة. (TA.)

شكوك † A she-camel of which one doubts whether she be fat or not (S, K, TA) in her hump, (K, TA,) by reason of the abundance of her fur, wherefore her hump is felt: (S, TA:) pl. شكك. (K.)

شكوك Sides; syn. جوانب (Ibn-'Abbád, O, TA.) [Perhaps pl. of شككة (q. v.), next after which it is mentioned in the O; like as صلى (originally صلوى) is pl. of صلاة.]

شككة A region, quarter, or tract, syn. ناحية, of the earth. (Ibn-'Abbád, O, K.)

شككة A party, sect, or distinct body or class, (AA, S, O, K,) of men: (AA, S, O:) pl. شككك; (AA, S;) [and app. شكك also, for,] accord. to IAAr, شكك signifies distinct bodies of soldiers. (TA.) — A way, course, mode, or manner, of acting or conduct or the like: (IDrd, O, K:) thus in the saying, دعه على شككته [Leave thou him intent on pursuing his way, &c.]: (IDrd, O:) pl. شككك (IDrd, O, K) and شكك, (so in copies of the K,) or شكك; if the latter of these two, extr. [with respect to analogy]. (TA.) — And Natural disposition; syn. خلق. (TK, as from the K.) [The only reading that I find in copies of the K is with ح in the place of خ, i. e. خلق; and thus, but without any vowel-sign, in the TA: but I think that the right reading is evidently that in the TK.] — Also The [kind of basket called] سلة in which are [put] fruits. (Ibn-'Abbád, O, K,*) — And [the pl.] شككك signifies The pieces of wood with which, they being joined together, are formed the tent-like tops of the vehicles called هودج [pl. of هودج]. (AA, O, TA.)

شككة, applied to a woman, meaning Just in proportion, or beautiful, and slender; or light, or active, in her work; and clever; is vulgar. (TA.)

شككي (so in the O, occurring there in three instances,) or شككي (thus in the K, [but if this were the right reading, the rule of the author would require him to add "with damm," therefore I suppose it to have been mistranscribed in an early copy of the K,]) applied to a لجام [i. e. bit, or bridle], Difficult. (O, K.) [See also شككي in art. شكو and شكى.]

شكك: see شكك.

شككة Sharp arms or weapons: (IAAr, O, K:) or the sharpness of arms or weapons: (K:) or the latter should be the meaning accord. to analogy. (O.)

رجل شك السلاح [act. part. n. of شك]. — رجل شك السلاح [A man completely armed]: the former expl. as meaning a man wearing a complete set of arms, or weapons: [pl. شككك, agreeably with analogy:] you say في شككك الحديد [a people, or party, completely clad in sets of iron arms or weapons]. (S, O. [In one of my copies of the S, بالحديد.]) [Accord. to the TA, one says من قومه شككك: but شككك seems evidently to be a mistranscription for شكك. See also شكك السلاح and شكك في السلاح in arts. شوك and شكو.] — رجم شككة Near relationship. (O, fA. [See شكك الرجم.]) — See also what next follows.

شككة A tumour in the fauces; (O, K;) mostly in children: (O:) pl. شوكك: or, accord. to Abu-l-Jarráq, the sing. of شوكك is شكك, meaning the tumour. (TA.)

مشك The thong with which the coat of mail is [in certain parts thereof] conjoined (يشك به): 'Antarah says,

- وَمَشَكِّ سَابِغَةٍ فَتَكْتُ فُرُوجَهَا
- بِالسَّيْفِ عَنِ حَامِي الْحَقِيْقَةِ مُعَلِّمٍ

(O, TA:) [but in the EM it is مسك, thus with س, and with fet-h to the م; a word which I do not find in any lexicon: it is said that] مسك signifies a coat of mail narrow in the rings: and the poet means, And of many an ample coat of mail [narrow in the rings] have I rent open the middle parts with the sword, from over a man who was the defender of those who, or that which, it was his duty to defend, who was pointed to as being the cavalier of the army. (EM p. 243.)

أمر مشكوك [for مشكوك فيه] An affair, or a case, in which there is doubt. (TA.) — منبر مشكوك i. q. مشكود [i. e. A pulpit made firm or strong &c.]. (TA. [See also مشكوك.])

شك

1 شكده, apr. 2 (S, L) and 3, (L) inf. n. شكك; (S, L, K;) and 4 اشكده, (M, L,) but this latter, which is erroneously said in the copies of the K to be syn. with شكك, instead of شكك, is, accord. to ISd, not of high authority; (TA;) He gave him: (S, L, K:) or he gave him a thing as a free gift. (L.)

4 اشكده He gave him of dates on their being cut, and of wheat on its being reaped. (L.) He gave him of a heap of reaped corn on the occasion of measuring, and of the bundles (حزم) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.) He gave him food to eat, or milk to drink, after it had been deposited in the house or tent. (L.) — See also 1.

10. *استشكر* *He sought, or demanded, what is termed شك [q. v.]. (L.)—* *جاء يستشكرني* *He came seeking, or demanding, of me شك; meaning what is given of a heap of reaped corn on the occasion of measuring, and of the bundles (حزم) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.)*

أشكر *A gift: (S, L, K:) or a free gift: pl. أشكراد. (L.) A recompense. (L.) [See شكر in two places.] What is given of dates when they are cut, and of wheat when it is reaped. (L.) What is given of a heap of reaped corn on the occasion of the measuring, and of the bundles (حزم) [of corn] on the occasion of the reaping: of the dial. of El-Yemen. (L.) Travelling-provisions with which one is furnished, consisting of milk, or [the preparation of dried curd called] أقط, or clarified butter, or dates, and with which one goes forth from the abodes of a people. (L.) And Meat and drink deposited in a house or tent. (L.)*

شكر

1. *شكر له*, and *شكره*, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for *شكر نعمته*, (A,) aor. 4, (TA,) inf. n. *شكر* and *شكران* (S, A, Mgh, K) and *شكور*, (S, K,) which last, in the Kur lxvii. 9, may be either an inf. n. or pl. of *شكر* [used as a simple subst.], (S,) *He thanked him; or praised, eulogized, or commended, him, for a benefit or benefits: (S:) he was grateful, or thankful, to him; or he acknowledged his beneficence, and spoke of it largely: (S, K: [but in the S, the verb in the former sense has شكر only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شكران, as will be seen below:]) and شكر الله, and شكر الله*, (Lh, Mgh, K,) which latter is less common than the former, and even disallowed by As in prose, though allowed by him in verse, (Mgh,) and *شكر بالله* and *شكر بنعمة الله*, and *شكر بنعمة الله*, (Lh, K,) and *شكر لله نعمته*, (A,) inf. n. *شكر* and *شكران* (Mgh) [and *شكور*], *He thanked, or praised, God for his beneficence: (A:) he was grateful, or thankful, to God; or acknowledged his beneficence, and spoke of it largely: (K:) he acknowledged the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience; so that شكر is in word and in deed: (Mgh:) and شكر له signifies the same as شكر له: (S, A, Mgh, K:) you say, *شكرت له ما صنع* [I thanked him, &c., for what he did]: (A:) and *شكرت له بلاءه* [He was grateful to Him, &c., i. e. to God, for his probation]: (K:) and *أشكر إليك نعم الله* [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. حمد:) [but there are many explanations of شكر beside those given above: its meanings will be more fully shown by what here follows:] *شكر* is the *thanking a benefactor; or praising, eulogizing, or commending, him, (S, A,) for a benefit or benefits: (S:) or the being grateful, or thankful; or acknowledging beneficence;**

and speaking of it largely; and [in the copies of the K, "or," but this is evidently a mistake,] it is only on account of favour received; (K;) and شكران is [the same, being] contr. of شكران: (S:) شكر [sometimes] differs from حمد; (Mgh in art. حمد;) for شكر is only on account of favour received; whereas حمد is sometimes because of favour received, (Th, Az, TA in art. حمد, and Mgh ubi supra,) and sometimes from other causes; (Th ubi supra:;) [and thus] the latter is of more common application than the former; (S in art. حمد;) therefore you do not say شكرته علي, but you say حمدته علي شجاعته: (Mgh ubi supra:) or شكر is more common than حمد with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the being humble, or lowly, and submissive; and with the tongue, the act of praising, eulogizing, or commending; and acknowledging beneficence; and with the members, the act of obeying, and submitting one's self; and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore one does not say شكرنا الله على حياته [we thanked God for his existence, or praised Him, &c.]; but He is محمود on that account, like as He is for his beneficence; and شكر is also for beneficence: thus حمد relates to every object to which, as an object, شكر relates; but the reverse is not the case: and everything whereby is حمد, thereby is شكر; but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is by means of the tongue: شكر is of three kinds; with the heart, or mind, which is the forming an [adequate] idea of the benefit; and with the tongue, which is the praising, eulogizing, or commending, the benefactor; and with the members, or limbs, which is the requiting the benefit according to its desert: it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as devotion of the heart to love of the benefactor, and of the members to obey him, and the employment of the tongue in mentioning him and eulogizing him: [and there are several other explanations of it which it is unnecessary to add:] some say that it is formed by transposition from شكر, the "act of uncovering, or exposing to view:" others, that it is from عين شكرى "a full fountain, or eye;" accord. to which etymology it would signify the being full of the praise of the benefactor. (B, TA.)—شكر on the part of God signifies †The requiting and commending [a person]: (K:) or †the forgiving a man: or †the regarding him with content, satisfaction, good will, or favour: and hence, necessarily, †the recompensing, or rewarding, him: the saying شكر الله نعمته signifies †May God recompense, or reward, his work, or labour. (TA.)—شكرت, aor. 4, (S, K,) inf. n. شكر, (S, TA.)

† *Her (a camel's) udder became full (S, K, TA) of milk: (S, TA:) or she (a camel) obtained a good share of leguminous herbage, or [other] pasturage, and in consequence abounded with milk after having had little milk: (T, TA:) and she (a beast) became fat, (K, TA,) and her udder became full of milk. (TA.)—* *و شكر* † *He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.)—* *شكرت* said of a tree (شجرة), (Fr, S, A, K,) aor. 4, inf. n. شكر, (S,) † *It produced, or put forth, what are termed شكر, (Fr, S, K,) i. e. what grow around it, from its أصل [i. e. root, or base, or stem]; (S;) as also اشكرت, (Fr, TA,) and اشكرت: (Sgh, TA:) or its شكر, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.)—* *و شكر*, aor. 4, (K,) inf. n. شكر; (TA;) and شكر, aor. 4; and اشكر; (K;) said of palm-trees (نخل), † *They had many شكر, i. e. offsets, or suckers. (AHn, K, TA.)—* *و شكر* and اشكر and اشكر are all verbs from شكر. (K.) [It is said in the K that these verbs are from شكر in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following:—said of palm-trees (نخل), † *They put forth leaves around their branches:—* and, said of trees in general (شجر), † *They put forth branches:—* and † *They produced bark:—* and, said of a grape-vine, † *It grew from a shoot planted:—* in the TA it seems to be implied that, said of a vine, they signify † *it put forth long shoots, or upper shoots.]*

3. *شكرته* *I showed him that I was thankful, or grateful, (A, O, K,) to him. (A.)—* *و شكرته الحديث* *I commenced with him discourse. (O, K.)*

4. *اشكر القوم* † *The people's camels had their udders full of milk (شكرت إبلهم): (K:) or the people's camels became fat: (TA:) or the people milked a camel or sheep or goat having her udder full of milk, i. e., such as is termed شكر: (S:) or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA: [but for اشكروا شكرًا in the O, and اشكروا شكرًا in the TA, I read اشكروا شكرًا, agreeably with what here next precedes:]) or the people, having alighted in a place where their camels found herbs, or leguminous plants, had abundance of milk from them. (T, TA.)—* *اشكر* said of an udder: see 8.—*اشكرت* † *The land produced fresh herbage after other herbage that had become dried up and dusty. (TA.)—* See also 1, near the end of the paragraph, in three places.

5. *شكرت*: see 1, in three places.—Also [*He affected, or made a show of, thankfulness, or gratitude: (see تحميد:) or] he seemed, or appeared, thankful, or grateful. (KL.)*

8. *اشكر* † *It (an udder) became full (S, K, TA) of milk; (S, TA;) as also اشكر. (K.)—* *اشكرت*

السَّمَاءُ + The rain fell vehemently: (§:) or the sky rained much. (K.) — اشتكرت الرياح + The winds brought rain: (K:) or blew violently: or, as is said on the authority of A'Obeid, were contrary; but ISd says that this is a mistake. (TA.) — Also اشكر + It (heat, and cold,) became intense. (K.) — He (a man) strove, exerted himself, or did his utmost, in his running. (K, TA.) — Also + It became what is termed شكر [q. v.]. (TA.) — See also 1, near the end of the paragraph, in two places. — [Hence, app.] + It (a fetus) put forth downy hair. (A.)

شكر The vulva, or pudendum, of a woman: (§, M, Mqb, K:) or the flesh thereof: (M, K, MF:) as also شكر, in either of these senses: (K:) pl. شكار: (Mqb, TA:) لَحْمًا, in the K, as the second explanation, is a mistake for لَحْمًا. (MF.) It is said in a trad., نَهَى عَنْ شُكْرِ الْبَغِيِّ, meaning He forbade the giving hire for prostitution; the word ثَمَن being understood as prefixed to شكر. (TA.) — Also i. q. تَكَاح [i. e. The act of compressing, or of contracting marriage with, a woman]. (TS, K.)

شكر an inf. n. of شَكَرَ: (§, A, Mqb, K:) and it may [be used as a simple subst., and, as such,] have for its pl. شُكُور. (§. [See 1.])

شكر: see شكر.

شُكْرَةٌ + [Fulness of the udder of a camel; and so شكرية is expl. in the TK;] a subst. from اشكر [q. v.]. (K.) One says, هَذَا زَمَنُ الشُّكْرَةِ, so in the L and other lexicons, (TA,) or الشُّكْرَةُ, (so in my copies of the §,) or الشُّكْرِيَّةُ, (so in the O and K,) + [This is the time of the fulness of the udder,] when the camels abound with milk, or have their udders full, (اِذَا حَمَلَتْ, q. v.,) from the [herbage called] رِبْع. (§, O, L, K.)

شُكْرَةٌ: see the next preceding paragraph.

شُكْرَةٌ + A she-camel, (As, §, A, K,) and ewe or she-goat, (A,) having her udder full (As, §, A, K) of milk, (§,) whatever be the fodder, or herbage, she has eaten; (A;) as also شُكْرًا: (K:) or the former, that has obtained a good share of leguminous herbage, or of [other] pasture, and in consequence abounds with milk after having had little milk: (T, TA:) and the latter, that abounds with milk though having had but a small share of pasture: (TA:) or that abounds with milk in summer and ceases in winter: (IAqr, TA:) pl. of the former شُكْرِي, (§, K,) applied to camels and to sheep or goats, (§,) and شُكْرِي (K) and شُكْرَاتُ: (§, K:) and شُكْرِي is applied to camels, and sheep or goats, as meaning abounding with milk, or having their udders full, (اِذَا حَمَلَتْ, q. v.,) from the [herbage called] رِبْع. (§, TA.) [شُكْرِي is also a sing. epithet, having a similar signification: as well as a pl.] One says + شُكْرِيَّةُ + An udder abounding with milk: (A:) or having much milk. (§.) And + عَيْنُ شُكْرِيَّةُ + A full source or eye. (B, TA.) And + عَيْنُ شُكْرِيَّةُ + A

fat piece of flesh-meat: (K:) or + [a piece of flesh-meat] flowing with grease, or gravy: (A: [but in my copy, فُدْرَةٌ is erroneously put for فُدْرَةٌ:] pl. شُكْرِي. (A.)

شُكْرِي: see the next four preceding sentences.

شُكْرِيَّةُ: see شُكْرَةٌ, in two places.

شُكْرِي an intensive epithet, (TA,) signifying شُكْرِي [i. e. One who thanks much; or who is very thankful or grateful: see 1]: (K, TA:) and one who is earnest, or does his utmost, in thanking his Lord, or in being thankful or grateful to Him, by obedience to Him, performing his appointed religious services: (TA:) or one who does his utmost in showing his thankfulness, or gratitude, with his heart and his tongue and his members, or limbs, with firm belief, and with acknowledgment [of benefits received]: or who sees his inability to be [sufficiently] thankful or grateful: or who renders thanks, or is thankful or grateful, for probation: or, for what is denied him: (KT:) pl. شُكْرِي. (TA.) — + A beast that is sufficed by little fodder or herbage, (§, A,) and that fattens upon it: (A:) or that fattens upon little fodder or herbage: (K:) as though thankful for that small benefit. (TA.) — الشُّكْرُورُ, applied to God, + [He who approves, or rewards, or forgives, much, or largely:] He who gives large reward for small, or few, works: He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them. (TA.)

شُكْرِي + The shoots that grow around a tree, from its أصل [i. e. root, or base, or stem]: (§:) or sappy twigs or shoots, that grow from the stem of a tree: or small leaves beneath the large: (A:) or fresh and tender twigs or shoots, that grow among such as have become thick and tough: and what grow at, or upon, the أصول [i. e. roots, or bases, or stems,] of large trees: or small leaves that grow at, or upon, the root, or base, or stem, of a tree: (IAqr, TA:) and offsets, or suckers, or sprouts, of palm-trees: (K:) and the leaves that are around the branches of the palm-tree: (Yaqoob, K:) and plants, and hair, and feathers, and abundant ostrich-feathers (شُكْرِي, K, TA, in the CK) such as are small, growing among such as are large: or the first of herbage, growing after other herbage that has become dried up and dusty: (K:) and downy hair, or down: and any soft, fine hair: (A:) or hair growing among the plaits: pl. شُكْرِي: and weak hair: (TA:) and hair at the roots of a horse's mane, (K, TA,) like down, and in the forelock: (TA:) and the hair that is next to the face and the back of the neck: (A, K:) and branches: (AHn, K: [in the CK, وَالْفُصُونَ is erroneously put for وَالْفُصُونَ]) and the bark (لِحَاةُ) of trees: pl. شُكْرِي: (K:) and the pl. also signifies the long shoots of a grape-vine: or its higher, or highest, shoots: (AHn, TA:) and the sing., a grape-vine growing from a planted shoot. (AHn, K, TA.) — Also + Young men: (A:) or young offspring. (TA, from a trad.) — And + The young ones of camels: (K, TA:) as being likened to the شُكْرِي of palm-trees. (TA.)

شُكْرِي + Forelocks: (K, TA:) as though pl. of شُكْرِي [which may be n. un. of شُكْرِي]. (TA.)

شُكْرِيَّةُ a name applied in the present day to Cichorium, intybus and endivia; wild and garden-succory, and endive; as also هِنْدِي, correctly هِنْدِي.

شُكْرِي A hired man, or hireling; one taken as a servant: an arabicized word, from [the Pers.] چاکر. (O, K.)

شُكْرَانُ: see the next paragraph.

شُكْرَانُ (§, K) and شُكْرَانُ (K,) [in the CK, erroneously, شُكْرَان and with damm to the ك,] or the correct form is شُكْرَان, with damm to the ك, as Ibn-Hisham El-Lakhme and El-Farabee have expressly affirmed; (TA;) or it is correctly with س, (K,) unpointed, and so it is mentioned by AHn; (TA;) [but see شُكْرَان;] or correctly شُكْرَان (K,) as Sgh holds to be the case, (TA,) [and thus it is written in several medical books, from the Pers. شُكْرَان; accord. to Golius, Cicuta herba, and applied in the present day to conium, i. e. hemlock, or a species thereof; and this is probably what is meant by Golius, as the conium maculatum, or common hemlock, is called by some cicuta;] a certain plant, (§, K,) of the kind called حَمِيض, (so in a marginal note in a copy of the §,) the stem of which is like that of the رَائِيَانَج [or fennel], and the leaves of which are like those of the [species of cucumber called] قَمِيح, or, as some say, like those of the بَرُوق [q. v.], and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like [that of] the نَانَسُوَاة [or ammi], or [of] the اُنْسُون [or anise], without taste or odour, and mucilaginous. (TA.)

اشكر [More, and most, thankful, or grateful, &c.: see an ex. voce بَرُوق].

شُكْرِيَّةُ (O, K, TA, in the CK) + Herbage that causes milk to be copious. (O, K, TA. [In the CK, مَغْرَزَةُ اللَّبَنِ is erroneously put for مَغْرَزَةُ اللَّبَنِ.]

شُكْرِيَّةُ: see شُكْرَةٌ, in two places.

شُكْرِيَّةُ + A violent wind: (O, K:) or, as some say, a contrary wind; (O, TA;) but ISd, says that this is a mistake. (TA.)

شكر

شُكْرِي (T, §, Mqb, TA,) aor. 4, inf. n. شُكْرِي (T, Mqb, TA) and شُكْرِيَّةُ; (T, §, Mqb, TA;) or شُكْرِي, aor. 4, (O, K, TA,) inf. n. شُكْرِيَّةُ; (O;) He was, or became, refractory, untractable, perverse, stubborn, or obstinate, in disposition: (§, O, K:) or hard in disposition, or ill-humoured, in behaviour or dealing: (TA:) or evil in disposition, or ill-humoured, and very perverse or cross or repugnant and averse; syn. شُرْبِي. (Mqb, TA.)

3. شاكسه He treated him, or behaved towards him, with hardness, harshness, or illnature. (O, K.)

6. They treated, or behaved towards, one another with hardness, harshness, or illnature; or disagreed, one with another; in buying or selling: (IDrd, O, TA:) or they treated, or behaved towards, one another with contrariety, or opposition. (K, TA.) [Hence,] الليل والنهار المتشاكسان † The night and the day are opposed to each other: (TA:) or alternate. (Az, A, O, TA.)

شكس: see شكس. — مَحَلَّةٌ شَكْسٌ † A strait place of alighting or abode. (TA.) = الشكس A day, or two days, before the new moon; i. q. المَحَاق. (AA, O, K.)

شكس: } see the next following paragraph.
شكس: }

شكس, (Fr, S, Mgh, K,) or شكس, (S,) and شكس, (K,) the first agreeable with analogy, (S,) A man (S) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, K:) or hard in disposition, or illnature: (TA:) or evil in disposition, or illnature, and very perverse or cross or repugnant and avers; syn. شرس: (Mgh:) and شكس and شكس are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAqr, TA:) pl. شكس; (S, K;) a pl. of the first or third; (K;) or of the second, like as صدق is pl. of صدق. (S.) — Also the first, † Niggardly; tenacious; avaricious. (K.)

شكس: see the next preceding paragraph.

متشاكسون (Kur xxxix. 30) Disagreeing, one with another; (A, K, TA;) and behaving with hardness, harshness, or illnature: (A:) or disputing, or contending, together. (TA.) [See the verb, 6.]

شكل

1. شكّل, as an intrans. verb: see 4, in three places. — And see 5. = شكّل الفرس بالشكال (S,) or شكّل الدابة, (Mgh, K,) aor. ʔ, inf. n. شكّل, (Mgh,) He bound [the horse or] the beast, with the شكال; (Mgh;) [i. e.] he bound the legs of [the horse or] the beast with the ropes called شكال; as also شكّلها, (K,) inf. n. شكّل. (TA.) And شكّل الطائر [app. I bound the legs of the bird in like manner]. (S.) And شكّلت عن البعير I bound the camel's شكال between the fore girth and the hind girth; (S;) [i. e.] I put [or extended], between the hind girth and the fore girth of the camel, a cord, or string, called شكال, and then bound it, in order that the hind girth might not become [too] near to the sheath of the penis. (TA in art. حقب.) — And [hence, i. e.] from the شكال of the beast, (TA,) شكّل الكتاب, (AHát, S, Mgh, K, TA,) inf. n. as above, (Mgh, TA,) † He restricted [the meaning or pronunciation of]

the writing, (قده, AHát, S, TA,) or he marked the writing, (أعلمه, Mgh,) with the signs of the desinential syntax (AHát, S, Mgh, TA) [and the other syllabical signs and the diacritical points]: or i. q. أعجمه: (K:) but AHát says that شكّل الكتاب has the former meaning; and أعجمه signifies he dotted, or pointed, it [with the diacritical points]: (TA:) and شكّل الكتاب signifies the same as شكّل; (S, Mgh, K, TA;) as though [meaning] he removed from it dubiousness and confusion; (S, K, TA;) so that the ʔ in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) — And شكّل شعرا (O, TA,) aor. ʔ; thus correctly, as pointed by IKḥ; accord. to the K شكّل; (TA;) † She (a woman) plaited two locks of her hair, of the fore part of her head, on the right and left, (O, K, TA,) and then bound with them her other ذوابل [or pendent locks or plaits]. (TA.) — And شكّل [thus in the TA, so that it may be either شكّل or شكّل,] † He (the lion) compressed the lioness: on the authority of IKḥ. (TA.) = شكّل, aor. ʔ, (K, TA,) inf. n. شكّل, (TA,) She (a woman) used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed شكّل, i. e. غنج and دل and غزل and غزل; (K, TA;) and شكّل [signifies the same], i. e. تدلّت [and in like manner شكّل is said of a man]. (TA.) — See also شكّل below, in two places. — And شكّلت إلى كذا, with كسر [to the ك], i. q. شكنت [i. e. I inclined to such a thing; or trusted to, or relied upon, it, so as to be, or become, easy, or quiet, in mind]. (O.)

2. شكّل, as an intrans. verb: see 4: — and see also 5. = شكّل, inf. n. شكّل, He formed, fashioned, figured, shaped, sculptured, or pictured, it; syn. صوره; (K, TA;) namely, a thing. (TA.) — See also 1, in three places.

3. شكّل signifies The being conformable, suitable, agreeable, similar, homogeneous, or congenial; syn. موافقة; (S, K;) as also شكّل: (IDrd, S, K:) Er-Rághib [strangely] says that شكّل is from الشكّل signifying “the binding,” or “shackling,” a beast [with the شكال]. (TA.) You say, هو يشاكله [He, or it, is conformable, &c., with him, or it; or resembles him, or it]. (Mgh.) And هذا الأمر يشاكلك i. e. يوافقك [This affair will not be suitable to thee]. (TA.) And شكّلوا شكلا They resembled each other. (MA.)

4. شكّل [primarily] signifies صار ذا شكّل [meaning It, or he, was, or became, such as had a likeness or resemblance, or a like, or match, &c.]. (TA.) — [And hence, app.] said of a thing, or case, or an affair; (S, Mgh, O, Mgh, K;) as also شكّل, (O, K, TA, [in the CK, erroneously, شكّل, evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add كفروح or the like,]) inf. n. شكّل; (TA;) and شكّل, (K,) inf. n. شكّل; (TA;) † It was,

or became, dubious, or confused; syn. اتبس, (S, O; Mgh, K,) and اختلط, (O, TA,) or اشتبه: (Mgh:) [and شكّل is mentioned in this sense by Golius as on the authority of J (whom I do not find to have mentioned it either in this art. or elsewhere), and by Freytag as on the authority of Abu-l-'Alà: accord. to Sh, شكّل in this sense is from شكّل signifying “redness mixed with whiteness:” (see شكّل:) but] accord. to Er-Rághib, شكّل in a thing, or case, or an affair, is metaphorical, [and] like اشتبه from الشبه. (TA.) One says, شكّل الأمر على الرجل † [The thing, or case, or affair, was, or became, dubious, or confused, to the man]; and شكّل means the same. (Zj, O.) And شكّل على الأخبار † [The tidings were dubious, or confused, to me], and شكّل; both meaning the same. (TA.) And one says also, شكّل عليه and شكّلات عليه [meaning There is doubt, or uncertainty, and there are doubts, or uncertainties, respecting it: thus using the inf. n. as a simple subst., and therefore pluralizing it]. (Mx, Srd نوع; &c.) — It is also said of a disease; [app. as meaning † It became nearly cured; because still in a somewhat doubtful state;] like as you say شكّل; and so شكّل. (TA.) — شكّل الشجر The palm-trees became in that state in which their dates were sweet (Ks, S, A, O, K) and ripe, (Ks, S, O, Mgh,) or nearly ripe; (A, TA;) and شكّل signifies the same. (O.) — And شكّل العين The eye had in it what is termed شكّل [q. v.: see also شكّل]. (K.) = شكّل الكتاب: see 1.

5. شكّل It (a thing, TA) was, or became, formed, fashioned, figured, shaped, sculptured, or pictured; syn. صور. (K, TA.) — And He became goodly in shape, form, or aspect. (TK in art. طرز.) — شكّل العنب, (S, K,) and شكّل, and شكّل, (K,) The grapes became in that state in which some of them were ripe: (S, K:) or became black, and beginning to be ripe: (K:) thus in the M. (TA.) — See also 4, near the end. — And see 1, also near the end.

6: see 3, in two places.

8: see 4.

[10. استشكله is often used by the learned in the present day as meaning He deemed it (i. e. a word or phrase or sentence) dubious, or confused.]

شكّل i. q. شبه [as meaning A likeness, resemblance, or semblance; a well-known signification of the latter word, but one which I do not find unequivocally assigned to it in its proper art. in any of the lexicons]. (AA, K, TA. [In the CK, and in my MS. copy of the K, in the place of الشبه as the first explanation of شكّل in the K accord. to the TA, we find الشبه; but that the explanation which I have given is correct, is shown by what here follows.]) One says, شكّل من أبيه, meaning شبه [i. e. In such a one is a likeness, or resemblance, of his father]: (AA, TA:) and شكّل, (AA, O, K, TA) and شكّل, (AA, O, K, TA)

شکل

and **شاكل** (O, K, TA,) [likewise] meaning **شابه**, (AA, O, K, TA,) and **مشابهة**: (TK:) and **شاكله** also is *syn. with* **شکل** [in the sense of **شبه**]; (K, TA;) [for] one says **هذا على شاكله** as meaning **شبهه** [i. e. *This is accordant to the likeness of his father*]. (TA.) — And *I. q.* **منال**: you say, **هذا على شکل هذا**, meaning **على مثاله** [i. e. *This is according to the model, or pattern, or the mode, or manner, of this*]. (TA.) — And *The shape, form, or figure*, (**صورة**) of a thing; *such as is perceived by the senses*; and *such as is imagined*: (K:) the *form* (**هيئة**), of a body, *caused by the entire contents being included by one boundary, as in the case of a sphere*; or by *several boundaries, as in those bodies that have several angles or sides, such as have four and such as have six* [etc.]: so says Ibn-El-Kemal: (TA:) pl. [of pauc., in this and in other senses.] **اشکال** and [of mult.] **شکول**. (K.) — [It often means *A kind, sort, or variety, of animals, plants, food, &c.* — [And *The likeness, or the way or manner, of the actions of a person*:] it is said in a trad. respecting the description of the Prophet, **سالت من شکله**, meaning [I asked my father respecting the likeness of his actions, or] respecting what was like his actions; accord. to Iamb: or, accord. to Az, respecting his particular way, course, mode, or manner, of acting, or conduct: (O:) and **شاكله** [likewise, and more commonly,] signifies a particular way, course, mode, or manner, of acting, or conduct; (S, O, K, TA;) as in the saying, **فعل يفعل على شاكلته**, (S, O, TA,) in the Kur [xvii. 86], (O, TA,) i. e. *Every one does according to his particular way, &c.*, (Ibn-'Arāfeh, S, O, Bd, Jel, TA,) that is *suitable to his state in respect of right direction and of error, or to the essential nature of his soul, and to his circumstances that are consequent to the constitution, or temperament, of his body*: (Bd:) and according to his nature, or natural disposition, (Ibn-'Arāfeh, Er-Rāghib, O, TA,) by which he is restricted [as with a **شکل**]: (Er-Rāghib, TA:) and his direction towards which he would go: (Akh, S, O, K,* TA:) and his side [that he takes]: (Katādeh, O, K,* TA:) and his aim, intention, or purpose: (Katādeh, O, K, TA:) and **شکل** [likewise] signifies *aim, intention, or purpose*; *syn. قصد*. (TA.) — Also *A thing that is suitable to one*; or *fit, or proper, for one*: you say, **هذا من هوای ومن شکلی** [This is of what is loved by me and of what is suitable to me]: (K, TA:) and **تسر شکله من شکلی** [What is suitable to him is not of what is suitable to me]. (TA.) [And hence, app.,] one says, **ما شکلی وشکله**, meaning *What is my case and [what is] his, or its, case? because of his, or its, remoteness from me*. (T and TA voce.) — And sing. of **اشکال** (L, K, TA) signifying *Discordant affairs and objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious*: (Lth, TA:) and *dubious, or confused, affairs*: (TA:) or *discordant, and dubious, or confused, affairs*. (K. [In the CK,

الاشکال is erroneously put for **الاشکال**.) — Also *A like*; *syn. مثل*; (S, Mgh, O, Mgh, K;) and so **شکل**: (O, K:) or, as some say, the *like of another in nature or constitution*: (Mgh: [and accord. to Er-Rāghib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:] pl. **اشکال** (S, Mgh, O, Mgh, K*) and **شکول** [as above]. (S, O, Mgh, K*) One says, **هذا شکل هذا** *This is the like of this*. (Mgh.) And **فلان شکل فلان** *Such a one is the like of such a one in his several states or conditions* [etc.]. (TA.) In the saying in the Kur [xxviii. 58], **واخر من شکله**, (O, TA,) meaning *And other punishment of the like thereof*, (Zj, TA,) Mujāhid read **من شکله**. (O, TA.) — Also sing. of **اشکال** signifying, (O, K,) accord. to IAr, (O,) *Certain ornaments* (O, K) *consisting of pearls or of silver*, (K,) *resembling one another, worn as ear-drops by women*: (O, K:) or, as some say, the sing. signifies *a certain thing which girls, or young women, used to append to their hair, of pearls or of silver*. (O.) — And *A species of plant*, (IAr, O, K,) *diversified in colour*, (K,) *yellow and red*. (IAr, O, K.) — [And *The various syllabical signs, or vowel-points &c., by which the pronunciation of words is indicated and restricted*: originally an inf. n., and therefore thus used in a pl. sense.] — See also the next paragraph.

شکل: see the next preceding paragraph, latter part, in two places. — Also, as an attribute of a woman, *Amorous gesture or behaviour*; or *such gesture, or behaviour, combined with coquettish boldness, and feigned coyness or opposition*; *syn. دل*, (S, O, Mgh, K,) and **غنج**, and **غزل**; (K; [in the CK, **غزل**, which is a mistranscription;]) or her **غنج**, and *comely or pleasing دل*, whereby a woman renders herself comely or pleasing; (TA;) and **شکل** signifies the same. (K.) One says **امرأة ذات شکل** [A woman having amorous gesture or behaviour; &c.]. (S, O, Mgh.)

شکل, in a sheep or goat, *The quality of being white in the شاکله*. (S, O. [See **اشکال**]) [In this sense, accord. to the TK, an inf. n., of which the verb is **شکل**, said of a ram &c.]. — And in an eye, *The quality of having what is termed شاکله* [q. v.]. (S, O.) [Accord. to the TK, in this sense also an inf. n., of which the verb is **شکل**, said of a thing, as meaning *It had a redness in its whiteness*.]

شکلة: see **شکل**, first signification. — One says also, **فيه شکلة من سمره** [In him, or it, is an admixture of a tawny, or brownish, colour], and **شکلة من سواد** [an admixture of blackness]: (TA:) [or] **شکلة** signifies *redness mixed with whiteness*: (Sh, Mgh, TA:) in camels, (K, TA,) and in sheep or goats, (TA,) *blackness mixed with redness*, (K, TA,) or *with dust-colour*: in the hyena, accord. to IAr, *a colour in which are*

blackness and an ugly yellowness: (TA:) in the eye, *a redness in the white*: (Mgh:) or, in the eye, *i. q. شبله* [q. v.]: (K:) or, accord. to AO, (TA,) *the like of a redness in the white of the eye*; (S, O, TA;) and such was in the eyes of the Prophet; (O;) but if in the black of the eye, it is termed **شبله**: (S, O, TA:) and the like is in the eyes of the [hawks, or falcons, termed] **صقور** and **بزاز**: accord. to some, it is *yellowness mixing with the white of the eye, around the black*, as in the eye of the hawk (**الصقور**); but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.) **فيه شکلة من دم** means *In him, or it, is a little [or a small admixture] of blood*. (TA.)

شکلة A woman using, or displaying, what is termed **شکل**, i. e. **غنج** and **دل** and **غزل** [meaning *amorous gesture or behaviour, &c.*], (K, TA,) in a comely, or pleasing, manner. (TA.)

اشکال fem. of **اشکل** [q. v.]. (S, O.) — Also *A want*; *syn. حاجة*; and so **اشکلة**, (S, O, K, [both of these words twice mentioned in this sense in the K,]) and **شوکلة**; this last and the second in the authority of IAr; (O;) accord. to Er-Rāghib, *such as binds, or shackles, (تقييد) a man [as though with a شکل]*. (TA.) One says, **لنا قبلک اشکلة** [etc.] i. e. **حاجة** [We have a want to be supplied to us on thy part; meaning we want a thing of thee]. (S, O.) — Also *i. q. مداهنة*. (So in the O and TA. [But whether by this explanation be meant the inf. n., or the fem. pass. part. n., of **داهن**, is not indicated. Words of the measure **فعللة** having the meaning of an inf. n., like **بغضلة**, are rare.]])

شکل, of which the pl. is **شکول**, (S, O, Mgh, K,) the latter also pronounced **شکل**, (TA,) *i. q. عقال* [A cord, or rope, with which a camel's fore shank and arm are bound together]: (S, O:) [or, accord. to the TA, by **عقال** is here meant what next follows:] *a rope with which the legs of a beast (وايه) are bound*: (K:) *a bond that is attached upon the fore and hind foot [or feet] of a horse [or the like] and of a camel*: (KL:) [hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet: so accord. to present usage; and so accord. to the TK, in Turkish **شکال**: Fei says only,] the **شکال** of the beast (وايه) is well known; and the pl. is as above. (Mgh.) In relation to the [camel's saddle called] **رحل**, (K, TA,) accord. to Ar, (S, O, TA,) *A string, or cord, that is put [or extended and tied] between the **تصدیر** [or fore girth] and the **حقب** [or hind girth], (S, O, K, TA,) in order that the latter may not become [too] near to the sheath of the penis; also called the **زوار**, on the authority of AA: (S, O, TA:) and [in relation to the saddle called **قنب**,] *a bond [in like manner extended and tied, for the same purpose,] between the **حقب** [or hind girth] and the **بکان** [by which is meant the fore girth, answering to the **تصدیر** of the **رحل**]: and a bond [probably meaning the rope men-**

tioned in the explanation given from the ك in the preceding sentence] *between the fore leg and the hind leg.* (K, TA.) — Also, in a horse, † The quality of having three legs distinguished by [the whiteness of the lower parts which is termed] تَحْمِيل, and one leg free therefrom; (O, K, TA.) [this whiteness] being likened to the عَقَال termed شَكَال: (S, O:) or having three legs free from تَحْمِيل, and one hind leg distinguished thereby: (S, O, K, TA:) accord. to A'Obeyd, it is only in the hind leg; not in the fore leg: (S, O:) or, accord. to AO, (TA,) having the whiteness of the تَحْمِيل in one hind leg and fore leg, on the opposite sides, (Mgh, TA,) whether the whiteness be little or much: (TA:) [when this is the case, the horse is said to be خلاف من خِلاف]: see S (last sentence) in art. خِلاف:] the Prophet disliked what is thus termed in horses. (O.)

شَكِيل † Foam mixed with blood, appearing upon the bit-mouth, or mouth-piece of the bit. (Z, O, K, TA.)

شَاكِل: see شَكَل, first signification. — Also A whiteness between the عَذَار [which see, for it has various meanings,] and the ear. (Kfr, S, O. [See also شَاكَلَة.]

شَوَكَل: see شَوَكَلَة. — One says, اجْعَلِ الْأَمْرَ شَوَكَلًا وَاحِدًا, meaning Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بَأَج.)

شَاكَلَة: see شَكَل, former half, in two places. — الشَاكَلَة, also, signifies The flank; syn. الخَاصِرَة, i. e. الطُّفُفَة. (S, O:) [or,] in a horse, the skin that is between the side (عَرَض) of the خَاصِرَة and the ثَغَنَة, (K, TA,) which latter means [the stiffo-joint, i. e.] the joint of the فَخَذ and سَاق: or as some say, the شَاكَلَتَان are the two exterior parts of the طُفُفَتَان [or two flanks] from the place to which the last of the ribs reaches to the edge of [the hip-bone called] the حَرَقَفَة on each side of the belly. (TA.) One says, أَصَابَ شَاكَلَة الرَّمِيَة, meaning [He hit] the خَاصِرَة [or flank] of the رَمِيَة [or animal shot at]. (TA.) [Hence,] one says, أَصَابَ شَاكَلَة الصَّوَابِ, † [He hit the point that he aimed at, of the thing that was right]: and هُوَ يَرْمِي بِرَأْيِهِ الشَّوَاكِلَ † [He hits, by his opinion, or judgment, the right points]. (TA.) Ibn-'Abbád says that [the pl.] شَوَاكِلَ signifies [also] The hind legs; because they are shackled [with the شَكَال]. (O.) — Also The part between the ear and the temple. (IAqr, K, TA.) — And شَوَاكِلَ (which is the pl. of شَاكَلَة, TA) † Roads branching off from a main road. (K.) You say طَرِيقٌ ذُو شَوَاكِلَ † A road having many roads branching off from it. (O.) — And شَاكَلَتَا الطَّرِيقِ means † The two sides of the road: you say طَرِيقٌ ظَاهِرُ الشَّوَاكِلِ † [A road of which the sides are apparent, or conspicuous]. (TA.)

شَوَكَلَة, (so in the O, as on the authority of IAqr,) or شَوَكَل, (so in the K,) thus says Ez-Zejjájee, but Fr says the former, [like IAqr,] (TA,) i. q. رَجَالَة [as meaning The footmen of an army or the like]: (Fr, IAqr, Ez-Zejjájee, O, K, TA:) or مِيْمَنَة [meaning the right wing of an army]: or مَيْسَرَة [meaning the left wing thereof]. (Ez-Zejjájee, K, TA.) — And i. q. نَاحِيَة [probably as meaning The side, region, quarter, or direction, towards which one goes; like شَاكَلَة, as expl. by Akh and others, in a saying mentioned voce شَكَل]. (IAqr, O, K.) — Also i. q. عَوْسَجَة [i. e. A tree of the species called عَوْسَج, q. v.]. (IAqr, O, K.)

شَوَكَلَة: see شَكَلَة, above.

أَشَكَل More, and most, like; syn. أَثَبَة: so in the saying, هَذَا أَشَكَلُ بَعْدًا [This is more, or most, like to such a thing]. (S, K.) — Also Of a colour in which whiteness and redness are intermixed; (S, Mgh, K;) applied to blood; and, accord. to IDrd, a name for blood, because of the redness and whiteness intermixed therein; (S;) [and] applied to a man; (Mgh;) or to anything: (TA:) or in which is whiteness inclining to redness and duskiness: (K:) or it signifies, with the Arabs, [of] two colours intermixed. (TA.) [Hence,] it is applied to water, (K, TA,) as meaning † Mixed with blood: (TA: [see an ex. in a verse cited voce حَتَّى:] pl. شَكَل. (K.) And the fem., شَكَلَة, is applied as an epithet to an eye, (S, K,) meaning Having in it what is termed شَكَلَة, which is the like of a redness in the white thereof; like شَهَبَة in the black: (S:) pl. as above. (K.) A man is said to be أَشَكَلُ الْعَيْنِ, meaning Having a redness, (Mgh,) or the like of a redness, (O,) in the white of the eye: (Mgh, O:) the Prophet is said to have been أَشَكَلُ الْعَيْنِ and it has been expl. as meaning long in the slit of the eye: (K:) but ISd says that this is extraordinary; and MF, that the leading authorities on the trads. consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (TA.) — Applied to a camel, (K, TA,) and to a sheep or goat, (TA,) of which the blackness is mixed with redness, (K, TA,) or with dust-colour; as though its colour were dubious to thee: (TA:) pl. as above, applied to rams &c., (K, TA,) in this sense. (TA.) — Applied to a sheep or goat, White in the شَاكَلَة [or flank]: (S, O:) fem. شَكَلَة; (S;) applied to a ewe, as meaning white in the شَاكَلَة, (K, TA,) the rest of her being black. (TA.) — Also The mountain-species of سِدْر [or lote-tree]; (S, O, K;) described to AHn, by some one or more of the Arabs of the desert, as a sort of trees like the عَنَاب [or jujube] in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe, (نَبِيْقَة, [dim. of نَبَقَة, n. un. of نَبَق, which means the "drupe of the سِدْر,"]) which is very acid: the places of its growth are lofty mountains; and bows are made of it [as is shown by an ex. in the S and O]:

(TA:) [app. with tenween, having a] n. un. with ة: (S, K:) AHn says that the growth of the اشكل is like [that of] the trees called شَرِيَان [of which likewise bows are made]. (TA.)

أَشَكَلَة: see شَكَل, first signification. — Also i. q. لَبَس [meaning † Dubiousness, or confusedness]. (K.) — See also شَكَلَة, in two places. — Also A single tree of the species called أَشَكَل [q. v.]. (S, K.)

مُشَكَل, from أَشَكَل in the first of the senses assigned to it above, signifies Entering among [meaning confused with] its likes. (TA.) — And [hence, app., or] accord. to Sh, from شَكَلَة meaning "redness mixed with whiteness," it signifies † Dubious, or confused. (TA.) [Used as a subst.,] it has for its pl. مُشَكَلَات [and مُشَاكِل also: for] one says, هُوَ يَفْكَرُ الْمَشَاكِلَ, meaning † [He solves] the things, or affairs, that are dubious, or confused. (TA.) — مُشَكَل [app. مُشَكَل], applied to a horse, means Having a whiteness in his flanks. (AA, TA in art. دَعِم.)

مُشَكَّل Endowed with a goodly aspect, or appearance, and form. (TA.)

مُشَكُّول A horse bound, or shackled, with the شَكَال [q. v.]. (O, TA.) — And † A horse distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term شَكَال [q. v.]: (S, Mgh, O, TA:) such was disliked by the Prophet. (S.) [See also مُشَكَّل.] — And † A writing restricted [in its meaning or pronunciation] with the signs of the desinential syntax [and the other syllabical signs and the diacritical points]. (AHát, TA.)

شكر

1. شَكَمَة, aor. 2, inf. n. شَكَّرَ, He bitted him; [namely, a horse or the like;] he put the bit (شَكِيمَة) into his mouth. (TA.) — [Hence,] شَكَّرَ الوَالِي, (S, K,) aor. and inf. n. as above, (TA.) † He bribed the والي [i. e. prefect, or the like]; as though he stopped his mouth with the شَكِيمَة, (S, K, TA,) i. e. the [bit, or] iron thing of the لَجَام. (TA.) And شَكَرَ فَاهُ بِالْإِتَاوَةِ i. e. † [He stopped (lit. bitted) his mouth] with the bribe. (TA in art. اتو.) — And فَعَلَ فُلَانٌ أَمْرًا فَشَكَرْتَهُ † Such a one did a thing, or performed an affair, and I settled, or established, it. (Lth, TA.) — And شَكَمَة, (S, K,) aor. as above, (S,) and so the inf. n.; (K;) and اشكُمَة; (Th, K;) He repaid, requited, compensated, or recompensed, him; (S, K;) or gave him what is termed شَكْر [q. v.]: (K:) he gave him his hire, or pay. (S, from a trad.) — And, as some say, (S,) شَكَمَة, inf. n. شَكَرَ and شَكَّرَ, He bit him. (S, K.) — شَكَرَ, aor. 2, (K,) inf. n. شَكَرَ, (TK,) He was, or became, hungry. (K.)

4: see the preceding paragraph.

شَكَرَ (S, K, &c.) and شَكَمِي (K;) of the latter, ISd says, "I think it to be a dial. var., but I am not certain of it;" (TA;) A repayment, requital,

compensation, or recompense; (El-Umawee, A'Obeyd, §, K;) and شُكْرٌ is a dial. var. thereof: (TA:) when the gift is initial, it is termed شُكْرٌ: (§:) or a substitute; or thing given, received, put, or done, by way of replacement or exchange: (Ks, TA:) and (K) a gift; (Aq, K, TA;) as also شُكْرٌ; (Aq, TA;) or the latter signifies a gift without compensation: (TA:) or شُكْرٌ signifies a benefaction, bounty, or gratuity; syn. نَعْمَى. (Lth, TA.)

شُكْرٌ A lion: (K:) expl. in this sense as occurring in a verse of Aboo-Sakhr El-Hudhalee: or, accord. to Skr, as there used, quickly, or soon, angry; or violently angry. (TA.)

شُكْرَى: see شُكْرَى.

شُكْرَى: see شُكْرَى, in three places. — Also The loop-shaped handles of the cooking-pot. (§, K.)

شُكْرَى expl. by Golius as meaning "Malitia indolis, contumacia," as on the authority of the KL, is app. a mistake for شُكْرَى, which I find expl. in the KL as signifying the "being evil in nature, or natural disposition," but not شُكْرَى. — Freytag explains it as meaning also Likeness; a signification of شُكْرَى, also mentioned by him; but for this he names no authority, and I know of none.]

شُكْرَى, in the لِحَامِ, [The bit-mouth, or mouth-piece of a pit; i. e.] the transverses piece of iron in the mouth of the horse, in which is the فُلس [q. v.]; (§, K;) as also شُكْرَى: (§:) [see also لِحَامِ, and مَسْحَلِ:] or شُكْرَى is pl. of شُكْرَى, as also شُكْرَى and شُكْرَى, (K, TA,) this last with two dammehs, [but written in the CK شُكْرَى,] or [rather شُكْرَى is a coll. gen. n., and] شُكْرَى is said by some to be pl. of شُكْرَى, not of شُكْرَى. (TA.) — Hence, [as used in phrases mentioned below,] (TA,) † Resistance, or incomplicance: (§, TA:) disdain, scorn, or disdainful and proud incomplicance or refusal: and self-defence from wrong treatment: (K:) and self-magnification, pride, or haughtiness; syn. شُكْرَى; and شُكْرَى in the copies of the K being a mistake for الشُّكْرَى: (TA:) firmness, strength, or vehemence, of spirit; (TA, and Ham p. 140;) and evilness of nature or disposition: (Ham ibid:) strength of heart: (IAq, TA:) hardness; courage, or courage and energy; or determination; syn. عَازِضَةٌ: vigorousness, strenuousness, or energy: (TA:) also [simply] nature, or natural disposition; syn. طَبِيعٌ. (K, TK: in the CK الطَّبِيعُ is [erroneously] put in the place of الطَّبِيعُ.) One says, فُلَانٌ ذُو شُكْرَى † Such a one is resistant, or incomplicant: (§, TA:) or disdainful, or scornful; resistant, unyielding, or incomplicant: one who defends himself from wrong treatment: proud: hardy; courageous: one possessing prudence or discretion, or firmness or soundness of judgment. (TA.) And فُلَانٌ شَدِيدُ الشُّكْرَى, meaning [in like manner] † Such a one is firm, strong, or vehement, of spirit; (§, TA, and Ham p. 140;) disdainful, or scornful; resistant, unyielding, or incomplicant; (§, K, TA;) so says ISk: (TA:)

or, as some say, one possessing strength, or vehemence, of tongue; and perspicuity, or eloquence, of speech or language; or perspicuity of speech with quickness, or sharpness, of intellect; and much hardness, or courage, or courage and energy, or determination. (Ham p. 140.) — Also † Likeness, or resemblance. (K.) — And † A compact, or covenant; syn. عَهْدٌ: (K, TA:) in some copies of the K, العَهْدُ is erroneously put for العَهْدُ. (TA.)

شكى and شكو

1. شُكْوٌ, (K,) first pers. شُكْوْتُ, (§, Mgh,) of which شُكْوْتُ is a dial. var., (K in art. شُكْوُ,) aor. 2, (§, Mgh,) [and of the latter 2,] inf. n. شُكْوٌ, (§, Mgh,) or شُكْوَى, (K,) or this is a simple subst., (§, Mgh,) also pronounced شُكْوَى, (K,) and شُكْوَاةٌ, (§, K,) with kear, (K,) in which the ي is [said to be] substituted for و because most inf. na. of the measure فَعَالَةٌ of verbs ending with an infirm radical letter are of verbs of which that letter is ي, (TA,) or this also is a simple subst., (Mgh,) and شُكْوَاةٌ, (§, K,) or this too is a simple subst., (Mgh,) and شُكْوَاةٌ, (K,) and شُكْوَاةٌ, (§, K,) is a trans. verb; (§, Mgh, K;) and شُكْوَى signifies the same; (§, K;) as also شُكْوَى: (K:) one says, شُكْوَى أَمْرًا إِلَى اللَّهِ and شُكْوَى [i. e. شُكْوَى أَمْرًا], and شُكْوَى [i. e. شُكْوَى أَمْرًا], (K, TA,) meaning [He complained of his case to God; or] he told to God the weakness of his condition: (TA:) and شُكْوَى فُلَانًا and شُكْوَى [I complained to such a one of his conduct to me]; (§;) [or] شُكْوَى فُلَانًا means he told such a one of his evil conduct to him: (TA:) and شُكْوَى فُلَانًا He complained of such a one to such a one: (MA:) [and شُكْوَى إِلَيْهِ كَذَا I complained to him of such a thing:] see 4: and [in like manner] شُكْوَى إِلَيْهِ كَذَا He complained to him of such a thing: (MA:) and شُكْوَى مِنْهُ [I complained of him, or it; like شُكْوَى]: (Mgh:) Er-Rághib says, الشُّكْوَاةُ is The showing, or revealing, of grief, or sorrow; whence the saying in the Qur [xii. 86], إِنَّمَا أَشْكُوا بِنِيِّ وَحَزَنِي إِلَى اللَّهِ [I only show my grief and my lamentation to God]; and in the same [lviii. 1], وَتَشْكِي إِلَى اللَّهِ [And showeth her grief, or sorrow, to God]; the primary signification of الشُّكْوُ being the opening of the small skin for water or milk called شُكْوَةٌ, and showing what is in it; so that it is as though originally metaphorical [though what is termed حَقِيقَةُ عُرْفِيَّةٌ (expl. in art. حَقِيقَةُ); like the phrases نَفَضْتُ لَهُ مَا فِي جِرَابِي and بَشَّتُ لَهُ مَا فِي وَعَائِي, meaning "I showed him what was in my heart." (TA.) — شُكْوَى is also said of a camel as meaning He stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice, being fatigued by journeying. (TA.) — And شُكْوَى, (MA, K, TA,) inf. n. شُكْوَى and شُكْوَاةٌ and شُكْوَى, (MA, TA,) is said in relation to a disease, or sickness; (MA, K, TA;) meaning He (a diseased, or sick, person) complained of it, namely,

his disease, or sickness; (MA; [accord. to the TK, followed in this case, as in many others, by Freytag, it means it (i. e. disease, or sickness,) afflicted him; which I think to be indubitably a mistake;]) and شُكْوَى and شُكْوَى signify the same [as شُكْوَى مَرَضُهُ he complained of his disease, or sickness]: (TA:) [or] these two verbs (شُكْوَى and شُكْوَى) signify [or signify also] he was, or became, diseased, or sick. (TA in additions at the end of this art.) One says also, شُكْوَى and شُكْوَى, both meaning the same [i. e., originally, He complained of a pain, or disease, in some one of his members; but generally meaning he had a complaint of, or a pain or a disease in, some one of his members; and شُكْوَى not unfrequently occurs used in the same sense]: (§:) [thus one often says of a brute; for ex.,] Aq says, in explaining الْقَلْبُ as meaning "a certain disease that attacks the camel," شُكْوَى مِنْهُ قَلْبُهُ [he has a pain in consequence thereof in his heart; in which قَلْبُهُ, though determinate, may be considered as an explicative, like أَلْبَرَبَطُنَهُ in the phrase أَلْبَرَبَطُنَهُ q. v.]. (§ in art. قَلْبُ.) — One says also, هُوَ يُشْكِي بِنَدَا, meaning He is accused, or suspected, of such a thing; syn. يُشْكِي بِهِ: (K: [there mentioned as though it were from شُكْوَى, and held to be so by the author of the TK; but it is from شُكْوَى; as though meaning he is complained of by reason of such a thing:] mentioned by Yaakoub, in the "Alfádh." (TA.) — شُكْوَى فُلَانٌ [thus in my original, app. شُكْوَى or شُكْوَى] is mentioned by Aq as meaning The nails of such a one became split in several, or many, places. (TA.)

2. شُكْوَى, inf. n. شُكْوَى; and شُكْوَى; and شُكْوَى; (K;) or, accord. to Th, only this last; (TA:) The women took for themselves, or made, a شُكْوَى [q. v.] for the churning of milk; (K, TA;) because it was little in quantity; the شُكْوَى being small, so that only a small quantity can be churned in it: (TA:) or, as in the T, شُكْوَى and شُكْوَى he took for himself, or made, a شُكْوَى: (TA:) [or] so شُكْوَى: (§:) and so شُكْوَى. (IKh, TA.) — شُكْوَى شُكْوَى, inf. n. شُكْوَى, expl. in the K as meaning شُكْوَى مَنْهُ and شُكْوَى مَنْهُ, is a foul mistranscription: correctly, سَلَى شُكْوَى, meaning "He comforted his complainer, and consoled him for that which had befallen him;" as in the Tekmileh. (TA.)

3. شُكْوَى, inf. n. شُكْوَى, He complained of him, i. q. شُكْوَى: or he told of his deceit, guile, or circumvention, and his vices, or faults. (TA.)

4. شُكْوَى [He made him, or caused him, to complain;] he did to him that which made him, or caused him, to have need to complain of him. (§, Mgh.) He increased his annoyance and complaining. (Aq, K, TA.) — And He removed, or did away with, his complaint; or made his complaint to cease; (§, Mgh, Mgh, K;) he caused him to be pleased or contented [and so relieved him from his complaint]; syn. أَمْتَهُ مِنْ شُكْوَاهُ; (S, and Har p. 337;) i. e. أَرْضَاهُ; (Har ibid. ;) and

he desisted from that of which he complained: (S, Mgh) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Mgh, TA.) in a trad., (TA.) *شَكُونًا لِي رَسُولُ اللَّهِ حَرَّ الرَّضَاءِ* [We complained, to the Apostle of God, of the heat of the burning ground, in our fasting,] and he did not remove, or cause to cease, our complaint. (Mgh, Mgh, TA.) And [hence] one says, *اشكى فلانا من فلان*, meaning *He took for such a one, from such a one, what pleased or contented him [and so relieved him from complaining of him].* (ISd, K, TA: omitted in the CK.) — Also *He told him his complaint, and the desire, or longing of the soul, that he endured.* (TA.) — And i. q. *وجدته شاكيا* [which may mean *He found him to be complaining, or, as seems to be indicated by what immediately precedes it in the F., he found him to be complaining of a disease of the slightest sort*]: (K:) or, as in the T, *اشكى* [app. meaning *اشكى*] signifies *he found the object of his love, or his friend, to be complaining; expl. by صادق حبيبته*. (TA.) — See also 2.

5. *تشتى* He expressed complaint or lamentation, pain, grief, or sorrow; syn. *توجع*; (Mgh and K in art. *وجع*;) he made complaint or lamentation. (MA, KL.) See 1, in four places. — [Hence] one says, *تشتى شاتي ارض كذا*, meaning + [My sheep or goats] forsook such a land, [as though they complained of it,] and did not go near it. (TA. [But I have substituted شاتي for what is there written *شاكيا*, an evident mistranscription.] — See also 2, in two places.

6. *تشاكوا* They complained, one to another. (K.)

8: see 1, in nine places: — and see also 2, in two places.

شكو inf. n. of *شكا*. (S, Mgh.) — It is also used in the sense of *وجد* [meaning *Grief, mourning, or sorrow*]. (TA.) — Also, and *شكوى*, and *شكا*, and *شكا*, and *شكا*, (K.) this last mentioned by Az, (TA.) [but it is omitted in some copies of the K,] *A complaint, meaning a disease, malady, or sickness.* (K.) — Also, the first, *A small, or young, lamb: or a small, or young, camel:* (K accord. to different copies: in some, *الشكو* having for its explanation *الجمل الصغير*, and thus in the TA: in others, *الجمل الصغير*;) mentioned by ISd. (TA.)

شكا an inf. n. of *شكا*; (S, K;) or a simple subst., like *شكوى*. (Mgh.) — See also *شكو*: — Also i. q. *عيب* [A vice, fault, &c.]. (TA.) [See a verse cited voce *رناق*.]

شكوة The skin of a sucking kid, (T, S, M, O) for milk: that of the *جدع* and of such as is above that [in age] is termed *وطب*; (S;) or that of the *جدع* is termed *سقا*; and that of such as is weaned, *بدره*: (T, TA:) or a receptacle of skin or leather, for water and for milk, (K, TA,) or, as some say, in which water is cooled and in

which milk is kept close: (TA:) or a small skin for water or milk: or a small receptacle in which water is put: (Er-Raghib, TA:) the dim. is *شكوة*: (TA:) and the pl. is *شكاوت* and *شكا*: (K, TA) and *شكي* [like as *بدور* is a pl. of *بدره*, being originally *شكوى*, like as *ذلي* (pl. of *دلو*) is originally *دلوو*]. (TA.)

شكوى an inf. n. of *شكا*, as also *شكوى*; (K;) or a simple subst. [signifying *Complaint*]: (S, Mgh:) pl. *شكاوي*. (TA.) — See also *شكو*.

شكوة } see *شكو*.
شكا }

شكي i. q. *شاك* [i. e. *Complaining*]; (Mgh;) [or a complainer; i. e.] *الذي الشكي* signifies *الذي يشتكى*, (S,) or *الذي يشكو*. (JM.) — And *Pained*; syn. *موجع*; (K, TA;) in this sense an instance of *فعل* in the sense of *مفعول*: (TA:) or *causing pain*; syn. *موجع*: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirimmah says,

• *وسى شكي ولساني عارب* •

[which is inconsiderately cited in the TA immediately after the former of these two explanations: I say “inconsiderately” because the meaning evidently is, not that thus indicated in the TA, but, *My branding, or stigmatizing, by satire, (for one says *بالرجاء*) is such as causes pain, and my tongue is vehement: or شكي may here have the last but one of the meanings expl. in this paragraph]: *الوسى* is from *الوسمة*. (S.) — Also *Affected with a complaint, meaning disease, malady, or sickness, [app. in an absolute sense, (see *شكو*), and also] of the least, or lightest, or slightest, sort; and so *شاك*. (M, K.) — And i. q. *مشكو*, (S, Mgh, K,) which is a pass. part. n. of *شكا*; [and therefore signifies *Complained of*; and also *complained to*; but mostly seems to be used in the former of these senses;] as also *مشكى*. (S, Mgh.)**

شكابة an inf. n. of *شكا*; (S, K;) or a simple subst., like *شكوى*. (Mgh.)

شكبة an inf. n. of *شكا*. (S, K.) — And also (TA) a subst. signifying *A thing complained of* (*اسم*); like *روية* a subst. signifying “a thing cast at or shot at” (*اسم رمومي*): (Mgh, TA:) pl. *شكايا*. (TA.) — Also *A remainder, or remaining portion, (K and TA in art. *شكى*) of a thing: mentioned by Sgh. (TA.)*

شكوة dim. of *شكوة*, q. v. (TA.)

شكي, (thus in copies of the K,) or *شكي*, with damm to the *ش*, (TA,) is mentioned in art. *شك* [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh had observed: (TA:) [accord. to F, it seems to be a rel. n. applied to a bit, or bridle; for it is said to be so

applied in the K, as well as in the O, in art. *شك*, in which both explain it as meaning *Difficult*; and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and *شكي*, like *شقي*, is a town in Armenia, whence [are brought] bits, or bridles, (*لجمر*), and skins, (K,) [and SM adds that they are termed *شكة*: but what I find J to have stated is as follows:] *الشكي*, [thus in one of my copies of the S,] or *الشكي*, [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish *لش* or *لش*. (S. [But in the JM, this last word is written, as from the S, *لشن*: it may therefore be correctly *لشن*, or *لشن*, which, though used in Turkish, is a Pers. word, meaning *smooth*.])

شاك: see *شكي*, in two places. — In the phrase *رجل شاك السراج*, (S,) which means *A man whose weapon is sharp, or whose weapons are sharp, (S, K, O)* Akh says that *شاك* is formed by transposition from *شاك* [q. v. in art. *شوك*]: (S:) and accord. to AZ, one says also *شاك في السراج*. (TA in art. *شوك*.) — And *الشاكى* [is app. formed in like manner from *الشاك*, and] signifies *The lion.* (K.)

مشكا A niche in a wall; i. e. a hole, or hollow, (كوة) in a wall, not extending through; (Fr, S, M, K, &c.;) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl. by the generality of the expositors [of the K-ân]; and this is said by Ibn-Ateyeh to be the most correct explanation: (TA:) said by Abou-Moosà to mean the iron, or leaden, thing in which is the wick [of the lamp]: thought by Az to mean the tube which is the place of the wick in the glass lamp, as being likened to the *كوة* which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the *مصباح* there mentioned is the lighted wick: (Bd:) accord. to Mujahid, the *pillar, or the like, (العمود), upon the top, or head, of which the مصباح [meaning lamp] is put: or the iron things by means of which the قنديل [or lamp] is suspended: IJ says that its *l* is originally *و*, and hence it is [often] written *مشكوة*: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is *مشاك*, like *مشاج* pl. of *مشاة*:] Kaab says that, in the verse of the Kur [xxiv. 35], by the *مشكا* is meant the breast of Mohammad; and by the *مصباح*, his tongue; and by the *زجاجه*, his mouth. (TA.)*

مشكى and *مشكوى*: see *شكى*, last sentence.

شل

1. *شلت* *بيته*, (S, O,) or *بده*, (Mgh, TA,) or *اليد*, (Mgh, K,) originally *شللت*, (Mgh, Mgh, TA,) aor. *شلت*, (S, O, &c.,) inf. n. *شلل* (S, O, Mgh, Mgh, K) and *شل*, (Mgh, K,) or the latter

is not allowable; (Ham p. 69;) this is the chaste form of the verb; (Th, TA;) and أَشَلَّتْ; (Th, K;) and شَلَّتْ, (Th, O, K,) but this last is bad, (Th, O, TA,) and is disallowed by Fr; (TA;) His right hand or arm, or his hand or arm, or the hand or arm, was, or became, unsound, or vitiated: (S, O, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]: (Msb:) or dried up; or stiff: or it went [or wasted] away. (K, TA.) One says, in praying for a person, لَا تَشَلَّ يَدُكَ [May thy hand, or arm, not become unsound, &c.]: (S, Msb, K:) and لَا شَلَّ and لَا شَلَّالٍ, which mean the same; the last word like قَطَامٍ. (K.) And شَلَّ عَشْرَةً, [His ten fingers become unsound, &c., and his five fingers,] and some say شَلَّتْ, but this is more rare; i. e., the suppression of the fem. ت is more usual in a case of this kind. (Lh, TA.) To one who has shot or thrown, or who has pierced or thrust, well, one says, لَا شَلَّالَ وَلَا عَمَى [Mayest thou not experience unsoundness, &c., nor blindness]; and لَا شَلَّ عَشْرَكَ [May thy ten fingers not become unsound, &c.], meaning أَصَابَكَ. (S, O.)

He who says شَلَّ الْبَارِئِ and شَلَّ الْأَنْبِيَاءِ is a foreigner. (Mgh.) The lawyers [improperly] use الشَّلَّ in relation to the ذَكَرَ. (Msb.) One says also, شَلَّتْ بَا رَجُلٍ [Thou hast become unsound, &c., in thy hand or thine arm, O man]. (S, O.) And لَا شَلَّالَ, meaning لَا تَشَلَّالَ, because it occupies the place of an imperative. (Lth, TA.) In the saying of the rájiz, (S,) namely, Abu-l-Khudree El-Yarboo'ee, (O, TA.)

• مَهْرَ أَبِي الْحَبَابِ لَا تَشَلِّي

[Colt of Abu-l-Habhab, mayest thou not become unsound, &c., in the fore leg], (S, TA, [in the O, MSB,]) the last word is thus [for لَا تَشَلَّالَ] on account of the rhyme: (S, O, TA:) [for] the next hemistich is

• بَارَكَ فِيكَ اللَّهُ مِنْ دِي آلِ

[God bless thee as one possessing fleetness, or swiftness]; (O, TA;) دِي آلِ in this instance meaning ذِي سُرْعَةٍ. (S in art. ال.) (S, TA;) and الرَّجُلِ; (Msb;) and شَلَّتْ الْإِبْرَئِيلَ; (S, Msb, K*) sor. 2, (S, Msb, K*) and شَلَّالَ, (K,*) and Ksh in xii. 3,) like as قَصَصٌ is inf. n. of قَصَصَ, (Ksh ibid.,) or شَلَّالَ is a simple subst.; (S, O;) He drove him away; (K;) and I drove away (S, O, Msb) the camels, (S, O,) and the man. (Msb.) And مَرْفَلَانِ يَشَلُّهُمُ بِالسَّيْفِ, [Such a one passed along urging them on, and driving them, with the sword. (S.) [See also 4.]

— Hence,] تَشَلُّ الْغُلَامُ بِشَلِّ الظُّلَمِ † The dawn drives away the darkness. (TA.) — And شَلَّتِ الْعَيْنُ † The eye sent forth [or shed] its tears: (Lh, K;) like شَتَّتَهُ: (Lh, TA:) asserted by Yaakoo'b to be formed by substitution [of ل for ن]. (TA.) — And شَلَّ الدَّرْعُ, (O, TA,) and شَلَّتْهَا عَلَيْهِ, sor. 2, inf. n. شَلَّ, (TA.) He put on himself the

coat of mail; on the authority of ISh. (O, TA.) — شَلَّتْ الثَّوْبَ, (S, O, Msb, TA,) inf. n. شَلَّ, (O,) I sewed the garment, or piece of cloth, (S, O, Msb, TA,) slightly; (S, O, TA; [omitted, probably by inadvertence, in my copy of the Msb;]) [previously to the second sewing termed الْكُفَّ]; strangely omitted in the K: † شَلَّالَةٌ is [app. a subst., not an inf. n., signifying The act, or art, of so sewing;] the contr. of كِفَاةً. (TA.)

4. أَشَلَّ يَدَهُ, (S,) or يَدَهُ, (Fr, K,) He (i. e. God, S) made his right hand or arm, (S,) or his hand, or arm, (K,) to become unsound, or vitiated: (S:) or to become dried up, or stiff: or to go [or waste] away: (K:) or أَشَلَّ يَدَهُ He (i. e. God) made the hand or arm to become deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]. (Msb.) And أَشَلَّ اللَّهُ يَدَهُ is said by way of imprecation [as meaning May God render his hand or arm unsound, &c.]. (O.) See also 1, first sentence. — [It is said that] إِشْلَالٌ signifies The driving away a camel, and a troop or company with the sword: [like شَلَّ: see 1, latter half:] — and The making war. (KL.)

7. انشَلَّ He became driven away. (K, TA.) [In some of the copies of the K, انشَلَّ بِهِ, meaning He became driven away by, or with, him, or it.] And انشَلَّتِ الإِبْرَئِيلُ The camels became driven away. (S.) And انشَلُّوا مَطْرُودِينَ [They went driven away]; referring to a company of people. (TA.) — [Hence,] انشَلَّ الذِّئْبُ فِي الْغَنَمِ † The wolf made an incursion among the sheep or goats; as also انشَلَّتْ: mentioned by Az in art. نَشَغَ. (TA.) — And انشَلَّ السَّيْلُ † The torrent began to be impelled, before its becoming vehement: (Sh, O, K:) and so انشَلَّ. (Sh, O.) — And انشَلَّ المَطَرُ † The rain descended. (K.)

R. Q. 1. شَلَّتْ الْمَاءَ I made the water to fall in drops; (S;) in consecutive drops. (TA.) And شَلَّ بِوَلَدِهِ, (K, TA, [in the CK, erroneously, شَلَّالَ,]) and بِوَلَدِهِ, (S, O, K, TA,) inf. n. شَلَّالَةٌ and شَلَّالٌ, [both incorrectly written by Freytag,] (K, TA,) He (a boy, S, O, TA) scattered his urine; emitted it dispersedly: (K, TA:) the subst. [signifying the act of doing so] is † شَلَّالٌ with fet-ḥ. (K.) And شَلَّ السَّيْفُ الدَّمَ, [in the CK, erroneously, بالدَّم,] and به † شَلَّالَ, The sword poured forth the blood. (K, TA.)

R. Q. 2. تَشَلَّشَلَّ It (water) fell in consecutive drops. (TA.) And تَشَلَّشَلَّ دَمًا It (a wound) dripped with blood in consecutive drops. (TA.) See also R. Q. 1, last sentence.

شَلَّةُ: see the next paragraph.

شَلَّةٌ i. q. نِيَّةٌ [app. as meaning The thing, or place, that one proposes to himself as the object of his aim]: (S, O, K:) the place that a company of men have proposed to themselves as the object of their aim or journey: so in the M: (TA:) or the نِيَّةُ [in the sense thus expl. in the M and TA] in

journeying: (T, K:) and thus also † شَلِّي, and likewise in fasting, and in marrying: one says, † أَيْنَ شَلَّامُ? [Where is the place that they propose to themselves as the object of their aim in journeying, &c. ?]. (TA.) — And A remote affair (S, O, K) that one seeks; (K;) as also † شَلَّةٌ. (O, K.) — See also شَلَّ. — And see شَلِيلٌ.

شَلَّ An unsoundness in the hand or arm, or a vitiated state thereof. (S, O.) [See also 1, first sentence, where it is mentioned as an inf. n.] — And † A stain, (S, O,) or a blackness, (K,) or a dust-colour, (TA,) in a garment, or piece of cloth, that does not become removed by washing. (S, O, K, TA.) One says, مَا هَذَا الشَّلُّ فِي ثَوْبِكَ, (S, O,) or † شَوْبِكَ, (TA,) † [What is this stain, &c., in thy garment?] — Also The act of driving away: (S, O, K:) a subst.: (S, O:) or an inf. n., (Ksh in xii. 3,) [see 1, latter half,] i. q. طَرَدٌ, like [the inf. n.] شَلَّ, (K,) as also † شَلَّةٌ. (TA.)

شَلَّالٌ and شَلَّالٌ: see شَلَّالٌ.

شَلَّالٍ: see 1, second sentence.

جَاؤُوا شَلَّالًا They came driving away the camels. (S, O.) — And ذَهَبَ الْقَوْمَ شَلَّالًا The people went driven away (انشَلُّوا مَطْرُودِينَ). (TA.) — And شَلَّالٌ signifies A company of men in a scattered, or dispersed, state. (S, O.)

شَلُولٌ, of she-camels, and of women, (O, K, in the latter of which, in the place of الشَّلَّةِ, is found والشَّلَامِ [i. e. and of sheep or goats], TA,) is like شَلَّالٌ [meaning Aged]. (O, K.) — See also شَلَّالٌ, in two places.

شَلِيلٌ, (S, O, K,) accord. to AO, (S,) or A'Obeyd, (O, TA.) An innermost covering for the body, worn beneath the coat of mail, (S, O, K,) whether it be a ثَوْبٌ or some other thing: (S, O:) and, (S, O, K,) sometimes, (S, O:) a short coat of mail, (S, O, K,) worn beneath the upper one, (S, O,) or worn beneath the large one: or in a general sense: (K:) [i. e.] a coat of mail itself is called شَلِيلٌ; (ISh, TA;) and also † شَلَّةٌ: (TA:) pl. شَلَّلَةٌ; (S, O, TA;) in the K, erroneously, شَلَّةٌ. (TA.) — Also (S, O, K) A [cloth such as is termed] حِجْسٌ, (S, O,) or مِسْحٌ, of wool or of [goats'] hair, (K,) that is put upon the rump, or croup, of the camel, (S, O, K,) behind the [saddle called] رَجُلٌ. (K.) [See also مَسِيْفٌ.] — And The part, of a valley, in which the water flows: (K:) or the middle of a valley, (S, O, K,) where flows the main body of water: (S, O:) so says A'Obeyd, on the authority of AO; but the word commonly known [in this sense] is سَلِيلٌ, with the unpunctuated س. (O.) — And The نَضَاعُ [or spinal cord]; (K, TA;) [also called the شَلِيلُ;] i. e. the white عُرُوق [or nerve] that is in the vertebrae of the back: mentioned by Kr. (TA.) — And Long streaks, or strips, of flesh, extending with the back: (K, TA:) n. un. with 3: also mentioned by Kr: but the more approved word

is with [the unpointed] من. (TA.) = And *Clouds* in which is no water; syn. جہار. (AA, O.)

شَلَاةٌ: see 1, last sentence.

شَلَى: see شَلَاةٌ, in two places.

شَلَّوْلٌ Water, and blood, falling in consecutive drops; as also مُتَشَلِّوْلٌ. (K, TA.) — A زِقٌ [or skin for wine &c.] flowing [or leaking]. (TA.) And Roasted flesh-meat (شَوَاةٌ) of which the grease, or gravy, drips; like شَرَّاشٌ and شَرَّاشٌ. (TA in art. شر.) — ماءٌ ذُو شَلَّوْلٍ (S, O) and شَلَّالٌ (S, O*) Water having a dripping. (S, O.) = See also the next paragraph.

شَلَّوْلٌ A man light, active, or agile; (S;) [and] so مُشَلٌّ, (O,) and شَلْوَلٌ: (O, TA:) or the first, a boy, or young man, sharp-headed; light, or active, in spirit; brisk, lively, or sprightly, in his work; and so شَعْنَعٌ, and جَلَّجَلٌ: (IAqr, TA:) or a man clever, ingenious, acute, or sharp; light, active, or agile: (O:) or light, active, or agile, in accomplishing that which is wanted; quick; a good companion; cheerful in mind; as also شَلَّوْلٌ, and مُشَلٌّ [in the CK (erroneously) مُشَلٌّ], and شَلْوَلٌ, and شَلَّوْلٌ, and شَلَّوْلٌ, (K, TA,) of which last the pl. is شَلَّوْلُونَ, it having no broken pl. because of the rareness of شَلَّوْلٌ as the measure of an epithet: (Sb, TA:) and having little flesh; light, active, or agile, in that which he commences, (K, TA,) of work &c.; (TA;) as also مُتَشَلِّوْلٌ: (K, TA:) or this latter [simply] lean, or having little flesh. (S, O.)

شَلَّوْلَةٌ The falling of water in drops, (K, TA,) consecutively. (TA.) [If an inf. n. in this sense, its verb is most probably شَلَّوْلٌ.]

شَلَّالٌ: see R. Q. 1: — and see also شَلَّوْلٌ.

شَلَّالٌ, applied to a plant, or herbage, Fresh, juicy, or sappy. (TA.)

أَشَلٌّ A man whose hand, or arm, has become unsound, or vitiated: (S, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوقٌ [meaning veins or nerves]: (Mqb:) or dried up, or stiff: or whose hand, or arm, has gone [or wasted] away: (K, TA:) fem. شَلَّاءٌ. (S, Mqb.) — And يَدٌ شَلَّاءٌ (Mgh, TA) A hand, or an arm, that will not comply with that which its possessor desires of it, by reason of disease therein. (TA.) — And عَيْنٌ شَلَّاءٌ An eye of which the sight has gone. (O, Mqb, K.)

مِشَلٌّ A [spear of the kind called] مِطْرَدٌ [q. v.]. (TA.) — And A he-ass that drives away [his she-asses] much. (K. [In the CK, in this sense, erroneously written مِشَلٌّ. See مِشَلٌّ.] — See also شَلَّالٌ, in two places. — One says also إِنَّهُ كَيْشَلٌّ [thus app., but written in my original without any syll. signs,] meaning Verily he is a writer soundly, or thoroughly, learned; or skilled, intelligent, and experienced; and sufficing. (TA.) = Also A garment with which the neck is covered:

mentioned by the sheykh Zâch in his Commentary on El-Beydâwee. (TA.)

مِشَلٌّ A he-ass much busied by the care of his she-asses. (IAqr, O, L, K. [See also مِشَلٌّ.]

شَلَّوْلٌ: see شَلَّوْلٌ: — and see also شَلَّوْلٌ.

شَلَجِرٌ

شَلَجِرٌ A well-known plant; (S;) [colza: see شَلَجِرٌ:] mentioned by the author of the L, and other leading lexicologists, following J. (TA.)

شَلِمٌ

شَلِمٌ Sparks of anger: so in the saying يَتَكَابِرُ شَلِمٌ [His sparks of anger fly about]: (K:) and شَلِمَةٌ. (TA.)

شَلِمٌ: } see what follows.
شَلِمٌ:

شَلِمٌ The رُوَانٌ [now applied to darnel-grass (but see this latter word رُوَانٌ)] that is [often found] in wheat; also called شَلِمٌ (Mqb, K) and شَلِمٌ: (K:) of Pers., or foreign, origin; (أصله) and it is said that one of its two extremities is sharp and the other thick: (Mqb:) of the dial. of the Sawâd: accord. to IAqr, i. q. زِيَوَانٌ [sic.] and سَمِيحٌ: AHn says that it is a small, oblong, red, erect grain, resembling in form the نُوْسٌ [or grub] of wheat; and it does not intoxicate, but renders the wheat very bitter: and in one place he says, the plant of the شَلِمٌ spreads upon the ground, and its leaves are like those of the خَلَافٌ [or salix Aegyptia] that is termed بَلِخِيٌّ, very green, and juicy, or tender; people eat its leaves when they are fresh, and they are pleasant [to the taste], without bitterness; but its grain is more intensely, or nauseously, bitter (أعقَى) than aloes. (TA.) [Forskâl, in his Flora Aegypt. Arab. p. 199, after describing the رُوَانٌ, says, "شَلِمٌ etiam agri vitium; a priore tamen diversa species: decocto plantæ obtunduntur sensus hominis qui operationem chirurgicam subire debet; Avicenna sic referente." See also سَكْرَةٌ.] = [Golius says, on the authority of a gloss in a copy of the KL, that it signifies also A short, or little, avaricious, man; "vir curtus, avarus:" a meaning, if correct, app. tropical.]

شَلُو

1. شَلَا, aor. ʔ, He went, or journeyed. (K.) = And He raised, uplifted, or took up, a thing; syn. رَفَعَ. (IAqr, Az, K.)

4. اَشَلَى (S, Mqb, K, &c.) inf. n. اَشَلَاةٌ, (Mqb,) He called a dog, (AZ, S, Mqb,) &c.: (Mqb:) and he called a she-camel, (ISk, S, K,) and a ewe or she-goat, by her name, (ISk, S,) to milk her. (ISk, S, K.) And اَشَلَى دَابَّتَهُ He showed the مَخْلَاةٌ [or nose-bag (in the CK erroneously اَلْمَخْلَاةُ)] to his beast in order that it should come to him. (K.) [See also 10.] Accord. to

IAqr and several others, one says, اَشَلَيْتُ الْكَلْبَ meaning I incited, or urged, the dog [against the object, or objects, of the chase]; like اَشَلَيْتُهُ in measure and in signification: (Mgh, Mqb, TA:) but this is disallowed by ISk, (S, Mqb, TA,) and by Th; (S, Mgh, TA;) and in like manner, اَشَلَيْتُهُ بِالصَّيْدِ in the same sense; though they are allowed by others: one says, however, [by common consent,] اَشَلَيْتُ الْكَلْبَ لِلصَّيْدِ, meaning I called the dog to the chase. (Mgh.)

8: see the next paragraph, in two places.

10. اَشْتَلَاهُ, (S, K,) and اَشْتَلَاهُ, (S, K, accord. to my copies of the former, اَشْتَلَاهُ, but a verse immediately following as an ex. shows the right reading,) He called him in order to save him, or rescue him, (S, K,) or to make him come forth, (S,) from straitness, or perdition, (K,) or from a place: (S:) this is the primary signification. (TA.) — And [hence] the former, (S, K, TA,) and the latter also, (S, TA, i. e. اَشْتَلَاهُ, [thus in this instance in the copies of the S,]) He saved him, or rescued him. (S, K, TA.) = And اَشْتَلَى He (a man, TA) was, or became, angry. (K, TA.)

شَلَا: see the next paragraph.

شَلْوٌ A limb, or member; (Mqb, K;) as also شَلْوَةٌ: (TA:) or a limb, or member, of flesh-meat: whence, in a trad., اَيْتِي بِشَلْوِيهَا الْاَيْمَنِ [Bring thou to me its right limb]: (S:) pl. اَشَلَاةٌ (S, Mqb, TA) and اَشَلٌ, [originally اَشَلُو], like اَشَلٌ pl. of اَشَلٌ. (TA.) — And The body of anything [i. e. of any animal]; as also شَلَا: (K;) which latter is expl. by ISd as signifying the skin and body of anything; and is applied in a trad. to the inner side of a haunch as meaning having no flesh upon it: (TA:) [or,] accord. to IDrd, شَلْوُ الشَّيْءِ signifies the body of the man after its wasting, or decaying: (Mqb, TA:) [or] اَشَلَاةٌ اَشَلَاةٌ means the members, or limbs, of the man after wasting, or decaying, and becoming dismembered: (S, TA:) and (hence, Mqb) one says, بَنُو فُلَانٍ اَشَلَاةٌ فِي بَنِي فُلَانٍ meaning † The sons of such a one are remains among the sons of such a one: (S, Mqb:) and هُوَ مِنْ اَشَلَاةِ الْقَوْمِ † He is of the remains of the people: [for] شَلْوٌ signifies † a remain, or remaining portion: and شَلَى [app. شَلَى, said to be like غَنَى, but this is, I doubt not, a mistranscription for غَنَى, i. e. originally of the measure فُعُولٌ, is another pl. of شَلْوٌ, and] signifies † remains of any thing. (TA.) [See also شَلَاةٌ.] — Also Any skinned animal of which somewhat has been eaten and a portion remains: (K:) or a portion remaining, whether much or little, of a sheep or goat of which part has been eaten: (L voce سَلِغٌ.) pl. اَشَلَاةٌ. (K.) — And اَشَلَاةٌ الْجَاهِرِ † The straps, or thongs, of the bit or bridle: (A, K:) or such as have become old, and of which the iron appendance has become slender, (K,

TA.) or, as in the M, [of which] the iron apparences [have become slender], without straps, or things: app. likened to limbs, or members, of flesh-meat. (TA.)

شِلْوَة: see the next preceding paragraph.

شَلْبَة A piece, or portion, of flesh-meat &c. (K, TA.) — And † A remnant, or remaining portion; (K, TA;) only of property: (S, K, TA:) pl. شَلْبَاء. (S, TA.) One says, ذَهَبَتْ مَاشِيَةٌ شَلْبَةً † [The cattle of such a one went away, but a remnant remained to him]. (AZ, S.) [See also شَلْوَة.]

شَلْبٌ Lean, or light of flesh: (K, TA:) an epithet applied to a man. (TA.)

شَلْبٌ, in the dial. of El-Hijaz, The things, or instruments, with which scarification is performed upon the cheeks: app. pl. of شِلْوَة. (TA.)

شَلْيَاق

شَلْيَاق A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star [α] of which is called النُّجُومُ الْوَأَقِعُ: the Arabs liken it to a vulture (نَسْرٌ) which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call [the three chief stars in] it الْإِكْلَافِي: and before the bright star is a dim star which the Arabs call الْأَطْفَارُ [i. e. the talons]. (Kzw. [Not in any of my Lexicons.]

شَر

1. أَشْرٌ, aor. شَرَّهْتُ; and أَشْرٌ, aor. شَرَّهْتُ; (S, Mgh, Mjb, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَرَّهْتُ; (Mgh;) inf. n. شَرٌّ (S, Mjb, K) and شَرٌّ, (S, K,) which are of both verbs, (TA.) and شَرَّهْتُ, mentioned by Z (K, TA) alone; (TA;) I smelt, i. e. perceived by the nose, (K,) a thing, (S, Mjb, K,) or an odour; (Mgh;) and شَرَّهْتُ signifies the same; (S, Mjb, K, TA; [شَرَّهْتُ in the CK is a mistranscription for أَشْرَهْتُ;]) and شَرَّهْتُ also, (K,) and شَرَّهْتُ, thus in the copies of the K, but correctly شَرَّهْتُ: (TA: [both, however, are mentioned in the CK: the former like قَصَيْتُ for قَصَّصْتُ:]) or أَشْرَهْتُ signifies في شَرَّهْتُ [I smelt the thing leisurely, or gently]: (S, TA:) or أَشْرَهْتُ and أَشْرَهْتُ both signify he put the thing near to his nose in order that he might draw in its odour. (AHn, TA.) — See an ex. in a prov. mentioned voce شَرَّهْتُ. — [Hence,] شَرَّهْتُ † He was tried, or proved by trial or experiment or experience; syn. أَخْبَرْتُ. (IAar, K.) —

شَرَّهْتُ, sec. pers. شَرَّهْتُ, aor. شَرَّهْتُ, (Mjb,) inf. n. شَرٌّ, (S, Mjb, K,) He (a man) was high, or elevated, in the nose. (S, Mjb, K.) — [And hence,] شَرَّهْتُ, (K,) [sec. pers. شَرَّهْتُ,] inf. n. شَرٌّ, (TA,) † He (a man, TA) magnified himself; or behaved

proudly, or haughtily. (K, TA. [And أَشْرٌ has a similar meaning.]) — [This verb is also probably used in other senses, said of a mountain, &c.: see شَرٌّ below.] — See also 4, near the end.

2. شَرَّهْتُ and شَرَّهْتُ: see above, in two places.

3. شَرَّهْتُ, (K,) inf. n. شَرَّهْتُ, (S, TA,) They smelt each other; (S, K;) as also † شَرَّهْتُ, (K,) inf. n. شَرَّهْتُ. (S.) — [Hence,] شَرَّهْتُ † Look thou to see what is with him, or in his mind, (ما عنده, S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, (ما عنده,) by means of informations and disclosure; as though each smelt what was with the other in order to act according thereto. (TA.) And hence the saying, شَرَّهْتُ نَأْوَشَاهُمْ † [We endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict]. (TA.) You say also, شَرَّهْتُ الرَّجُلُ meaning [simply] † I drew near to the man. (S.) شَرَّهْتُ [used tropically] signifies † The looking into a thing. (KL.) And † The approaching the enemy so that the two parties see each other. (S.)

4. أَشْرَهْتُ He made him to smell it, or perceive it by the nose. (K.) You say, أَشْرَهْتُ الطَّيْبَ [I made him to smell the perfume]. (S, Mjb.) — And [hence] one says to the prefect, or governor, or prince, or commander, أَشْرَهْتُ يَدَكَ أَقْبَلَهَا † [Suffer me to approach thy hand that I may kiss it]; (S, TA;) a phrase like نَأْوَيْتُ يَدَكَ (TA,) but better than the latter phrase: so says Kh. (S.) — And أَشْرَهْتُ الْخِتَانَ, and أَشْرَهْتُ الْبَطْرَ, † He, and she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the بَطْرَ [q. v.]: (K, TA;) or the latter signifies she cut off a portion of the نَوَاة [q. v.], not extirpating it. (TA.) — And أَشْرَهْتُ الْحَرْفَ, (S, K,) inf. n. شَرٌّ, (S,) † He made the consonant to have a smack of the dammeh or the kesreh, (lit. made it to smell, S, or to taste, K, the dammeh or the kesreh,) in such a manner (S, K) that the أَشْرَهْتُ, (S,) or that the dammeh or kesreh, (K,) was not heard, (S, K,) what is termed أَشْرَهْتُ الْحَرْفَ being less than what is termed حَرَكَةُ الْحَرْفِ, the former being apparent only by the motion of the lip, (S,) or of the upper lip, (so in one of my copies of the S,) no account being taken of it, (S, K,) i. e., of the dammeh or kesreh, (K,) it not being reckoned as a حَرَكَةٌ because of its feebleness, the consonant in this case being quiescent or like that which is quiescent, (S,) and the prosodical measure not being broken thereby: (K:) for ex., in the following verse,

مَتَى أَنَا لَا يُؤَرِّقُنِي الْكُرْبَى
بَلَّاءٌ وَلَا أَسْمَعُ أَجْرَاسَ الْبَطْيَى

[meaning الْكُرْبَى and الْبَطْيَى, (as is said in one of my copies of the S,) i. e. When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride], the Arabs [or, as is said in the TA,

some of the Arabs] make the ق [in يُؤَرِّقُنِي] to have a smack of the dammeh; but if you took account of the حَرَكَةُ of the إِشْرَامُ [in this case,] the measure of the verse would be broken, [the foot] رَقْبَتِي الْكُرْبَى becoming, in the scanning, مَتَّاعِلُنْ, which may be only in the كَامِلْ; whereas this verse is of the رَجَزْ: (Sb, S:) another case of إِشْرَامُ is that of the ي in دَوْبِيَّةٌ, [in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. دَب.) Also He pronounced the consonant with a حَرَكَةٌ [or vowel-sound] between dammeh and kesr, apparent only in utterance, not in writing; as in قَبْلٌ and غَيْضٌ in the Kur xi. 46. (IAar pp. 130 and 131.) [See also رَوْرُ الْحَرْكَةِ, voce رَامُ.] — [Golius explains أَشْرَهْتُ as signifying also “Reduxit, fecit ut converteret se ab aliqua re;” as on the authority of the KL; in my copy of which, however, I do not find this meaning.] أَشْرَهْتُ, (S, K,) inf. n. إِشْرَامٌ, [as an intrans. verb,] said of a man, (S,) also signifies He passed by, or along, raising his head; (S, K, TA;) and magnified, or exalted, himself; behaved proudly, or disdainfully; or elevated his nose, from pride. (TA. [See also 1, near the end.]) — And He turned away from a thing. (K.) One says أَشْرَهْتُ بَيْنَمَا هُرْفِي وَجْهَهُ إِذْ أَشْرَهْتُ, i. e. [While they were in a certain direction, lo,] they turned away; (S, TA, as from AA;) or أَشْرَهْتُ. (Thus in one of my copies of the S [but I think it to be a mistranscription.]) And أَشْرَهْتُ الْقَوْمَ The people, or party, deviated in their directions to the right and left: a phrase heard in this sense by AA. (S.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. أَشْرَهْتُ He desired to smell. (KL.) — And He perceived a smell, or an odour, from a thing. (KL.) — دَخَلَ الْمَخَاطُ أَنْفَهُ فَاسْتَشْفَهْتُ فَادْخَلَهُ فِي حَلْقِهِ, said of a man, means اسْتَشْفَهْتُ [i. e. † The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces]; the verb being metaphorically thus used, like as الْإِسْتَشْفَاقُ is metaphorically used for الشَّرُّ. (Mgh.)

شَرٌّ inf. n. of the intrans. verb شَرَّهْتُ [q. v.]. (Mjb, TA.) — [Used as a simple subst.,] Highness of the nose: (Mjb:) or highness of the bone of the nose, (S, K,) and beauty thereof, (K,) with evenness, or straightness, of its upper part, (S, K, when there is in it a gibbousness it is termed قَبْلًا, S,) and uprightness of the end, or lowest part: (K:) or, as some say, this last quality [alone]: (TA:) or length of the end, or lower part, of the nose, so that it extends over the middle of the mustache, (وَرُودُ الْأَرْبَابَةِ) with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed ذَلْفٌ: or length and slenderness of the nose, and a downward extending of its رَوْتَةٌ [i. e. end or tip, or part where the blood that flows from the nostrils drops or drips]: (K:) or [simply] length

in the nose. (Ham p. 789.) — And, in a man, The quality of having what is termed **شَمْر** of the nose. (S.) — [And hence, † Self-magnification, or pride, or haughtiness: see 1, near the end.] — And † Generosity. (Ham p. 728.) — Also *Highness*, (K,) or *talkness of the head*, (S,) of a mountain. (S, K.) — And † Nearness: and † remoteness: thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase **دَارُهُ شَمْرٌ** † [His house, or abode, is near: and, remote]: (K, TA.) and in the phrase **رَأَيْتُهُ مِنْ شَمْرِ** † [I saw him, or it, from within a short distance: and, from afar]. (TA.)

شَمُورٌ A thing [odorous, fragrant, or] fit to be smelt. (KL.)

شَمِيرٌ High, or elevated: (S, K:) applied in this sense to a [camel's saddle such as is called] **قَب**. (S.)

شَمْرٌ A sort of melon resembling a small colocynth, [or rather a small melon resembling a colocynth,] streaked with redness and greenness and yellowness: called in Pers. **دَسْتَبُوه** [i. e. "perfume"]; (K:) originally **دَسْت بُوِي** [or **دَسْت بُوِيَه**]: (TA:) its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels: (K:) [The cucumis dudaim of Linn.; called by Forskål *cucumis schemmam*: the latter thus describes it (Flora Egypt. Arab. p. 169): "Caulis 5-sulcati, setis rigidis, scandentes, cirrhosi: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globosus-ovatus, glaberrimus, magnitudine citri, flavus, maculis inaequalibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; eamque ob causam cultus; non edulis:" in the present day, the same appellation is applied in Egypt to several species of melon, of pleasant odour and taste; but this application I believe to be of very late origin: see also **لَفَّاح**: and see De Sacy's "Rel. de l'Égypte par Abd-allatif," pp. 126-7.]

شَمَامَاتٌ Sweet odours that one smells. (K.)

شَمَاشِرٌ Ripe dates remaining upon the raceme. (AZ, K.)

شَامٌ Smelling, or perceiving by the nose. — **يَا أَبْنَ شَامَةَ الْوَدْرَةِ** [O son of her who smells the waddera] is an expression of reproach. (S.)

أَشْرٌ, applied to a man, (Mqb,) *Having that quality of the nose which is termed شَمْرٌ*; (Mqb, K;) or so **أَشْرُ الْأَنْفِ**, thus applied: (S:) fem. **شَمْرَةٌ**: (Mqb, TA:) and pl. **شَمْرٌ**. (TA.) — And [hence, † Self-magnifying, or proud, or haughty: or] a chief characterized by disdainfulness, scornfulness, or disdainful and proud incomppliance, (K, TA,) and high-minded. (TA.) — Also A mountain tall, (S, TA,) or high, (TA,) in the head. (S, TA.) [And High, as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce **تَصَدَّقَ**.] — And A shoulder

high in the head of its bone. (K.) — [Freytag mentions two other meanings: — "Ventus ex alto veniens, qui penetrantioris est odoratus: — [and] fem. **شَمَاءٌ** *Jugum extensum in monte*:" from the Deewán of the Hudhalees.]

مُشِيرٌ [Turning away, or averse]. One says, **عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مُشِيرٌ لَا يُرِيدُهُ** [I offered to him such a thing, and lo, he was averse, not desiring it]. (S.)

مِشْرٌ An instrument of smelling; like as **مِصْبَعٌ** signifies "an instrument of hearing." — Hence, its pl. **مِشْرَاتٌ** signifies *Noses*. (KL.) — [This pl. is expl. by Jac. Schultens, as meaning *Perfumes* (odoramenta): so says Freytag.]

مِشْمُورٌ A thing that is smelt; such as any sweet-smelling plant: like as **مَأْكُولٌ** signifies "a thing that is eaten:" (Mqb:) [and] **مُشٌّ**: (S, K:) [pl. **مِشْمُورَاتٌ**.]

شم

1. **شَمِتٌ**, aor. **شَمَتَ**, (S, A, Mqb, K,) inf. n. **شَمَاتَةٌ** (S, K) and **شَمَاتٌ**, (K,) or the former is a simple subst., (Mqb, [in which no inf. n. is mentioned,]) *He (an enemy) rejoiced*: (TA:) or *he (a man, TA) rejoiced at the affliction of the enemy*: (K, TA:) you say, **بِهِ شَمِتَ** *He rejoiced at his [an enemy's] affliction*. (S, A, Mqb.)

2: see 4. — **تَسْبِيْهُتٌ** is syn. with **تَسْبِيْهَةٌ** [i. e.] **تَسْبِيْهُتُ الْعَاطِسِ** signifies *The uttering a prayer for the sneezer*; (S;) when he has, in obedience to an injunction of the Prophet, said **الْحَمْدُ لِلَّهِ** [Praise be to God]: (Har p. 250:) you say, **شَمِتَ عَلَيْهِ**, (ISd, A, TA,) and **شَمِتَ الْعَاطِسِ**, meaning [as expl. in art. **سَمَتَ**: or] *He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction*: (ISd, TA:) **شَمِتَ** is better and more common than **سَمَتَ**: (A'Obeyd, TA in art. **سَمَتَ** and in the present art.) but the latter is said by Th to be the original word: or the meaning is, *he said to the sneezer, May God put away, or avert, from thee that on account of which one would rejoice at thy affliction*: or it is from **الشَّوَامِتُ** as signifying "the legs" of a quadruped, as though meaning *he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God*. (L and TA from the Fáik &c.) And **شَمِتَ لَهُ** and **عَلَيْهِ**, inf. n. as above, *He prayed for what was good for him; prayed for a blessing upon him*; as also **سَمِتَ**, but the former is the better and the more common. (L and TA from the T and Fáik &c.) — Also i. q. **تَضَرَّبٌ**: (K:) you say, **شَمِتَهُ فَلَانَ**, meaning **عَمِيَهُ** [Such a one disappointed him; or caused him to be disappointed of attaining what he desired or sought: or denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought]. (TA.) — And i. q. **جَمَعٌ** [The act of collecting, &c.]. (K. [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.]

4. **أَشْمَتَهُ اللَّهُ بِهِ** *God made him (i. e. the enemy, A, Mqb) to rejoice at his affliction*. (A, Mqb, K, TA.) For **فَلَا تُشْمِتْ بِي الْأَعْدَاءَ** [Therefore make not thou the enemies to rejoice at my affliction], in the Kur [vii. 149], Mujáhid is related to have read **فَلَا تُشْمِتْ**: but the correctness of this is doubted. (TA.)

5. **تَشْمِتٌ** signifies A people's returning disappointed of attaining their desire, without spoil. (K.)

8. **اِشْتِمَاتٌ** [A camel's] beginning to be fat. (K. [See the part. n., below.]

شَمَاتٌ Disappointment; frustration of one's endeavour or hope: (IB, TA:) a subst. from **تَشْمِيْتٌ** as signifying **تَضَرَّبٌ**. (TA.) — Also, thus written in copies of the K, [and in the S,] with kear, (TA,) [but in the CK **شَمَاتٌ**,] and **شَمَاتِي**, (K,) *Persons suffering disappointment; or failing of attaining their desire*; (K, TA;) without spoil: (TA:) [pl.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] **شَمَاتٌ** has this meaning as a sing. part. n., and **شَمَاتٌ** [app. **شَمَاتٌ**] is its pl. (IB, TA.) One says, **رَجَعُوا شَمَاتِي**, (IAqr, TA,) or **شَمَاتًا**, (S,) *They returned suffering disappointment; or failing of attaining their desire*; (IAqr, S, TA;) without spoil; and so **مُشْمِتِينَ** and **مُشْمِتِينَ**. (TA.)

[**شَمِيْتٌ** Reproach ("convicium"): so Golius, as from the KL; but I do not find it in my copy of that work.]

شَمَاتِي: see **شَمَاتٌ**, in two places.

شَامِتٌ One rejoicing at the affliction of an enemy: [fem. with **شَمَاتٌ** pl. masc. **شَمَاتٌ** and fem. **شَمَامِيْتٌ**; or the latter may be anomalously masc., like **قَوَارِسٌ** &c.; and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, **لَا تُطِيعَنَّ لِي شَامِتًا** [O God, comply not with the desire of one who is to me a rejoicer at my affliction]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And **بَاتَ فَلَانَ بِهَايَةَ الشَّوَامِيْتِ** Such a one passed a night such as would make to rejoice thee, or those females, that would rejoice at the affliction of an enemy; (S, A, L, TA;) i. e., a distressing night. (A.) [And a verse cited in the next paragraph presents as some read it, a similar ex. of **الشَّوَامِيْتِ**.] — See also **شَمَاتٌ**.

شَامِيْتَةٌ [fem. of **شَامِيْتٌ**, q. v. see Also], as a subst., sing. of **شَوَامِيْتٌ** (S, TA) which signifies The leg of a beast. (S, A, K, TA.) One says, **لَا تَرُدَّهُ لِي شَامِيْتَةٌ**, i. e. [May God not leave to him] a leg

of a beast. (AA, S, A, TA.) And En-Nábigah [Edh-Dhubyánee] says,

- قَارَتَاعَ مِنْ صَوْتِ كَلَابِ قَهَاتَ لَهُ
- طَوَعَ الشَّوَامِتِ مِنْ خَوْفٍ وَمِنْ صَرَدٍ

[And that has been frightened at the voice of a huntsman with his dogs,] and passed the night in consequence thereof standing, (lit. obeying the legs,) by reason of fear and [also] of cold; the poet describing a [wild] bull: (AO, L, TA:) but some read طَوَعَ (instead of طَوَعُ); and accord. to this reading, the meaning is, and passed the night having, of fear and of cold, what was agreeable with the desire of such as would rejoice at his affliction; the phrase being like the saying الْهَمُّ الْهَمُّ بِمَا لَا تَطْمَعُنَ لِي شَامِتًا meaning as expl. in the next preceding paragraph: (ISK, L, TA:) or he passed the night having [of fear and of cold] what would rejoice the شَوَامِتِ that heard thereof: (AO, L, TA:) [and in like manner, Z says,] بَاتَ طَوَعًا [without لَهُ, and with طَوَعَ in the accus. case, lit. he passed the night obeying those, or those females, that rejoiced at his affliction,] means, as those that rejoiced at his affliction liked, or approved. (A.)

مُسْتَمَاتٍ A king prayed for (K, TA) with the prayers that are offered for kings. (TA.) — See also شِمَاتٌ, last sentence.

مُسْتَمَاتٍ Any one praying, or who prays, for what is good; as also مُسْتَمَاتٍ. (S.)

إِبِلٌ مُسْتَمَاتَةٌ Camels beginning to be fat. (TA.)

مُسْتَمَاتٍ: see its pl. voce شِمَاتٌ, last sentence.

شَمِخٌ

1. شَمِخٌ (S, L, K,) aor. شَمَخَ , inf. n. شَمِخٌ. (L,) It (a mountain) was high, or lofty. (S, L, K.) — Hence, (Har p. 442,) شَمِخٌ بَأَنفِهِ (S, A, L, K,) and شَمِخٌ أَنفُهُ, aor. and inf. n. as above, (L,) He (a man) magnified, or exalted, himself; was proud; (S, A, L, K;) behaved proudly, or disdainfully; elevated his nose, from pride. (L.) [See also زَمِخٌ.]

شَمِخٌ (L) A distant, far-reaching, or far-aiming, intention, purpose, or design; [in an action or a journey &c.]; (L, K;) as also زَمِخٌ and نَبْهٌ زَمِخٌ. (L.)

شَمِخٌ A desert, or waterless desert, far-extending; (K;) as also زَمِخٌ. (TA.) — See also شَمِخٌ.

شَمِخٌ: see what follows, in two places.

جَبَلٌ شَامِغٌ A high, or lofty, mountain; (S, A, L;) as also شَمِغٌ [but in an intensive sense, i. e. a very high or lofty mountain]: (L:) pl. جِبَالٌ شَوَامِغٌ (S, A) and شَمِغٌ. (A.) — Hence, شَامِغٌ signifies also Proud; (L, TA;) elevating

the nose, from pride, or disdain: [like زَامِغٌ:] pl. شَمِغٌ: (L, K:) and شَمِغٌ a man who magnifies, or exalts, himself much; or elevates his nose much, from pride. (L.) — And أُتُوْفٌ شَمِغٌ [Noses elevated, from pride]; like زَمِغٌ. (S.) — And نَسَبٌ شَامِغٌ [A proud, or high, lineage]. (TA.)

شمر

1. شَمَرَ, aor. شَمَرَ , inf. n. شَمِرٌ: see the next paragraph, in five places.

2. شَمَرَ (S, A, Mqb, K,) inf. n. شَمِيرٌ (S, K,) He raised, (S, Mqb, K,) or tucked up, or contracted, (A,) his garment, (Mqb, K,) or his waist-wrapper, (S,) [or his sleeve,] or his skirts. (A.) One says, شَمَرَ عَنْ سَاقِهِ [He raised, or tucked up, his garment, or waist-wrapper, or skirts, from his shank]. (S.) [And in like manner, شَمِرٌ signifies He raised, or tucked up, his garment, &c.: for] one says also, شَمَرَ عَنْ سَاعِدَيْهِ [He tucked up his sleeves from his fore arms]. (TA.) It is said in a prov., شَمِرٌ ذَيْلًا وَأَدْرَعٌ لَيْلًا i. e. [lit.] He contracted, or drew up, his [or a] skirt [and clad himself with night as with a tunic]: (TA:) or شَمِرٌ ذَيْلًا وَأَدْرَعٌ لَيْلًا, meaning Use thou prudence, or precaution, or good judgment, and journey all the night. (S and K in art. ادْرَعُ.) — [Hence,] + He strove, or laboured, exerted himself or his power or ability, employed himself vigorously or laboriously or with energy, or took extraordinary pains, (AA, Mqb, TA,) and was quick, (AA, TA,) فِي الْأَمْرِ [in the affair]; as also شَمَرَ, inf. n. شَمِرٌ: (TA:) and فِي الْعِبَادَةِ [in religious service]: (Mqb:) and فِي سَبْرِهِ [in his pace, or journeying]; like تَجَرَّدٌ and اِنْجَرَّدٌ. (L and TA in art. جَرَدٌ.) Also, (K,) inf. n. as above; (TA;) and شَمَرَ, (K,) aor. شَمَرَ , inf. n. شَمِرٌ; (TA;) and شَمِرٌ, (K;) + He passed along striving, or exerting himself, or vigorously: or he passed along with a proud and self-conceited gait; (K;) [and] مَرَّ شَمِيرٌ, inf. n. as above, has the latter meaning. (S.) And شَمِرٌ فِي الْأَمْرِ + He was, or became, light, or active, (S, Mqb, K,) and quick, (Mqb,) in, or for, the affair: (S, Mqb, K:) and شَمِرٌ لِلْأَمْرِ, and شَمِرٌ لِلْأَمْرِ أَدْبَالَهُ (A, TA,) and شَمِرٌ عَنْ سَاقِهِ (TA,) + He was, or became, light, or active, and he rose, or hastened, to do the thing, or affair. (A, TA.) And شَمِرَتْ [The war, or battle, became vehement; like كَشَفَتْ عَنْ سَاتِيهَا]. (A.) — Also He contracted a thing; syn. قَلَصَ; (TA;) [and so, perhaps, شَمَرَ; for] الشَّمِيرُ signifies تَقْلِيصُ الشَّيْءِ, like التَّشْمِيرُ (K:) [or the author of the TA may have misunderstood this explanation in the K, and the meaning may be it (a thing) contracted, or became contracted; for قَلَصَ is trans. and also (like قَلَصَ) intrans.: that شَمِرٌ has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, شَمِرَتْ الشَّفَّةُ meaning قَلَصَتْ [i. e.

The lip became contracted, or became contracted upwards]: (M in art. قَلَصَ:) and شَمِرٌ [in like manner] signifies it (a thing) contracted, or became contracted; syn. تَقَلَّصَ. (TA.) — Also, (inf. n. as above, Aq, S,) + He launched forth a ship, or boat; let it go; let it take its course; (Aq, IAAq, S, A, K;) and in like manner, a hawk; (A;) and he discharged, or shot, an arrow: (Aq, IAAq, S, A, Mqb:) and hence, (Aq, S,) + He sent, sent forth, or sent away, (Aq, S, M, A, K,) a thing. (M, A.) [See also سَمَرَ.] And شَمِرَ الْإِبِلُ, inf. n. as above; (TA;) and شَمِرَهَا (K;) + He hastened the camels; made them to hasten; syn. أَكْمَشَهَا, [which seems to be either syn. with, or a mistranscription for, كَمَشَهَا, (see سَمَرَ,) and أَكْمَلَهَا (O, K, TA.) — And شَمَرْتُ النَّخْلَ + I cut off the fruit of the palm-trees; syn. صَوَّمْتُهُ; (A, TA;) or so شَمَرْتُهُ (Ibn-'Abbád, O,) [for] الشَّمِيرُ signifies صَوَامِرُ النَّخْلِ. (K.)

4. اشمر الإبل: see 2, last sentence but one. — اشمر الجمل طروقتة اشمره The he-camel impregnated the she-camel covered by him. (O, K.) — اشمره He destroyed him with the sword; syn. أَدْرَجَهُ. (O, K.)

5. شَمِرٌ: see 2, third sentence. — [Hence,] انشمر للأمر (S, K,) or لِعَمَلٍ (A,) and انشمر (S,) + He prepared himself (S, A, K,) for the affair, (S, K,) or for the work. (A.) [Freytag mentions انشمر للأمر in a similar sense, "Paratus fuit ad rem peragendam," as on the authority of J; but I do not find it in the S.] — See also 2 as syn. with 1 and 7. — [Also, app., as quasi-pass. of 2, It (a garment, &c.,) was, or became, raised, or tucked up, or contracted; and so signifies انشمر.] — See 2 again, in the latter part of the paragraph.

7. انشمر: see 5, in two places. — See also 2 as syn. with 1 and 5. — Also He (a horse) hastened, or went quickly. (S, O.) [Accord. to Freytag, the verb in this sense in the S is اشتمر; but this is a mistake.] — And مَضَى and فَذَّى [app. as meaning + It, or he, acted with a penetrative force or energy (see شَمِرٌ and شَمِيرٌ)]; and so انشمر. (TA.) — And It (the water of a wall) went away. (A, TA.)

8: see the next preceding paragraph. شَمِرٌ, applied to a man, + Light, agile, or active; acute, or sharp, or quick, in intellect; clever, knowing, or intelligent; syn. زَوَّلٌ and بَصِيرٌ (El-Muarriz, O, K;) and نَافِدٌ (O, K;) thus accord. to the copies of the K [probably from the O]; but in the Tekmileh &c., نَافِدٌ, [which I regard as the right reading, meaning one who acts with a penetrative energy, or who is sharp, vigorous, or effective,] (TA,) is everything. (O, TA.) See also شَمِيرٌ. — Also + Liberal, bountiful, munificent, or generous; (O, K;) and courageous. (TA.) شَمَارٌ: see شَمَرَ. شَمَرَةٌ The gait, or manner of walking, of a

vicious, or depraved, man; (O, K;) or, accord. to IAqr, of a man who goes to and fro, and round about. (TA.) [See also شَمْرَةٌ.]

شَمْرٌ Severely evil. (S, O, K.) It is said in a prov., أَجَاءَهُ الخَوْفُ إِلَى شَرِّ شَمْرٍ, (TA,) or أَجَاءَهُ, (so in a copy of the A,) [Fear compelled him to betake himself to that which was a severe evil:] i. e. he feared an evil, and fear reduced him to a greater evil. (A.)

شَمَارٌ i. q. زَارِبَانَج, in the dial. of Egypt, (O, K, TA,) also [and more commonly] called شَمْرٌ [applied to the Anethum graveolens, or common garden-dill, and to its seed; and also to the anethum feniculum, or fennel: see also سَنُونُوتُ]. (TA.)

شَمْرِي [in the CK شَمْرِي, without tashdeed to the م,] † A man, (S,) penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced; (S, K, TA;) mostly with respect to travel; (TA;) as though it were a rel. n. from شَمْرٌ; (S;) as also شَمْرِي (S, K) and شَمْرِي [in the CK شَمْرِي] and شَمْرِي [in the CK شَمْرِي] and شَمْرِي and شَمْرِي (K,) the last an intensive form, (TA,) and شَمْرِي: (K:) or clever in the performing of affairs, and quick: (Fr, TA:) or one who strives, labours, or exerts himself, and is clever and skilful: (Abou-Bekr, TA:) or quick in evil, and in what is vain, or false; who strives, labours, or exerts himself, therein; from شَمْرٌ meaning "he strove, laboured, or exerted himself, and was quick:" (AA, Abou-Bekr, TA:) or one who goes his own way, or pursues a headlong, or rash, course, and will not refrain. (Abou-Bekr, TA.) — نَاقَةٌ شَمْرِيَّةٌ (S, K,) and شَمْرِيَّةٌ, and شَمْرِيَّةٌ, and شَمْرِيَّةٌ (K, TA,) [all in the CK without tashdeed to the م,] and شَمْرِيَّةٌ (S, K,) † A she-camel that is quick (S, K) in pace. (TA.)

شَمْرِي, occurring in a trad. respecting 'Ooj Ibn-'Unuk, [or Ibn-'Ook,] as meaning something with which a mass of rock was hollowed out according to the size of his head, (TA,) Diamond: (K:) thought by El-Khattābee to have this meaning; but he says, "I have not heard respecting it anything upon which I place reliance." (IAth, TA.)

شَمْرِي † One who strives, labours, or exerts himself; who employs himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also شَمْرِي, in two places.

شَمْرَةٌ † One who strives, labours, or exerts himself; who employs himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also شَمْرِي, in two places.

شَمْرَةٌ † One who strives, labours, or exerts himself; who employs himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also شَمْرِي, in two places.

شَمْرِي: see its fem. voce شَامِرٌ, in two places.

شمريخ

Q. 1. شَمْرِيخُ النَخْلَةِ He stripped off the unripe dates of the palm-tree. (L.) And شَمْرِيخُ العِذْقِ Strip thou the شَمَارِيخِ [or fruit-stalks] of the raceme of the palm-tree with the مِخْلَبِ, cutting off [the dates]. (L, K.) [In the former, in the place of قَطَعًا, the last word in the explanation in the K, is put قَعَطًا, app. by a mistake of the copyist.]

شَمْرِيخٌ (S, Mgh, Mqb, K) and شَمْرِيخٌ (S, Mqb, K) A [fruit-] stalk of the raceme of a palm-tree; (Mgh;) the عِشْقَالُ (S, L,) or thing, (Mqb,) upon which are the dates; (L, Mqb;) [i. e. any one of the stalks that branch off from the main stem of the raceme, and on which hang the dates; each of these stalks comprising a number of dates, one below another:] pl. of both شَمَارِيخِ: (Mqb:) the عِذْقُ, or كِبَاسَةٌ, [q. v.] comprises the شَمَارِيخِ: (Mqb voce عِذْقُ:) or an عِشْقَالُ upon which are unripe dates, or grapes: (K:) originally relating to a raceme of dates; but sometimes, to grapes: (L:) and the former word [or each] signifies a small bunch of grapes, growing apart, but attached to the lower portion of the stalk of a larger bunch. (T, TA.) — Also, شَمْرِيخٌ. The head of a mountain: (S, K:) or a round, tall, slender head, or peak, of a mountain: (L:) accord. to Aq, [the pl.] شَمَارِيخِ signifies the heads of mountains: (TA:) or it signifies the upper, or uppermost, part [or parts] of a mountain; and in like manner, of trees. (Ham p. 786.) And † The upper, or uppermost, parts of clouds: (K:) or [the pl.] شَمَارِيخِ is metaphorically applied to the upper, or uppermost, parts of clouds. (Ham ubi suprā.) — And A blaze upon the face of a horse, when it is narrow, (S, K, TA,) and long, (TA,) and extending so as to cover the [part of the nose called] شَمْرِيخٌ, but not reaching to the lip: (S, K, TA:) or a blaze, upon the face of a horse, extending downwards on the nose. (Lth, TA.) [See غُرَّةٌ سَائِلَةٌ, in art. سَيْبِل.] Accord. to J, The horse itself [that has such a blaze] is also thus called; but this is a mistake: (K:) it seems that he meant to have said ذُو شَمْرِيخِ; but this, in a verse which he cites, is the name of a horse of Málík Ibn-'Owf En-Nadree, as is said in the K. (MF.) — [The pl.] الشَمَارِيخِ is also a name applied by the Arabs to † The stars of Centaurus (قَنْطُورُس) and Lepus (السَّبُع) collectively. (Ksw.)

شَمْرِيخٌ: see the next preceding paragraph, first sentence. — Also A slender, and soft or tender, branch, that has grown forth, within a year, upon the upper part of a thick branch. (L.)

الشَمْرِيخِيَّةُ A sect of the heretics, or schismatics, (الخَوَارِجِ) the companions [or followers] of 'Abd-Allah Ibn-Shimrakh. (S, K.)

شمرول

شَمْرُولٌ A youth, strong and hardy; and in the like sense applied to a camel: (Lth, TA:) or tall; as also شَمْرُولِي: (Ham pp. 728 and 789:) or a bulky camel: (IAqr, TA:) or, of camels &c., (S, O, K,) the swift; (S, O;) or youthful, swift, and goodly in make: (K:) and with ة, a she-camel goodly, beautiful in make. (A'Obeyd, S, O, K.)

شَمْرُولِي: see the preceding paragraph.

شمرول

شَمْرُولٌ a dial. var. of شَمْرُولٌ [q. v.]. (Lth, O, K.)

شمز

1. شَمَزْتُ نَفْسِي مِنْهُ, aor. ʔ, (TK,) inf. n. شَمَزٌ, (IAqr, K,) My soul shrank from it in dislike or hatred. (IAqr, K, TK.) [See also 5, and Q. Q. 4.]

5. تَشَمَزَ وَجْهَهُ His face became changed, or altered, (T, S, K,) by anger, (K,) and contracted. (T, S, K.) See also what next follows.

Q. Q. 4. اشْمَازٌ (S, K,) inf. n. اشْمِزَاؤٌ (S,) He (a man, S) shrank, or became contracted; (S, K, TA;) as also تَشَمَزَ: (TA:) he quaked, or shuddered: (IAqr, K:) or he was frightened (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46. وَإِنَّا ذُكِّرْنَا بِهَذَا الْآيَةِ وَجَدْنَا نَفْسَنَا رَاغِبَةً إِلَى الْمَعَادِ فِي هَذِهِ الْأَيَةِ. And when God is mentioned alone, the hearts of those who will not believe in the world to come become contracted, and shrink with aversion: (Bd, Jel:) or quake, or shudder. (Zj, TA.) And you say, قُلْتُ لَهُ هَذَا فَأَشْمَازَ مِنْهُ [I said to him such a thing, and he shrank from it; or quaked, or shuddered, at it; or was frightened at it]. (A.) And اشْمَازُ الشَّيْءِ (K,) without a prep., accord. to Kr, (TA,) He disliked, or hated, the thing. (K.) [See also 1, and 5.]

شَمَارِيخَةٌ [a subst.] from Q. Q. 4, [A shrinking, or contraction: a quaking, or shuddering: or fright: and dislike, or hatred.] (S, K, TA.) You say, رَجُلٌ فِيهِ شَمَارِيخَةٌ [A man in whom is a shrinking, &c.] (TA.)

شَمْرِيخٌ Shrinking with aversion; syn. نَافِرٌ: (K:) disliking, or hating, (K,) a thing: (TA:) frightened, or afraid. (K.)

شمس

1. شَمَسَ, aor. ʔ and ʔ, (S, Mqb, K,) inf. n. شَمْسٌ; (TA;) and شَمِسَ, aor. ʔ (K) and ʔ also, like فَضَّلَ, aor. يَفْضُلُ, accord. to the lexicologists, as ISd says, but he holds the aor. of شَمَسَ to be ʔ [only]; (TA;) and شَمِسَ; (S, K;) It (a day) was, or became, sunny, or sunshiny; it had sun, or sunshine: (S, Mqb, K:) or it had sun, or sunshine, all the daytime: or it was, or became, clear, or unobscured: (TA:) or its sun was, or became, vehement. (IF, Mqb.) — شَمَسَ (S, Mqb, K,) aor. ʔ (Mqb, TA) and ʔ, (Mqb,) inf. n. شَمْسٌ.

and شمس (S, Mgh, K,) He (a horse) refused to be ridden or mounted: (S, K:) or took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance, [for لشدته متعنه in the TA, I read لشدته منتهه,] and his sharpness of temper, so that he would not remain still: (TA:) or became rebellious against his rider. (Mgh.) — [Hence,] شمسَت The woman abstained from looking at men, and from exciting their desire. (TA.) — And شمس لي فلان Such a one showed enmity to me: (K:) or showed his enmity to me, (T, S, A,) and almost made it to take effect, (A,) or as though he purposed to act: (T, TA:) or شمس signifies, [unless في be a mistake for لي, and فلان for فلان,] he showed his enmity [towards such a one], and could not conceal it. (M in TA.) [See also 3.] — And النمر تشمس Wine overcomes, and runs away with, its drinker. (TA.)

3. شمس (TK,) inf. n. تشمس (K,) He worshipped the sun. (K, TK.) — And He spread a thing in the sun, or sunshine, (K, TK,) in order that it might dry. (TA.)

3. شامة, inf. n. شامة and شانس, He opposed him, and treated him with enmity or hostility. (Th, TA.) [See also 1.]

4: see 1, first signification. — [Also He ascended a mountain towards the sun. (Freytag, from the Deewán of the Hudhalees.)]

5. تشمس He (a man) sat in the sun, or sunshine: (TA:) he set himself up [or exposed himself standing] to the sun. (S, TA.) — تشمس عليه He was niggardly, tenacious, or avaricious, to him. (TA.) [See also the part. n., below.]

الشمس [The sun;] the body of the solar light, that runs its course in the firmament: (Lth, TA:) it is fem.: (S, Mgh, K:) and has neither dual nor pl.: (Mgh:) or it has a pl., [though this is not used in a pl. sense,] namely, شمس (S, K,) as though they called every part of it a شمس, like as they said مفارق for مفارق. (S.) When it is made determinate without the article ال, [as] in the name عبد شمس, meaning The Servant of the Sun, (Mgh, K,) i. e., of this luminous object, (Mgh,) the شمس of heaven, because they used to worship it, (K,) it is imperfectly decl., (Aboo-Alee, Mgh, K,) because it is determinate and of the fem. gender, (Aboo-Alee, K,) or because it is a proper name and of the fem. gender and altered from الشمس: (Mgh:) and a poet says,

فَلَا وَشَمْسٍ لَتَنْفِضَنَّهُ دَمًا

[Nay verily, by the sun, we will assuredly dye them with blood], making شمس imperfectly decl. because he means the art. ال to be understood: (IAqr, TA:) but some say that in the former instance, (Mgh, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Mgh, TA:) and Sb says that none of the Arabs made شمس determinate without the art. ال, except in the proper

name mentioned above, in which all of them made it so. (TA.) The dim. is شمسية. (S, TA.) — [Also The sun, or sunshine.] You say, قعد في الشمس [He sat in the sun, or sunshine]. (TA.) — Also, (K, TA,) or شمس (Mgh,) A certain ancient idol. (Mgh, K.) Accord. to Ibn-El-Kalbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly decl.: (Mgh:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly decl. because he uses it as a proper name of the image (الصورة). (TA.) — شمس also signifies A kind of necklace or collar: (S, K:) or a pendant, or suspended ornament, (معلق) of the necklace or collar upon the neck: or the collar of a dog: (TA:) or a kind of woman's ornament: of the masc. gender: (Lh, TA:) pl. شمس. (TA.) — And A kind of comb, (K,) with which women in the first age used to comb themselves; (TA:) as also شمسة. (IDrd, TA.) — يور شمس: see شمس.

شمس: see يور شمس.

شمس: see شمس, last sentence but one.

شمسي [Of, or relating to, the sun; solar].

السنة الشمسية The solar year. (Mgh.) — It is also a term applied by some of the Arabs to The first [annual] increase [of sheep and goats]. (Aboo-Naqr, TA voce صفري, q. v.)

شمس The disposition, in a horse, of refusing to be ridden, or mounted. (S.) — [And hence,] † The disposition, in a woman, of abstaining from looking at men, and from exciting their desire: a subst. from شمسَت. (TA.)

شمس A horse that refuses to be ridden or mounted; (S, K:) as also شمس (K:) or that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still: (TA: [see 1:]) or that will hardly remain still: (A:) or that rebels against his rider: (Mgh:) or that refuses to be ridden or mounted, and will hardly remain still: (Mgh:) also applied to a she-camel: (TA:) شمس, with ص, applied to a horse is not allowable: (Mgh:) pl. شمس (A, Mgh, Mgh, K) and شمس. (K.) — [Hence,] † A woman who abstains from looking at men, and from exciting their desire; as also شامة: pl. of the former, شمس; and of the latter, [شامة and] شمس. (TA.) — Hence also, (Mgh,) † A man refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, Mgh, TA:) and a man hard, harsh, or ill-natured, in his enmity, vehement in contrariness to him who opposes him: (TA:) شمس [with ص] is not allowable. (S.) — [Hence too,] الشمس + Wine: (AHn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.)

شمسية dim. of شمس, q. v.

شمس One of the heads of the Christians, who shaves the middle of his head, and keeps to the church: (Lth, A, Mgh, K:) [in the present day, a deacon: see جليلي:] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Gollus says, from the Chaldee ܫܡܫܐ:] pl. شمامسة. (Mgh, K: [in the TA, شمامسة; and in a copy of the A, شمامسة; but the right reading is that in the Mgh.]

شمس A sunny, or sunshiny, day; a day having sun, or sunshine: or having sun, or sunshine, all the daytime: or clear; unobscured: and in like manner, شمس and شمس, a clear, cloudless, day: and شمس also signifies intensely hot: (TA:) and شمس, applied to a day, signifies the same as شمس; (A;) and so شمس. (Th, TA.) — A neck having [ornaments of the kind called] شمس [pl. of شمس, q. v.]: a possessive epithet. (TA.) — See also شمس, in two places.

شمس More, and most, incontinent or resisting. (Ham p. 324.)

شمس: see شمس.

شمس Made [or spread to dry (see 3)] in the sun, or sunshine. (S.)

شمس A worshipper of the sun. (O, TA.)

شمس: see شمس.

شمس [Sitting in or] setting himself up to [or exposing himself standing to] the sun. (K.) — A man who defends what is behind his back: (ISH, TA:) a man strong (ISH, K, TA) in that which sustains or supports him; syn. شديده قوي شديده (ISH, TA:) Sgh says شديده القوة: but the former is the right reading: (TA:) and niggardly, tenacious, or avaricious, to the utmost degree. (K.)

شمط

1. شمط, sor. ء, inf. n. شمط, He (a man, S, TA) was, or became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness: (S, Mgh, K:) as also شمط (K, but wanting in one copy,) and شمط, and شمط, and شمط: (K:) [or he had hair of two different colours, black and white: or he had whiteness of the hair, or hoariness, mixed with the blackness of youth: or he had whiteness, or hoariness, in his beard: but شمط, said of a woman, she had whiteness, or hoariness, in the head: see شمط, below.] — شمط, sor. ء, (S, K,) inf. n. شمط, (S,) He mixed a thing; (S, K:) he mixed together any two things: (S, Mgh:) and شمط signifies the same. (AZ, K.) You say, شمط بين الماء واللبن He mixed together the water and the milk. (TA.) And شمط + Mix thou thy work with alms. (AZ.) And Aboo-Amr Ibn-El-'Ala used to say to his companions, اشطوا, [i. e. either

أَشْطُوا or أَشْطُوا, meaning † Betake yourselves at one time to reading, or reciting, somewhat of the Kur-an, and another time to some tradition, and another time to something strange [that is to be elucidated], and another time to poetry, and another time to lexicology; i. e., mix ye these [subjects of study]: (TA:) or, accord. to one relation, أَشْطُوا. (Har p. 177; where it is expl. in a similar manner).

3: see above, last sentence.

4: see 1, in four places.

9:

11: } see 1, first sentence.

Q. Q. 4: }

شَيْط Whiteness of the hair of the head mixed with its blackness: (S, Mgh, K:) or difference in the hair by being of two colours, black and white: (M, TA:) or mixture of whiteness of the hair, or hoariness, with the blackness of youth: (Mgh:) or in a man, whiteness, or hoariness, of the beard: (Lth, Mgh, TA:) but in a woman, whiteness, or hoariness, of the head. (Lth, TA.) [See 1.] — Also شَيْطَات, which is its pl., White hairs that are in the head. (TA.)

شَيْط Mixed; as also شَيْطَات: (K:) mixed together; (S, TA;) applied to any two things; (S;) or any two colours. (TA.) — ذَنْبٌ شَيْطٌ; in the K, ذَنْبٌ, which is a mistake; (TA;) A tail (TA) in which are blackness and whiteness. (K, TA.) And قَرْسٌ شَيْطٌ الذَنْبِ A horse in whose tail are two colours. (TA.) And طَائِرٌ شَيْطٌ الذَنْبِ A bird having a whiteness (Lth, K) and blackness (Lth) in the tail. (Lth, K.) — نَبْتٌ شَيْطٌ A plant of which part is dried up, or dried up and yellow, (Lth, S, K,) and part green. (Lth, K.) — الشَّيْطُ, [in a copy of the Mgh, شَيْطٌ, which is probably a mistranscription,] † The dawn: (S, K:) because of the mixture of its whiteness with the remains of the darkness of night: (S, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) — مَلِكٌ شَيْطٌ † Milk which is such that one knows not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness. (K, TA.) — وَدٌّ شَيْطٌ † Children of whom half are males and half are females. (L, K.)

شَيْطٌ: see شَيْطٌ. — See also صُرْدٌ.

أَشْطٌ A man (S) having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness: (S, K:) [or whose hair is of two different colours, black and white: or having whiteness of the hair, or hoariness, mixed with the blackness of youth: or having whiteness, or hoariness, in his beard: see شَيْطٌ, above:] or whose hair of his head is white in one place, the rest being black: (Mgh:) fem. شَيْطَاءٌ: (Lth, S, Mgh:) one should not apply to a woman the epithet شَيْطَاءٌ: (Lth, Mgh:) pl. شَيْطَانَ (S, K) and شَيْطَات. (K.) — نَأْتَةٌ شَيْطَاءٌ A she-camel having

white lips. (TA.) — لَحْمٌ أَشْطٌ [Flesh-meat marbled with fat]. (Az, TA in art. كَرَش.)

شَيْطٌ: see شَيْطٌ.

شِع

1. شَعَّ, aor. شَعَّ, inf. n. شَعَّ and شُعُّوع and شُعَّة, He played, sported, gamed, jested, or joked: (S, O, K:) or he was mirthful, and laughed: and شَعَّتْ, aor. as above, inf. n. شَعَّ and شُعُّوع, She cheered by her discourse. (TA.) It is said in a trad., مَنْ يَتَّبِعِ الْمَشْعَةَ يَشْعُ الْآلَهُ بِهِ, (S, O) He who follows the practice of play, or sport, or unprofitable play or sport, with men, (S, O,) and derision and laughter and enjoyment with them, God will requite him for that, (O,) or God will cause him to be in a state in which the like shall be done with him. (S, O.) — And شَعَّ, inf. n. شُعُّوع, It was, or became, scattered, or dispersed. (Ibn-'Abbád, O, K.)

2. شَعَّعَ, (K,) inf. n. تَشْعِيعٌ, (O, K,) He, or it, made him to play, sport, game, jest, or joke. (O, K.) — شَعَّعَ الثَّوْبَ He dipped the garment, or piece of cloth, in liquified شِع [i. e. wax]. (O, K.)

4. اشْعَجَ السِّرَاجَ The lamp, or lighted wick, diffused its light. (S, K.)

شَعَّ and شَعَّعَ, both chaste accord. to ISd: (TA:) accord. to Fr, (S, O, Mgh, TA,) the former is post-classical; (S, O, Mgh, K, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-h to the م, and some of the Arabs make the م quiescent: accord. to Th, it is with fet-h to the م; and if you will, you may make it quiescent: accord. to IF, the م is sometimes with fet-h; so that he gives one to understand that it is more frequently made quiescent: (Mgh:) A kind of thing with which one lights himself: (S, O, Mgh, K:) or i. q. مَوْمٌ [which, or rather مَوْمٌ, in Pers., signifies both wax and the wax-candle; both of which or rather the former and wax-candles, are meant by شَعَّعَ and شَعَّعَ]: (ISk, TA:) or the مَوْمٌ of honey [i. e. bees' wax]: (Lth, K:) the n. un., (CK,) or what denotes a piece, or portion, thereof, (so in copies of the K and in the TA,) is with ة, (K, TA,) شَعَّةٌ and شَعَّةٌ, (TA,) [i. e.] شَعَّةٌ has a more particular signification. (S, O.)

شَيْعِي or شَيْعِي (K [as there mentioned app. meaning A dealer in wax or wax-candles, like شِعَاع in the present day,]) a rel. n. from شَعَّعَ or شَعَّعَ. (TA. [The latter said in the K to be the correct form.])

شِعَاعٌ Mirth and laughter and jesting or joking; as also شِعَاعَةٌ. (TA. [Not mentioned there as inf. ns.])

شُعُّوعٌ, applied to a woman, (S, K,) That jests, or jokes, much; (K, TA;) pleasant in discourse; that kisses one, and will not comply with one's

desire otherwise than by doing thus: (TA:) [or playful, sportful, or gamesome, and wont to laugh; (S, K, TA;) and in this sense applied also to a man: or, applied to a woman, that cheers by her discourse. (TA.)

شِعَاعَةٌ: see شِعَاعٌ.

شِعَاعٌ A manufacturer of شِع [meaning wax-candles]: (TA:) or a melter of شِع [meaning wax]. (KL.) See also شَيْعِي.

مِشْعَةٌ A candlestick: pl. مِشْعَات. (MA.)

مُشَعٌّ A garment, or cloth, dipped in liquified شِع [i. e. wax]. (TA.)

مِشْعُوعٌ مِنْكَ Musk mixed with ambergris. (O, K.)

شِعَل

Q. 1. شِعَلَّ, (O, K, TA, [in the CK شِعَلَّ,]) inf. n. شِعْلَةٌ, (TA,) It became scattered or dispersed. (O, K, TA.) — And شِعْلَةٌ signifies The reading, or reciting, of the-Jews, (S, O, K, TA,) when they assemble فِي مِهْرَمٍ: (TA: [but I know not what this means:]) one says of them شِعْلَتْ [i. e. شِعْلَتِ الْيَهُودُ]. (TA.)

Q. 4. اشْعَلَّ He hastened, made haste, or went quickly; syn. أُشْرِعَ: this is the primary signification. (Ham p. 282.) One says of a she-camel اشْعَلَتْ meaning She hastened, &c. (S.) — And اشْعَلَتْ الْإِبِلَ The camels went, or went away, and scattered or dispersed themselves, by reason of briskness, liveliness, or sprightliness: (Kh, S, O, K:) or spread themselves, or became scattered or dispersed; as also اشْعَلْتُ: (Abou-Turáb, TA:) or became scattered or dispersed, going [away] quickly. (TA.) And in like manner, (Kh, S, O,) اشْعَلْتُ الْغَارَةَ فِي الْعَدُوِّ, (Kh, S, O, K,) meaning The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves; (Abou-Turáb, K, TA;) and so اشْعَلْتُ. (Abou-Turáb, TA.) And اشْعَلُ الْقَوْمَ فِي الطَّلَبِ The people, or company of men, hastened, and scattered or dispersed themselves, in seeking; (Abou-Turáb, S, O, K;) as also اشْعَلْتُ. (Abou-Turáb, TA.) — And i. q. أُشْرِفَ [q. v.]. (O, K.)

شِعْلٌ, and with ة: see the following paragraph.

مِشْعَلَةٌ A swift she-camel; (Az, S;) or so مِشْعَلَةٌ: (O:) and شِعْلٌ and شِعْلَةٌ (O, K) and مِشْعَلٌ (K) a she-camel brisk, lively, or sprightly, (O, K,) and swift, (K,) and light, active, or agile. (TA.) مِشْعَلَةٌ in the first of these senses is [said to be] from the phrase قَرْبَةٌ مِشْعَلَةٌ A water-skin of which the water flows out. (Har p. 111.) — Also A man quick and penetrating or having a penetrative energy: and with ة, a very active woman. (TA.) A man light, active, or agile; excellent, or elegant, in mind, manners, &c., or clever, ingenious, or acute in mind: or tall. (K.) A man vigorous, strenuous, or energetic, and light, active,

or agile. (Ham p. 384.) — Also applied to milk, meaning *Sour*, (K, TA,) *overcoming by its sourness*. (TA.)

شمل

1. شَمِلَ الأَمْرَ, aor. ʿ; and شَمَّلَهُ, aor. ʿ; (S, Mṣb, K;) but the latter verb was unknown to Aṣ, (S, TA,) and is said by Lḥ to be rare; (TA;) inf. n. شَمِلَ, (Mṣb, K,) which is of the former, (Mṣb,) and شَمُولٌ, (Mṣb, K,) and شَمَلٌ; (K;) i. q. عَمِرَ [i. e. The event, or case, included them in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like]: (S, Mṣb, K;) or شَمِلَ خَيْرًا or شَرًّا, or خَيْرًا and شَرًّا, (accord. to different copies of the K,) like فَرِحَ, (in the CK, or like فَرِحَ,) [app. means he, or it, caused that] good or evil, or good and evil, betided them [in common, in general, or universally]: and شَمِلَ شَرًّا [means] عَمِرَ بِهِ [i. e. he, or it, included them in common, in general, or universally, with, or by, evil]: (K;) but one should not say, شَمِلَ خَيْرًا. (TA.) [Whether what precedes, or what next follows, should be regarded as giving the primary signification of شَمِلَ, is uncertain.] — شَمِلَهُ, aor. ʿ, inf. n. شَمِلَ and شَمُولٌ, He covered [or enveloped] him with the شَمْلَةَ, (K, TA,) or, with the مِشْمَلَةَ: such is thought by ISd to be meant by the explanation given by Lḥ, which is, غَطَى عَلَيْهِ المِشْمَلَةَ. (TA.) — هَدِيَهُ شَمْلَةً [means] تَسَعَّدَ [i. e. This is a شَمْلَةٌ sufficient in its dimensions, or sufficiently large, for thee]. (TA.) You say, اشْتَرَيْتَ شَمْلَةَ تُشْمَلِنِي [I bought a شَمْلَةٌ sufficient in its dimensions, &c., for me]. (ISk, S, O.) — شَمِلَتْ لِقَاحًا, aor. ʿ, (S, O, K,) inf. n. شَمِلَ, (S, O,) said of a she-camel, (S, O, K,) She admitted impregnating seed, (K,) or she conceived, مِنْ فَحْلٍ فَلَانٍ, [from the stallion of such a one]. (S, O.) — شَمِلَتْ إِبِلَكُمْ بَعِيرًا تَنَا [Your camels concealed among them a he-camel belonging to us, by his entering amid their dense multitude]: (K, TA:) so in the M and the Moḥbet. (TA.) — شَمِلَ الشَّاةُ, aor. ʿ, (S, K) and ʿ, (K,) inf. n. شَمِلَ, (S,) He suspended upon the ewe, or she-goat, the kind of bag called شَمَالٌ, and bound it upon her udder: (S, K, TA:) and some say, شَمِلَ الشَّاةُ, he suspended a شَمَالٌ upon the she-camel. (T, TA.) Also, and ʿ, شَمِلَهَا, He put to the ewe, or she-goat, (K, TA,) or he made for her, (TA,) a شَمَالٌ. (K, TA.) — شَمِلَ بِهِ, (K, TA,) inf. n. شَمِلَ, (TA,) He took [in it, i. e. in travelling it, (see the pass. part. n.,)] the direction of the left hand; syn. أَخَذَ ذَاتَ الشِّمَالِ. (K, TA:) so expl. by IAṣr. (TA.) — شَمِلَتْ الرِّيحُ, aor. ʿ, inf. n. شَمُولٌ (S, O, TA) and شَمَالٌ, (O,) or شَمَلٌ, (TA,) The wind shifted to a northerly direction (شَمَالًا); (S, TA;) so expl. by Lḥ: (TA:) or the wind blew northerly; syn. هَبَّتْ شَمَالًا; as also ʿ, اشْمَلَتْ. (O. [In the TA, I find اشْمَلَتْ الرِّيحُ]) اشْمَلَتْ الرِّيحُ: but this, I doubt not,

is a mistranscription of the passage in the O, which I have here followed; i. e. اشْمَلَتْ الرِّيحُ هَبَّتْ شَمَالًا مِثْلَ شَمَلَتْ; or of a similar passage in which هَبَّتْ إِذَا is put instead of هَبَّتْ alone.] One says of two persons when they are separated, شَمِلَتْ رِيحُهُمَا + [Their wind has become north, or northerly]. (TA voce جَنُوبٌ, q. v. [See also مَشْمُولٌ.]) شَمِلَ الخُمُرَ, (K,) aor. ʿ, inf. n. شَمِلَ, (TA,) He exposed the wine to the شَمَالٌ [i. e. north, or northerly, wind], so that it became cold, or cool. (K.) — And شَمِلُوا, (S, and in like manner in the Ham p. 595,) or شَمِلُوا, [expressly said to be] like فَرِحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is مَشْمُولٌ, being against it.]) They were smitten, or blown upon, by the wind called the شَمَالٌ. (S, K.) — شَمِلَ النَّخْلَةَ, (K,) aor. ʿ, inf. n. شَمِلَ, (TA,) He picked the ripe dates that were upon the palm-tree; as also ʿ, اشْمَلَهَا, and ʿ, شَمَلَهَا: (K;) or this last (which is mentioned on the authority of Seer), accord. to some, signifies he took of the شَمَالِيلِ of the palm-tree; i. e., of the few dates remaining upon it. (TA.)

2. تَشْمِيلٌ [properly inf. n. of شَمِلَ]: see 5, of which it is an anomalous inf. n. (TA.) — And for its proper verb see 7. — Also The taking by the شِمَالِ [or left hand]. (TA.) — And شَمِلَ النَّخْلَةَ He bound pieces of [the garments called] الشَّمْلَةَ [pl. of كِسَاةٌ] beneath the racemes of the palm-tree, because of its shaking off its fruit. (TA.)

4. اشْمَلَكُمْ شَرًّا: see 1, first sentence. — اشْمَلَ النُّجْلَ شَوْثَةً, (AZ, S, O,) inf. n. اشْمَالٌ; (S;) or اشْمَلِ شَوْثَةَ لِقَاحًا; (K;) The stallion-camel got with young from half to two thirds of the number of his شَوْلٍ [or she-camels that had passed seven or eight months since the period of their bringing forth]: (AZ, S, O, K:) when he has got them all with young, one says, أَقْبَمَهَا; (AZ, S, O, TA;) and of the شَوْلٍ one says, قُبِمُوا, inf. n. قُبِمُوا. (TA.) — اشْمَلِ خَرَائِفَهُ Such a one picked the ripe dates that were upon his خَرَائِفِ [or palm-trees of which he gathered the fruit for himself and his household], except a few. (S, O.) — See also 1, last sentence. — اشْمَلَهُ He gave him a شَمْلَةٌ [q. v.]. (K, TA.) — اشْمَلِ الشَّاةَ: see 1. — اشْمَلِ He became possessor of a شَمْلَةٌ, (Lḥ, TA,) or, of a شَمَلٌ. (K.) — اشْمَلُوا They entered upon [a time in which blew] the [north, or northerly,] wind termed الشَّمَالُ: (S, O, K:) like as they say, اجْتَمَعُوا اشْمَلَتْ الرِّيحُ. (TA.) — اشْمَلَتْ الرِّيحُ: see 1, latter half. — See also 7.

5. تَشْمِيلٌ بِالشَّمْلَةِ, [and تَشْمِيلٌ الشَّمْلَةَ, (see 5 in art. درس)] inf. n. تَشْمِيلٌ and ʿ تَشْمِيلٌ; (K;) the former reg.; the latter, which is mentioned by Lḥ, irreg., an instance like that in the saying [in the Kur lxiii. 8], وَتَبَّتْ إِلَيْهِ قَبِيلًا, (TA;) He covered himself with the شَمْلَةَ [q. v.]. (K.) [See also 8.]

7. انْشَمَرَ, (K, TA,) or انْشَمَرَ, (O, TA,) [both of which signify He passed along striving, or exerting himself; and the latter signifies also he acted with a penetrative force or energy; and he hastened, or went quickly;] inf. n. انْشَمَلَ, [in his needful affair]. (O, TA.) And i. q. أُسْرِعَ [He hastened; went quickly; or was quick, swift, or fleet]: (K:) or so ʿ انْشَمَلَ: (thus in the O, as on the authority of IDrd:) or so ʿ انْشَمَلَ, inf. n. انْشَمَلَ: (thus accord. to my copy of the Mṣb:) and likewise (O, K) ʿ انْشَمَلَ, (S, O, K,) inf. n. انْشَمَلَ: (S:) and so ʿ انْشَمَلَ, (K,) inf. n. انْشَمَلَ. (TA.) And i. q. انْشَمَرَ, (O, TA) and انْضَمَرَ, (TA,) [both meaning It became contracted,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8. اشْتَمَلَ بِثَوْبِهِ He wrapped, or inwrapped, himself with his garment; syn. تَلَفَّفَ: (S, O:) or اشْتَمَلَ بِالثَّوْبِ signifies he wrapped the garment around the whole of his body so that his arm, or hand, did not come forth from it: (K:) or, as some say, he wrapped himself with the garment, and threw [a part of] it upon his left side. (TA.) [See also 5.] اشْتَمَلَ الصَّامَةَ, which is forbidden by the Prophet, is, accord. to Aṣ, The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm: (O:) this is also termed التَّلَفُّعُ: and sometimes one reclines in the state thus described: (TA:) but A'Obeid says, accord. to the explanation of the lawyers, it is the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders: [so says Sgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is one's covering his whole body with the كِسَاةَ or with the إِزَارَ; (S, Mṣb;) to which some add, not raising aught of the sides thereof. (Mṣb.) [See also art. صَمْر.] One says also, يَشْتَمِلُ عَلَى السِّيفِ [He wraps his garment over the sword; or] he covers the sword with his garment. (S, O.) — [Hence, اشْتَمَلَ عَلَى كَذَا It comprehended, or comprised, such a thing.] One says, الرَّحْمُ تَشْتَمِلُ عَلَى الْوَلَدِ + The womb comprises [or encloses] the young. (TA.) [And in like manner one says of a woman, اشْتَمَلَ مِنْهُ عَلَى وَلَدٍ + She became with child by him. And الْكِتَابُ يَشْتَمِلُ عَلَى كَذَا وَكَذَا + The book, or writing, comprises such and such things. And hence the phrase in grammar, بَدَلُ اشْتِمَالٍ + A substitute for an antecedent to indicate an implication therein.] — One says also, اشْتَمَلَ عَلَيْهِ الأَمْرُ, meaning † The event [such as a misfortune or an evil of any kind beset him, or beset him on every side, or] encompassed him; (K, TA;) like as the كِسَاةُ encompasses the body.

(TA.) — One says of wine, **تَشْتَمِلُ عَلَى الْعَقْلِ** while not abundant and large. (TA.) — See also **شَمَالٌ**. — And **شَمْلٌ مِنْ جُنُونٍ** signifies *Fear, or fright, like insanity*: and so **شَمِلٌ** [used alone, and thus written]. (TA.)

شَمِلٌ: see the next preceding paragraph, near the end.

شَمَلٌ: see **شَمْلٌ**, in two places. — Also i. q. **كَنْفٌ** [as meaning *Quarter, or shelter or protection*]: **الْكَنْفُ** in the copies of the **ك** being a mistake for **الْكَنْفُ**: one says, **شَمْلِكُمْ فِي كَنْفِكُمْ** [We are in your quarter, &c.]. (TA.) — And **A small quantity** (**ش**, **ك**) of dates upon a palm-tree (**ش**) or of ripe dates: (**ك**:) and of rain: (**ش**, **ك**:) and a small number (**ش**, **ك**) of men and of camels (**ش**) or of men &c.: pl. **أَشْمَالٌ**: and in like manner **شَمْلُولٌ** [app. in all of these applications]; (**ك**:) [or] as meaning a light quantity of fruit of the palm-tree; (TA:) and the pl. of the latter is **شَمَائِلٌ**: (**ك**:) one says, **مَا شَمَائِلٌ شَمْلٌ عَلَى النَّخْلَةِ إِلَّا شَمْلٌ** There is not upon the palm-tree save a small quantity remaining of its fruit: (**ش**, TA:) or **شَمَائِلٌ شَمْلٌ** and **شَمْلَةٌ** and **شَمَائِلٌ** There remained not upon the palm-tree save somewhat in a sparse state [of its fruit]: (TA:) and **أَصَابَتْنَا شَمْلٌ** A small quantity of rain fell upon us: and **رَأَيْتُ شَمَلًا مِنَ النَّاسِ وَالْإِبِلِ** I saw a small number of men and of camels. (**ش**). — See also **شَمَالٌ**, in two places: — And see **شَمْلٌ**, last sentence.

شَمِلٌ. *Wrapping, or inwrapping, himself* (**ش**) with a **شَمْلَةٌ** [q. v.]. (TA.) — And **Thin**; syn. **رَقِيْقٌ**: thus expl. by **Sh**, as applied in this sense by Ibn-Mukbil to a she-camel's tail, which he terms **لَيْفٌ**. (TA.)

كَمَّاءٌ A [garment of the kind called] **شَمْلَةٌ**, with which one wraps, or inwraps, himself (**ش**, **ك**, **م**), smaller than the **كَمِيَّةٌ**; as also **شَمْلٌ** (**ك**) and **مَشْمَلَةٌ**; (**ش**, **ك**:) the last two expl. by **Lth** as a **كَمَّاءٌ** having a sparse villous substance, with which one wraps himself, smaller than the **كَمِيَّةٌ**: (TA:) or the first signifies a small **كَمَّاءٌ** which one wears in the manner of the **إِزَارُ** [or waist-wrapper]: (**م**, **ش**:) or with the Arabs it is a **مُزْرَرٌ** [or waist-wrapper] of wool or of [goats'] hair, which one wraps round him: and **مَشْمَلَةٌ**, such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night: (AZ, TA:) and this last, accord. to **Meyd**, signifies a **كَمَّاءٌ** comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the pl. of the first is **شَمَائِلٌ** (**م**, **ش**, TA) and **شَمَلَاتٌ**. (**م**, **ش**). [See also **مَشْمَلَةٌ**.] — [Hence the saying,] **لَيْلٌ شَمَلَتْهُ** [The night contracted upon him its covering of darkness]. (TA.) — And **أَمْرٌ شَمَلَتْهُ** [The present world, or its enjoyments;

(TA.) — One says of wine, **تَشْتَمِلُ عَلَى الْعَقْلِ** and so takes possession of it, and makes away with it]: (Ham p. 555:) or **تَشْتَمِلُ عَلَى عَقْلِ الْإِنْسَانِ** [It compasses the intellect of the man, and conceals it]; and thus one says of the present world or its enjoyments (**الدُّنْيَا**). (TA.) [اشتمل **شَمِلٌ** often means + He took, or got, possession of a thing; got it, or held it, within his grasp, or in his possession.] — [Hence,] one says, **اشْتَمَلَ عَلَى نَأَلَةٍ فَذَهَبَ بِهَا** + He mounted a she-camel and went away with her. (AZ, O.) — And **اشْتَمَلَ عَلَيْهِ** + He shrouded, covered, or protected, him with himself, or his own person. (TA.) — See also 7

R. Q. 1. **شَمْلٌ**: see 1, last sentence: — and see also 7.

شَمْلٌ A state of union or composedness: and a state of disunion or discomposedness: thus having two contr. significations: (**م**, **ف**, TA:) or a united, or composed, state of the affairs, (**ش**, **م**, **ش**, TA,) and of the number, (TA,) of a people, or company of men: (**ش**, **م**, **ش**, TA:) and a disunited, or discomposed, state of the affairs [&c.] thereof. (**ش**, **م**, **ش**, TA.) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, **فَرَّقَ اللَّهُ شَمْلَهُمْ** (O, TA,) or **شَتَّتَ اللَّهُ شَمْلَهُمْ** (**م**, **ش**) or **فَرَّقَ اللَّهُ شَمْلَهُ** (**ش**), i. e. [May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,] their, (**م**, **ش**) or his, (**ش**) united, or composed, state of affairs; (**ش**, **م**, **ش**:) and **شَتَّتَ شَمْلَهُمْ** i. e. [May their united, or composed, state of affairs &c.] become dissolved, broken up, discomposed, &c.: (O, TA:) and [in the contr. case] one says, **جَمَعَ اللَّهُ شَمْلَهُمْ** (**ش**, O, **م**, **ش**, TA,) or **شَمَّلَهُ** (**م**, **ش**) i. e. [May God unite, or compose,] their, (**ش**, **م**, **ش**) or his, (**م**, **ش**) disunited, or discomposed, state of affairs [&c.]. (**ش**, **م**, **ش**, TA.) And **شَمْلٌ** signifies the same: **El-Ba'eeth** says,

قَدْ يَنْعَشُ اللَّهُ الْفَتَى بَعْدَ عَثْرَةٍ
وَقَدْ يَجْمَعُ اللَّهُ الشَّتِيَّتَ مِنَ الشَّمْلِ

[Sometimes, or often, God raises the young man after a stumble: and sometimes, or often, God unites, or composes, what is dissolved, or broken up, of the state of affairs previously united, or composed]: (**ش**, O:) **AZ** cites this ex. in his "Nawádir:" (**ش**:) but **Abou-Omar El-Jarmee** says that he had not heard the word thus except in this verse: (**ش**, O:) **Ibn-Buzurj**, however, cites another verse as presenting an ex. of the same. (TA.) — **دَخَلَ فِي شَمْلِهَا** and **شَمَلَهَا**, said of a he-camel that has become concealed among a herd of [she-] camels, means *He entered amid their dense multitude*: (**ك**, TA:) so in the **M** and the **Moheet**. (TA.) — Also, (**أ**, **ه**, **ن**, O, **ك**), and so **شَمْلٌ**, and **شَمْلٌ** (**ك**), *A raceme of a palm-tree*: (**أ**, **ه**, **ن**, O, **ك**:) **Et-Tirimmásh** likens thereto a camel's tail: (TA:) or such as has little fruit: (**ك**:) or of which some of the fruit has been plucked: but **AO** used to say that it is the produce [or spadix] of the male palm-tree,

syn. **الدُّنْيَا**: (**أ**, **س**, **ك**, TA:) so called because compassing the intellect of a man (**تَشْتَمِلُ عَلَى عَقْلِهِ**), and concealing it. (TA.) — And + *Wine*: (**أ**, **س**, **ك**, TA:) so called for the same reason. (TA.) — And *The sun*. (**ز**, TA; and **T** in art. **أ**).

شَمْلَةٌ A mode, or manner, of **اشْتَمَالٌ** [or wrapping oneself with a garment as expl. above: see 8]. (**ك**, TA.) **الشَّمْلَةُ الصَّمَاءُ** is *That [mode of wrapping oneself] which is without a shirt and without drawers beneath*; in the case of which, prayer is disliked. (TA. [See 8, and see also art. **ص**].)

شَمْلَةٌ: see **شَمْلٌ**, in two places.

شَمْلٌ: see **شَمَالٌ**.

شَمِلٌ: see **شَمْلٌ**, near the end of the paragraph. — Also, (TA,) and **شَمْلَةٌ**; (**ش**, O, **ك**, TA;) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also **شَمْلَانٌ** and **شَمْلَانِيٌّ**, (**ش**, O, **م**, **ش**, **ك**, TA,) which are likewise applied to a he-camel, (TA,) and **شَمَالٌ**; (**ك**:) *Light, active, or agile*; (**ش**, O, **م**, **ش**, **ك**:) or *swift*. (**م**, **ش**, **ك**, TA.) Hence the phrase **طَاطَأْتُ شَمْلَانِيٌّ** [*I hastened my light one, or my swift one*]: or, accord. to **AA**, he means his hand, or arm, called the **شَمَالُ**; [i. e. *I lowered my left hand or arm*]; **شَمَالٌ** and **شَمْلٌ** meaning the same. (**ش**, O.)

شَمَالٌ (**ش**, O, **م**, **ش**, **ك**, &c.,) the most common form of the word, (**م**, **ش**,) and **شَمَالٌ**, [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] (**ك**,) and **شَمَالٌ**, (**ش**, O, **م**, **ش**, **ك**,) and **شَمَالٌ**, (**ش**, O, **ك**, [in one place in the O erroneously written **شَمَالٌ**],) and **شَمَالٌ**, (**ش**, O, **م**, **ش**, **ك**,) which last is formed by transposition, (**ش**, O, **م**, **ش**,) and **شَمَالٌ**, without **ش**, (**م**, **ف**, TA,) and **شَمَالٌ**, and **شَمَالٌ** and **شَمَالٌ**, (O, **ك**,) and **شَمَالٌ**, (**ك**,) and **شَمَالٌ**, (**ش**, O, **م**, **ش**, **ك**,) and **شَمَالٌ**, (**ش**, **م**, **ش**, **ك**,) the last said by **ISd** not to have been heard except in the poetry of **El-Ba'eeth**, (TA,) and **شَمَالٌ**, (**م**, **ف**, TA,) [every one of these] used as a subst. and as an epithet, (**ك**,) [so that one says **رِيحُ الشَّمَالِ** &c. as well as **شَمَالٌ** &c. and **شَمَالٌ** &c. alone; *The north wind*: or a northerly wind:] the wind that is the opposite to the **جَنُوبُ**: (**م**, **ش**:) the wind that blows from the direction of the **قُطْبُ** [or pole-star]: (**ش**:) or the wind that blows from the direction of the **حِجْرُ** [which is on what is called the north, but what is rather to be called the north-west, side of the **Ka'beh**]: (**م**, **ك**:) or the wind that blows from the direction of the right hand of a person facing the **Kübleh** [by which is meant the angle of the Black Stone; i. e., correctly speaking, from the north]: (**ث**, **م**, **ك**:) or, correctly, the wind that blows from between the place of sunrise and the constellation of the **Bear** (**بَنَاتُ نَعَشٍ**): or from between the place of sunrise and the place of setting of the constellation of the **Eagle** (**النَّسْرُ**)

while not abundant and large. (TA.) — See also **شَمَالٌ**. — And **شَمْلٌ مِنْ جُنُونٍ** signifies *Fear, or fright, like insanity*: and so **شَمِلٌ** [used alone, and thus written]. (TA.)

شَمِلٌ: see the next preceding paragraph, near the end.

شَمَلٌ: see **شَمْلٌ**, in two places. — Also i. q. **كَنْفٌ** [as meaning *Quarter, or shelter or protection*]: **الْكَنْفُ** in the copies of the **ك** being a mistake for **الْكَنْفُ**: one says, **شَمْلِكُمْ فِي كَنْفِكُمْ** [We are in your quarter, &c.]. (TA.) — And **A small quantity** (**ش**, **ك**) of dates upon a palm-tree (**ش**) or of ripe dates: (**ك**:) and of rain: (**ش**, **ك**:) and a small number (**ش**, **ك**) of men and of camels (**ش**) or of men &c.: pl. **أَشْمَالٌ**: and in like manner **شَمْلُولٌ** [app. in all of these applications]; (**ك**:) [or] as meaning a light quantity of fruit of the palm-tree; (TA:) and the pl. of the latter is **شَمَائِلٌ**: (**ك**:) one says, **مَا شَمَائِلٌ شَمْلٌ عَلَى النَّخْلَةِ إِلَّا شَمْلٌ** There is not upon the palm-tree save a small quantity remaining of its fruit: (**ش**, TA:) or **شَمَائِلٌ شَمْلٌ** and **شَمْلَةٌ** and **شَمَائِلٌ** There remained not upon the palm-tree save somewhat in a sparse state [of its fruit]: (TA:) and **أَصَابَتْنَا شَمْلٌ** A small quantity of rain fell upon us: and **رَأَيْتُ شَمَلًا مِنَ النَّاسِ وَالْإِبِلِ** I saw a small number of men and of camels. (**ش**). — See also **شَمَالٌ**, in two places: — And see **شَمْلٌ**, last sentence.

شَمِلٌ. *Wrapping, or inwrapping, himself* (**ش**) with a **شَمْلَةٌ** [q. v.]. (TA.) — And **Thin**; syn. **رَقِيْقٌ**: thus expl. by **Sh**, as applied in this sense by Ibn-Mukbil to a she-camel's tail, which he terms **لَيْفٌ**. (TA.)

كَمَّاءٌ A [garment of the kind called] **شَمْلَةٌ**, with which one wraps, or inwraps, himself (**ش**, **ك**, **م**), smaller than the **كَمِيَّةٌ**; as also **شَمْلٌ** (**ك**) and **مَشْمَلَةٌ**; (**ش**, **ك**:) the last two expl. by **Lth** as a **كَمَّاءٌ** having a sparse villous substance, with which one wraps himself, smaller than the **كَمِيَّةٌ**: (TA:) or the first signifies a small **كَمَّاءٌ** which one wears in the manner of the **إِزَارُ** [or waist-wrapper]: (**م**, **ش**:) or with the Arabs it is a **مُزْرَرٌ** [or waist-wrapper] of wool or of [goats'] hair, which one wraps round him: and **مَشْمَلَةٌ**, such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night: (AZ, TA:) and this last, accord. to **Meyd**, signifies a **كَمَّاءٌ** comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the pl. of the first is **شَمَائِلٌ** (**م**, **ش**, TA) and **شَمَلَاتٌ**. (**م**, **ش**). [See also **مَشْمَلَةٌ**.] — [Hence the saying,] **لَيْلٌ شَمَلَتْهُ** [The night contracted upon him its covering of darkness]. (TA.) — And **أَمْرٌ شَمَلَتْهُ** [The present world, or its enjoyments;

الطائر: (IAqr, K:) [i. e. the wind that blows from some point of the north-east quarter, or nearly so: but it was probably thus named as being the wind that blows from the direction of the شمال (or left side) of a person facing the rising sun; and therefore the north wind or a northerly wind:] it seldom, or never, blows in the night: (K:) when it blows for seven days upon the people of Egypt, they prepare the grave-clothes, for its nature is deadly: it is cold and dry: (TA:) [see also نكبات:] the pl. of شمال is شمالات (S, O, K) and شمائل, which is anomalous, as though pl. of شمالة: (S, O:) also occurs, coupled with الأجناب, in a verse of Et-Tirmidh; and [as أجناب is a reg. pl. of أجنب, which is a pl. of جنوب,] ISd thinks that they formed from شمال the pl. أشمائل; and then from this last, the pl. أشامل. (TA.) — [Hence,] one says, † أصبت من فلان شملا i. e. ربحا [† I perceived from such a one an odour, app. meaning a foul odour]. (TA.)

شمال (S, O, Mqb, K, &c.) applied to one of the hands or arms, (S, Mqb,) The left; contr. of يمين; (S, O, Mqb, K;) as also شمائل (K, TA, [in the CK, الشمال and الشمال are erroneously put for الشمال and الشمال,]) the latter thought by ISd to be used only by poetic license, for شمال, (TA,) and شمائل (AA, S, O, K,) this last not known to Ks nor to Aq: (TA:) of the fem. gender: (S, O, Mqb:) pl. [of pauc.] أشمائل (S, O, Mqb, K,) because it is fem., (S, O,) and [of mult.] شمائل (S, O, Mqb, K,) which is anomalous, (S, O,) and شمائل, and شمال like the sing. (K.) — And The direction [or side] of the hand so called: you say, اأنتت يميناً وشمالاً i. e. [He looked, or turned his face,] in the direction of the يمين and in the direction of the شمال: and the pl. in this sense also is أشمائل and شمائل: (Mqb:) you say, ذهب إلى أيمن الإبل وأشمالها He went to the right sides of the camels and the left sides thereof. (TA in art. يمين.) — [Hence,] † Ill luck, unluckiness, or evil fortune. (K, TA.) طهر الشمال means † Birds of ill luck: (A, TA:) every bird from which one augurs evil. (O, TA.) One says, جرى له غراب شمال, meaning † What was disliked, or hated, happened to him: as though the bird [to which this is likened] came to him from the شمال [or direction of the left hand]. (TA.) And when the place that a person occupies is rendered evil, one says, فلان عندي شمائل [Such a one is with me, or in my estimation, in an evil plight]. (TA.) — See also شمائل. — Also Every handful of corn, or seed-produce, which the reaper grasps [app. because grasped with his left hand]. (K.) — And A sort of bag that is put upon the udder of the ewe or goat (S, O, K) when it (i. e. the udder, TA) is heavy [with milk]: (K, TA:) or it is peculiar to the she-goat: (K:) pl. شمائل. (K voce عرابة.) — And A similar thing that is put to the raceme of

a palm-tree, made with pieces of [the garments called] أكسية [pl. of كسة], in order that the fruit may not be shaken off. (S, O.) [In this sense it may perhaps be from the same word as pl. of شمالة.] — And A mark made with a hot iron (سمة) upon the udder of a ewe or goat. (K.) — Also A nature; or a natural disposition or temper or the like: (O, Mqb, K:) accord. to Er-Rāghib, so called because [it is as though it were a thing] inwrapping the man [and restricting his freedom of action], like as the [garments called] شمال [pl. of شمالة] inwrap the body: (TA:) the pl. is شمائل (O, K, TA,) and شمال, also, [which seems to be rarely used as a sing. in this sense,] may be a pl., like دلاص. (TA; and Ham p. 489, q. v.) 'Abd-Yaghooth El-Hāriṭhee says,

ألم تعلم أن الملامة نفعها
قليل وما تومي أحي من شماليها

[Know not ye two that the utility of censure is little, and my censuring my brother is not of my nature, or of my natural dispositions?]: (O, TA:) here it may be a pl., of the class of هجان and دلاص: or it may be [شماليها,] an instance of transposition, for شمائل. (TA.) — See also شمائل.

شمائل and شمال: see شمال. شمائل: see شمال. — Also Wine: (S, K:) or wine that is cool (K, TA) to the taste; but this is not of valid authority; (TA;) as also مشمولة: [wine is said to be] thus called because it envelops (شمائل) men with its odour: or because it has a strong puff (عصفة), [when opened,] like that of the [wind called] شمال [in the CK شمال]. (K, TA.)

شمائل: see شمال. شمالة [thus in my original, without any syll. signs, probably شمالة, like ستارة &c.] The herking-place (قترة) of a hunter or sportsman: pl. شمائل. (TA.)

شمالي Of, or relating to, the quarter of the شمال [or north, or northerly, wind]. (KL.) — And A cold day. (KL.)

شمائل: see شمائل, in two places: — and see شمائل.

شمائل; and its pl. شمائل: see شمائل, in three places. — شمائل also signifies The shoots that disarticulate at the heads of branches, like the fruit-stalks of the raceme of the palm-tree. (S, O.) — [Hence,] ذهبوا شمائل They went away in distinct parties: (K:) or they dispersed themselves. (S, O.) — And ثوب شمائل A garment, or piece of cloth, rent, or slit, in several places; (O, TA;) like شمائل. (S, O.) — شمائل التوى means شمائل [i. e. The remains of التوى: but I doubt whether this word be correctly transcribed]. (TA.)

شمائل: see شمائل.

شمائل and شامل: see شمال. شامل عامر i. q. عامر [i. e. An event, or a case, that includes persons or things in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like; or that is common, general, or universal, in its effect &c.]. (S, O, Mqb, TA.) — لون شامل A black colour overspread with another colour. (O, TA.)

شمائل: see شمال. شمائل: see شمال.

شمائل: see شمال. شمائل: see شمالة. — Also A short sword, (S, O, K,) or a short and slender sword, like the مغول (TA,) over which a man covers himself with his garment. (S, O, K.)

شمائل The place [or quarter] whence blows the [north, or northerly, wind called] شمال. (Ham p. 628.)

شمائل: see شمالة, in two places.

شمائل A [garment of the kind called] ملحفة (K, TA,) with which one wraps, or inwraps, himself (يشتمل به). (TA.) [See also شمالة.]

شمائل A man smitten, or blown upon, by the [north, or northerly,] wind called شمال: (S, O:) and in like manner, a meadow, and a pool of water left by a torrent; (O;) or, applied to this last, smitten by the wind thus called so as to become cool: (S:) and hence, with س, wine † cool to the taste; (S, O, TA;) or wine exposed to the شمال and so rendered cool and pleasant: (TA: see also شمائل:) and fire upon which the wind called the شمال has blown: (S, O:) and a night cold, with [wind that is called] شمال. (TA.) — [Hence,] † One whose natural dispositions are liked, approved, or found pleasant: (K:) from [the same epithet applied to] water upon which the شمال has blown, and which it has cooled: or, as ISd thinks, from شمائل [q. v.]: (TA:) or شمائل a man whose natural dispositions are commended; as being likened to wine that is commended: and also whose natural dispositions are discommended; as though from الشمال, because they do not commend it when it disperses the clouds: (Har p. 285:) [for] أخلاق مشمولة [sometimes] means discommended, evil, natural dispositions. (IAqr, ISk, TA.) The saying of Abou-Wejzeh,

شمائل الأنس مجنوب موعدها

is expl. by IAqr as meaning † Her familiarity passes away with the شمال, and her promises pass away with the جنوب [which is the opposite of the شمال]: or, as some relate it,

شمائل الأنس مشمول موعدها

[meaning in like manner, as is said in the TA, on the authority of IAqr, in art. جنب: or,] accord. to ISk, meaning her familiarity is commended,

because the جنوب, with rain, is desired for abundance of herbage; and her promises are not commended. (TA.) — نُؤَى مَشْوِلَةً, a phrase used by Zuheyr, is expl. as meaning † [A tract, or place, towards which one journeys,] that separates friends; because the [wind called] شمال disperses the clouds: (TA:) or it means quickly [or soon] becoming exposed to view; (ISk, O, TA;) from the fact that when the wind called the شمال blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAqr, it means مَأْخُودٌ بِهَا ذَاتُ الشَّمَالِ [in which the direction of the left hand is taken]. (TA.) — In the saying,

حَمَلَتْ بِهِ فِي لَيْلَةٍ مَشْوِلَةً

the meaning is, فَرِغَةٌ [i. e. One in a state of fright became pregnant with him in a certain night]. (TA, referring to the phrase مَجْنُونٌ مِنْ جُنُونٍ.)

جَاءَ مُشْتَبِلًا: see شَمِلٌ. — One says, جَاءَ مُشْتَبِلًا بِسَيْفِهِ like as one says مَرْتَدِيًا [i. e. He came having his sword hung upon him]. (TA.) — And جَاءَ لَوْلَانِ مُشْتَبِلًا عَلَى دَاهِيَةٍ † [Such a one came conceiving a calamity]. (TA.)

شن

1. شَنَّ الْهَاءَ, (S, Mgh, K,) aor. ʔ, inf. n. شَنَّ, (Mgh, TA,) He scattered the water; (S, K;) or poured it scatteringly; (Mgh;) or poured it and scattered it; or, as some say, poured it in a manner like that which is termed نَضْحٌ [i. e. sprinkling]; (TA;) عَلَى الشَّرَابِ [upon the wine, or beverage]: (S, K;) شَنَّهٌ signifies "he poured it gently." (TA.) And شَنَّتِ الْعَيْنُ دُمْعَهَا The eye poured forth its tears; (TA;) or sent forth [or shed] its tears; like شَلَّتْ, (Lh, TA in art. شل.) which is asserted by Yaḥqoob to be formed by substitution [of ʔ for ن]. (TA in that art.) — And, from the former, شَنَّ الْغَارَةَ, (S, Mgh, Mṣb, K,) aor. and inf. n. as above, (Mṣb,) † He scattered, (S, Mgh, Mṣb, TA,) or poured, (K, TA,) the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses, الْغَارَةُ meaning الْخَيْلُ الْبَغِيرَةُ, (Mgh, Mṣb,) from every direction, عَلَيْهِمْ [upon them]; (S, K;) as also شَنَّهَا; (S, Mṣb, K;) the latter mentioned in the Mj, (Mṣb,) by IF, but disapproved by the people of chaste speech. (TA.) — And شَنَّ بَسَلْجَهُ (AA, S, TA) He cast forth his excrement, or dung, in a thin [and scattered] state: and one says of the حَبَارَى [or bustard] شَنَّ بِدَرْقِهَا [It casts forth its dung in a thin and scattered state]. (AA, TA.) — And شَنَّ عَلَيْهِ دِرْعَهُ He put (lit. poured) on him his coat of mail. (TA.) — شَنَّ الْجَمَلُ مِنَ الْعَطَشِ [aor. accord. to general rule,] The camel became dried up [like a شَنَّ, q. v.,] from thirst. (TA.) And شَنَّتِ الْخِرْقَةَ The rag became dried up. (TA.)

2. تَشَنَّ and تَشَنَّانٌ [inf. ns. of شَنَّ] The dripping, or dropping by degrees, of water from the

شَنَّ [or old and worn-out water-skin or the like]. (TA. [See also شَنَّين.])

4: see 1: — and see also what next follows.

5. تَشَنَّتِ الْقِرْبَةُ, and تَشَانَتْ, (S, K,) and شَانَتْ and شَانَتْ, (K,) The water-skin became old, and worn out: (S, K:) or تَشَانٌ, said of skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so تَشَنَّ, (S, K, TA,) said of the skin of a man, in extreme old age, (S,) it contracted, shrank, shrivelled, or wrinkled; or became contracted or shrank &c.; (S, K, TA;) and dried up: (S, TA:) and شَانَتْ is likewise said of the skin of a man, meaning it became old, and worn out, like the old, and worn-out, شَنَّ. (Har p. 675.) It is said in a trad., † الْقِرَانُ لَا يَتَغَفُ وَلَا يَتَشَانُ [expl. in art. تغف]. (TA.) See also a tropical usage of شَانَتْ in a trad. cited in the first paragraph of art. بل. — شَانَتْ is also said of the skin of a man as meaning It became altered [for the worse] in odour, in extreme old age. (TA.)

6. تَشَانٌ: see 5, in three places. — Also It was or became, mixed. (K.)

7. انشَنَ [انشَنَ] It became poured out, or forth; it flowed. (Freytag, from the Deewán of the Hudhalees.) — Hence, انشَنَ الذَّبُّ فِي الْغَنَمِ † The wolf made an incursion among the sheep or goats; as also انشَلَّ: mentioned by Az in art. نَشَغ. (TA.)

10. اسْتَشَنَّ: see 5, in three places. — Also, (Kh, S, K,) said of a man, (Kh, S, TA,) and of a camel, (TA,) † He became lean, or emaciated, (Kh, S, K, TA,) like the water-skin that has become old, and worn out: so says Abou-Kheyreh: (TA:) or, said of an animal, he became dried up, and lean, or emaciated. (Har p. 530.) — And اسْتَشَنَّ إِلَى اللَّبَنِ i. q. عَامَرٌ, (K,) i. e. He betook himself to milk, or the milk, and desired it eagerly, or longed for it. (TA.)

R. Q. 1. شَنَّشَةٌ [an inf. n., of which the verb, if it be used, is شَنَّشَنَ] The motion of paper, and of a new garment: [or rather the making a kind of crackling sound by the motion thereof:] mentioned by Az in art. فَعَقَ: (TA:) and شَنَّشَةٌ signifies the same: both thus expl. by IAqr. (TA in art. قع.)

شَنَّ A skin, (Mṣb,) or a water-skin, (S, Mgh,) or a small water skin, (K,) or, as some say, any vessel made of skin, (TA,) applied by a poet to a دَلْوٌ [or leathern bucket], (Ham p. 602,) that is old, and worn out; (S, Mgh, Mṣb, K, TA;) and so شَنَّتْ; (S, K;) but app. one that is small: (S:) [in which this addition to the explanation seems to relate peculiarly to the latter word: see an ex. of this latter word in some verses cited in the first paragraph of art. سقى:] or both signify an old water-skin; as also مَشَنَّ: (MA:) and مَشَنَّ, also, signifies an old, worn-out, water-skin: (TA:) pl. (of the first, Mgh, Mṣb) شَنَّانٌ: (S, Mgh, Mṣb, K:) and Lh mentions the phrase قِرْبَةُ أَشَنَّانٍ, as though

they applied the term شَنَّ to every portion of the قِرْبَةُ and then pluralized it thus; but he says that he had not heard أَشَنَّانٌ as a pl. of شَنَّ except in this case: (TA:) the water in a شَنَّ is cooler [than that in a skin not so old]. (Mgh.) It is said in a prov., لَا يَقَعِّعُ لِي بِالشَّنَانِ [A confused and clattering noise will not be made to me with the old and worn-out water-skins to frighten me]: (S in the present art.: [in the S and K in art. قع, with مَا in the place of لَا; and in the K in that art., with لَه in the place of لِي:]) مَا يَقَعِّعُ لَه بِالشَّنَانِ is applied to him who will not be abased by misfortunes, nor frightened by that which has no reality: (Sgh and K in art. قع:) or it means, he will not be deceived nor frightened: شَنَّانٌ being pl. of شَنَّ, a dried up skin, which is shaken to a camel to frighten him. (L and TA in art. قع.) An old man is likened to the skin thus termed. (Har p. 675.) And شَنَّتْ signifies also † A worn-out old woman; as being likened to the skin thus termed. (IAqr, TA.) And one says, رَفَعَ لَوْلَانِ الشَّنَّ, meaning † Such a man raised himself bearing upon the palm of his hand. (IKh, TA.) — Also i. q. غَرَضٌ [app. غَرَضٌ, i. e. A butt, at which one shoots or casts: probably because an old water-skin was sometimes used as a butt]: pl. as above. (Mgh.) — [And, as Freytag states, on the authority of Meyd, † Dry herbage.] — Also Weakness. (TA.)

شَنَّة: see شَنَّ, in two places.

شَنَّانٌ: see شَنَّ, first sentence.

شَنَّانٌ a dial. var. of شَنَّانٌ [inf. n. of شَنَّ], (S, K,) signifying Hatred; [or the hating of another:] (S;) mentioned by AO. (S in art. شَنَّا.)

شَنَّانٌ Water in a scattered state, or being scattered. (S, K.) — And (K) Cold water: (As, Skr, ISd, K:) this explanation is preferred by Abou-Nasr. (TA.) — And Clouds (سَحَابٌ) pouring (يَسْرُ) i. e. يَصُبُّ water. (Skr, TA.)

شَنَّونٌ A camel in a state between that of the lean, or emaciated, and that of the fat; (S;) so called because some of his fatness has gone: (Abou-Kheyreh, TA:) one says مَهْرٌ مَهْرٌ; then شَنَّونٌ, when he has become a little fat; then شَنَّونٌ; then سَاعٌ; and then مَرَطٌ, when fat in the utmost degree: (Lh, TA:) so says Abou-Ma'add El-Kilābee. (TA in art. ساع.) [But it is said that] it signifies also Lean, or emaciated; (K;) applied to a beast: (TA:) and fat: thus having two contr. meanings. (K.) — Also Hungry: (S, K:) applied in this sense by Et-Tirimāh to a wolf, because this animal is not described as fat or lean. (S.)

شَنَّينٌ Poured forth: applied in this sense by the Hudhalee poet 'Abd-Menáf to thick blood (عَلَقٌ). (TA.) — And Pure milk upon which cold water has been poured: (IAqr, TA:) or any milk, whether fresh or collected in a skin at different times; upon which water is poured. (K, TA.) — And The dropping (S, K, TA) by degrees, (TA,) of water (S, K, TA) from a skin, (TA,) and of tears. (S, TA. [See also 2, and see شَنَّشَةٌ.])

شَانَةٌ *Water that drops* (S, K) *from a skin, or from a tree.* (S.)

شَاةٌ The [channel called] مَدْفَع [q. v.] of a small valley: or a small مَدْفَع of a valley: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or شَوَانٌ, its pl., signifies the channels of water, of mountains, that pour forth into valleys from a rugged place. (AA, TA.)

شِنْتَةٌ A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. سَجِيَّةٌ (S, Mgh, K,) and خُلُقٌ (S,) and سَجِيَّةٌ: (TA:); and a custom, habit, or wont: (Mgh, K:); [pl. شِنَاتٌ.] One says فِيهِ مِنْ أَبِيهِ شِنَاتٌ *In him are habits [or natural dispositions inherited] from his father.* (TA.) Hence,

شِنْتَةٌ أَعْرَفَهَا مِنْ أَخْزَرٍ

[A natural disposition, or a habit, which I know, as inherited from Akhzam]: (S, Meyd, Mgh:); or, accord. to one relation, نَشْنَةٌ, which is app. formed by transposition from شِنْتَةٌ: (Meyd:); a prov.: (Meyd, Mgh:); [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] أَخْزَرٌ is the proper name of a man: (Meyd, Mgh, &c.): or accord. to Lth, it is an epithet applied to a penis; one says كَمْرَةٌ خَزْمَاءُ "a glans of a penis having a short frenum," and ذَكَرٌ أَخْزَرٌ; and شِنْتَةٌ means the dropping of water [i. e., in this case, of the seminal fluid]: (Meyd:); the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) — Also A bit of flesh-meat, as much as is chewed at once; syn. مَضْفَعَةٌ: or a piece of flesh-meat; (K, TA:); and so نَشْنَةٌ: on the authority of AA. (TA.) — And [the pl.] شِنَاتٌ signifies Bones; like سِنَانٌ. (IAqr, L in art. سِن.)

مِشْنٌ see شِنٌ, first sentence.

مِشْنَةٌ A thing like the مِثْل: [in the present day, a rounded shallow basket is thus called: pl. مِشْنَاتٌ.] (TA.)

شَنَا

1. شَنَاةٌ (Th, S, Mgh, Mgh, K, &c.) and شَنَاةٌ (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA.) aor. ء, (Mgh, K,) inf. n. شَنَاةٌ (AO, S, Mgh, K) and شَنَاةٌ and شَنَاةٌ (Abou-Amr Esh-Sheybānee, S, K) and شَنَاةٌ (K, TA, in the CK شَنَاةٌ [i. e. شَنَاةٌ, which is afterwards added in the TA, not as in the K, and mentioned in the S but not there said to be an inf. n.,]) and شَنَاةٌ (TA from Esh-Saffākusee) and شَنَاةٌ (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and مِشْنَةٌ (S, CK, and TA as from Esh-Saffākusee, not as from the K,) and مِشْنَةٌ and مِشْنَةٌ (K, TA, the last in the CK مِشْنَةٌ [i. e. مِشْنَةٌ,]) and مِشْنَةٌ (TA from Esh-Saffākusee) and شِنَانٌ (S, K,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb

signifying motion and agitation, as ضَرَبَانٌ and خَفَقَانٌ (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and شِنَانٌ (S, Mgh, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except لِيَانٌ, though some few others have been mentioned, as زَيْدَانٌ, but this is not well known, [and خَشْبَانٌ, of which the same may be said,] and وَشْكَانٌ [perhaps a simple subst.], and جَوْلَانٌ which is said to occur in a verse [perhaps contracted from جَوْلَانٌ by poetic license], (TA,) and AO mentions شِنَانٌ, without ء, as being like شِنَانٌ; (S;) these inf. ns. being fourteen, which is said by IKḥ to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, قَدَرٌ, لَقِيَ, وَرَدٌ, هَلَكٌ, تَرَدَّدٌ, and غَلَبٌ; but Esh-Saffākusee makes the inf. ns. of شِنَى to be fifteen, [though the fifteenth form (which is perhaps مِشْنُوَةٌ) I do not find mentioned,] and this is the greatest number known; (TA:); He hated him: (IKḥot, IF, S, ISd, IKḥ, Mgh, Mgh, K, &c.): or, as some say, he hated him vehemently.

(TA.) [app. مِشْنَى, for مِشْنَا,] with the hemzeh changed into ي, occurs in a trad. (TA.) And شِنَى signifies He (a man, S) was hated, (S, and so accord. to some copies of the K,) or was rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even-if beautiful or comely. (S, K.) — شِنَى لَهْ حَلَّةٌ (K,) so says A'Obeyd, or, accord. to Th, شَنَا إِلَيْهِ, like مَنَعَ [in form], and this is the more correct, aor. of each ء, (TA.) He gave him his right, or due. (A'Obeyd, Th, K, TA.) And شِنَى بِهِ He acknowledged it: (S, Mgh, K:) or he gave him (K) his right, or due, (TA.) [or the meaning in the K may be he gave it,] and declared himself clear, or quit, of him or it; as also شَنَا: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or شِنَى إِلَيْهِ, like شَنَا, aor. ء, he gave him, and declared himself clear, or quit, of him or it. (TA.) And شِنَى الشَّىءَ He produced the thing: (K, TA:) or, as A'Obeyd says, شِنَى حَقَّهُ he acknowledged his right, or due, and produced it from his possession. (TA.)

6. شَانُوا They hated one another. (S, O, K.)

شِنَانٌ and شِنَانٌ [all mentioned above as inf. ns., when used as simple substa. signify Hatred; and thus شِنَانَةٌ, likewise mentioned above as an inf. n., signifies accord. to the S; and so شِنَانَةٌ accord. to Freytag, as on the authority of Meyd; and app. also شِنَانَةٌ, q. v.; or all signify] vehement hatred; in which sense the first is expl. by AO: (TA:); or شِنَانَةٌ signifies hatred mixed with enmity and evilness of disposition. (Ham p. 103.)

شِنَانَةٌ see شِنَانَةٌ, in three places.

شِنَانَةٌ see شِنَانٌ, in two places. — Also, and شِنَانِيَّةٌ, epithets applied to a man, Rendered hateful, or an object of hatred, evil in disposition. (Lth, O, TA.) [See also the latter word voce شِنَانٌ; and see مِشْنُوَةٌ, and مِشْنَةٌ.]

شِنَانَةٌ The removing oneself far, or keeping aloof, from unclean things; (S, K, TA;) and the continual doing so, or the continual purification of oneself; as also شِنَانَةٌ; and accord. to the K, شِنَانَةٌ, but this is not found elsewhere. (TA.) — Hence, (S,) أَرْدُ شِنَانَةٌ, the appellation of a tribe of El-Yemen; (S, K,*) sometimes called أَرْدُ شِنَانَةٌ: (ISK, S, K:) [or] this tribe was so called because of شِنَانٌ among them; (K, TA:); i. e. because of mutual hatred that occurred among them: (TA:); [whence it seems that شِنَانَةٌ signifies also Hatred:] or because of their removing far from their [original] district: or, accord. to El-Khafjée, because of their high lineage, and good deeds; from the phrase رَجُلٌ شِنَانَةٌ, meaning A man of pure lineage and of manly virtue; and AO says the like. (TA.) — [And accord. to Reiske, as stated by Freytag, (who has written it شِنَانَةٌ in all its senses,) it is expl. by Meyd as meaning What is esteemed sordid, of words and of actions.] — Also One who removes himself far, or keeps aloof, from unclean things; (K, TA:); and so شِنَانَةٌ. (TA.) Thus both of these words are epithets, as well as substa. (TA.)

شِنَانَةٌ see شِنَانٌ.

شِنَانٌ, of which the fem. is شِنَانَةٌ and شِنَانِيَّةٌ, [so that one may say either شِنَانٌ or شِنَانِيَّةٌ] is an epithet applied to a man; (K:); [signifying either Hating or (like مِشْنُوَةٌ) hated; the former meaning seeming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also شِنَانِيَّةٌ or شِنَانِيَّةٌ [q. v. voce شِنَانَةٌ]: so accord. to different copies of the K. (TA.) — In the Kur v. 3 and 11, it is accord. to some an inf. n., and some read there شِنَانٌ: [see 1, first sentence:] accord. to others, it is an epithet, signifying مُبْغَضٌ or مُبْغِضٌ [i. e. Hated or odious]. (TA.) — شِنَانُ الشِّتَاءِ, in a trad. of Kaab, is said to be a metaphorical expression for بُرْدُ الشِّتَاءِ † [The cold of winter]; because it is hated: or, as some say, by the بُرْدُ thereof is meant ease and repose: and the meaning intended is either mutual hatred or ease and repose. (TA.)

شِنَانِيَّةٌ see شِنَانَةٌ, and شِنَانٌ.

شِنَانِيَّةٌ see شِنَانٌ.

شَانِيَّةٌ Hating, or a hater, (Fr, S, Mgh, Mgh, TA,) and an enemy: (Fr, TA:); fem. with ة. (Mgh, Mgh.) — لَا أَبَا لِنَانِيَّةٍ, as also لَا أَبَا لِنَانِيَّةٍ, (S, O, [but in my two copies of the S لِنَانِيَّةٍ, which perhaps expresses the general pronunciation, and in the TA لَا أَبَا لِنَانِيَّةٍ and لَا أَبَا لِنَانِيَّةٍ]) means لَا أَبَا لِنَانِيَّةٍ [i. e., lit., May there be no father

to thy hater]; and is said by ISk to be a metonymical expression for لَأَبَا لَكَ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.)

شَوَانِي المَال means [Camels, or the like,] not avariciously retained; as though hated, and therefore liberally given away: (IAar, K, TA:) شَوَانِي being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in عَيْشَةٌ رَاضِيَةٌ وَمَاءٌ دَافِقٌ. (MF, TA.)

مُشَنَّأٌ, applied to a man, (A'Obeyd, S, O,) like مَشْنَعٌ [in form, and perhaps in meaning], (A'Obeyd, TA,) Foul, or ugly, in aspect; as also مَشْنَأَةٌ: (S, O:) or foul, or ugly, (K, TA,) in face, (TA,) even if made an object of love [by good qualities]: (K, TA:) [originally an inf. n., and therefore] used alike as sing. (S, O, K) and dual (S, O) and pl. (S, O, K) and masc. and fem.: (K:) so says Lth: (TA:) or one who hates men; (K:) and so مَشْنَأَةٌ, accord. to 'Alee Ibn-Hamzch El-Ishbahánee: (TA:) or this last signifies one whom men hate: or it may be well rendered one who does much for which he is to be hated; for it is one of the measures of the act. part. n. [used in an intensive sense]. (A'Obeyd, K.)

مُشَنَّأٌ: see the next preceding paragraph, in three places.

مُشْنَوٌ, applied to a man, (S,) Hated, (S, and so in some copies of the K, [see also شَتَانٌ,]) or rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful, or comely; (S, K;) and مَشْنُوٌ and مَشْنِيٌ signify the same. (K in art. شو.)

مُشْنِيَةٌ, occurring in a trad. of 'Aisheh, [A kind of food that is supped, or sipped;] i. q. حَسَاءٌ and تَلْبِينَةٌ: [see these two words:] said by IAth to be irregularly formed from مَشْنَوَةٌ, by changing the ء into ي [so that the word becomes مَشْنَوِيَةٌ, and then, by rule, مَشْنِيَةٌ, which is mentioned in the TA, in art. شو, as occurring thus in a trad.,] and then by restoring the ء [in the place of the second ي], the meaning being hated. (TA.)

شنب

1. شَنْبٌ, aor. ء, (K,) inf. n. شَنْبٌ, (TA,) He had the quality termed شَنْبٌ meaning as expl. below. (K.) — And It (a day) was, or became, cool, or cold. (A, K.)

شَنْبٌ Lustre, and fineness, or delicacy, or thinness, and coolness, and sweetness, in the teeth: (A, K:) or lustre, and fineness, or delicacy, or thinness, in the fore teeth: (TA:) or these two qualities, together with coolness and sweetness, in the mouth, accord. to As, or in the teeth: (TA:) or coolness and sweetness in the teeth: or sharpness of the teeth: (S:) or sharpness of the canine teeth, like غُرْبٌ, so that they appear like a saw: (K:) or white specks in the teeth: (A, K:) or the state of the teeth when they appear somewhat tinged with blackness, like the appearance of

blackness in hail; غُرْبٌ signifying the "lustre" of the teeth; and ظَلْمٌ, their "whiteness that is as though there were over it a blackness:" (ISh, TA:) Abu-l-'Abbás says, It is variously expl., as a serrated state of the teeth: and their clearness and cleanness: and their being separate, or apart, one from another: and the sweetness of their odour: (TA:) El-Jarmee says, I heard As say that this word signifies coolness of the mouth and teeth; and I said, Our companions say that it is their sharpness when they come forth; by which is meant their new, or recent, and fresh state; for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but their coolness: and the saying of Dhu-r-Rummeh,

وَفِي اللِّتَابِ وَفِي أَنْيَابِهَا شَنْبٌ

[which should be rendered *And in the gums, and in her canine teeth, is coolness*], corroborates the assertion of As; for there is no sharpness in the gum: (S, L, TA:) it is also related of As that he said, I asked Ru-beh respecting the meaning of شَنْبٌ, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and شَنْبَةٌ signifies the same:] a poet says,

مَنْصِبًا حَمَشَ أَحْمَرَ يَزِينُهُ

عَوَارِضُ فِيهَا شَنْبَةٌ وَغُرُوبٌ

[Her even set of front teeth are slender and white, side teeth in which are coolness and lustre adorning them]. (O, TA.) — [In the present day, it signifies The mustache.]

شَنْبٌ and شَانِبٌ, (A, K,) the former regular, the latter on the authority of usage, (TA,) A cool, or cold, day. (A, K.)

شَنْبَةٌ Coolness, or coldness, of a day. (O, K.) — See also شَنْبٌ, near the end.

شَنْبِيٌّ: see أَشْنَبٌ.

شَانِبٌ: see شَنْبٌ: — and what here follows.

أَشْنَبٌ Having the quality termed شَنْبٌ meaning as expl. above; (A, O, K;) as also شَانِبٌ, (K,) which is irregular, (TA,) and شَنْبِيٌّ, (K,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the فُجْرُ [or front teeth], (A,) [and to the mouth, as in a verse cited voce زَرْزَبٌ:] fem. شَنْبَاءٌ, (S, O, K,) applied to a woman, (S, O,) and also written شَمْبَاءٌ, (K,) the ن being changed into م because of the following ب, and in like manner [the pl. شَنْبٌ is also written] شَمْبٌ. (TA.) — أَشْنَبٌ also signifies A pomegranate (رَمَانَةٌ) such as is termed إِمْلِيْسِيَّةٌ, having no grains, but only juice within the rind, (A, K, TA,) in the form of grains without stones. (TA.)

مَشْنَبٌ A young boy whose teeth are sharp and serrated by reason of his youthfulness. (IAar, O.)

مَشَانِبٌ Sweet mouths. (O, K.)

شبهت

Q. 1. شَبَّتَ الْهَوَى قَلْبَهُ, (S and L in art. شَبَّ, as Q. Q., and K in the present art.) inf. n. شَبَّيْتُهُ, (S, L,) Love clave to his heart. (S, L, K.)

الشَّنْبُثُ The lion; as also الشَّنَابِثُ. (K.)

شَنْبِثٌ Thick, gross, big, bulky, coarse, or rough; syn. غَلِيظٌ. (K.) — See also الشَّنْبُثُ.

شبر

شَبْرٌ: see the former word in art. خَبْرٌ.

شج

1. شَجٌّ, aor. ء, inf. n. شَجٌّ; and تَشَجٌّ, (S, A, Mgh, K,) and أَشَجُّ, (S, K,) and أَشَجُّ, (TA;) said of the skin (S, Mgh, K) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) It contracted, shrunk, shrivelled, or wrinkled; or became contracted or shrunk &c. (S, A, Mgh, K, TA.) [تَشَجُّ is often used as meaning Spasmodic contraction of a muscle &c.] And one says, فِي أَعْضَائِهِ تَشَجُّ [In his limbs, or members, is a contraction]. (A.)

2. تَشَجُّهُ, inf. n. تَشَجُّجٌ, He [or it] contracted, shrunk, shrivelled, or wrinkled, it; namely, the skin [&c.]. (S, K.) See 1, last sentence. One says also, شَجَّ النِّصْبَاتُ القَبَاءَ [The tailor puckered the tunic]. (A. [In the Mgh, the wrinkling around the anus is said to be like the تَشَجُّجٌ of the قَبَاءَ.])

4: see 1.

5: see 1, in three places; and see مَشَجٌّ.

7: see 1.

شَجٌّ inf. n. of 1. (S &c.) — Also A camel: (Lth, IDrd, K:) or a heavy camel. (L in art. شَجَّ.) — شَجٌّ عَلَى شَجٍّ is a phrase of the tribe of Hudheyl, meaning A man upon a camel: (Lth, IDrd, O:) or a man, or an old man, upon a heavy camel. (L in art. شَجَّ.) — It is also said, in the L, that it signifies An old man, in the dial. of Hudheyl. (TA.)

شَجٌّ, applied to the skin &c., Contracted, shrunk, shrivelled, or wrinkled. (TA.) And, applied to a man, Contracted, &c., in the skin, and in the arm, or hand; as also أَشَجُّ. (M, TA.) And يَدٌ شَجَّةٌ means ضَيْقَةُ الكَفِّ [i. e. An arm contracted, or narrow, in the hand; or a hand contracted, &c., in the palm, or in the palm and fingers]. (TA.) شَجُّ النَّسَا means Contracted in the عُرُقُ called النَّسَا [app., in this instance, the sciatic nerve]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (S, K:) or it is an epithet of com-

mendation applied to a horse of good breed ; but not so when applied to a hackney : it is also applied to some other animals, that do not walk with freedom ; to a gasselle, and to a wolf : (T, TA.) and sometimes to the raven, or crow, (T, S,) which hops as though it were shackled. (T, TA.)

شَجَّ مُشَجَّجًا and شَجَّ أَشَجَّجًا — شَجَّجَ : see أَشَجَّجَ. شَجَّجَ are expressions sometimes used ; [شَجَّجَ being syn. with شَجَّجَ, as shown above, and in this case a corroborative; and] مُشَجَّجًا [when thus used] meaning *Intensely contracted or shrunk &c.* (Lth, TA.) = Also *Having one of his testicles smaller than the other; like أَشْرَجَ, which is more approved.* (TA.)

قَبْلَةُ مُشَجَّجَةٍ : see أَشَجَّجَ, in two places. — قَبْلَةُ مُشَجَّجَةٍ [A pucker'd tunic : see 2]. (A, Mgh.) سَرَاوِيلٌ مُشَجَّجَةٌ, mentioned in a trad., in which they are forbidden, are said to be *Such [drawers, or trousers,] as are so ample that they fall down upon the boot so as to cover half of the foot; as though meaning that, being ample and long, they cease not to rise, and become pucker'd (فَتَشَجَّجَ).* (TA.)

شجر

شَجَّرَ عَلَيْهِ, inf. n. تَشْجِيرٌ, *He blamed him; found fault with him; attributed or imputed to him, or accused him of, a vice, or fault:* (K:) or the same, (K,) or شَجَّرَهُ, (O,) or شَجَّرَهُ, (TA,) *he rendered him infamous; exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame.* (O, K, TA.)

شَجْرَةٌ The gait, or manner of walking, of a righteous man. (O, K.) [See also شَجْرَةٌ.]

شَجَارٌ A vice, or fault : (S, O:) or the foulest vice or fault : (K:) and a disgrace, or shame, or thing that occasions one's being reviled : (S, O, K:) or a disgraceful vice or fault : seldom used unless conjointly with عَارٌ : (TA:) accord. to Sh, (O,) a thing, or an affair, notorious for badness or foulness : (O, K:) pl. شَجَارٌ. (TA.)

شَجَارِي one of the names of *The cat.* (O, K.)

شَجَارٌ A certain white bird, found in water : of the dial. of Syria. (TA.)

شَجِيرٌ and شَجِيرَةٌ, (O, K,) [the latter having an intensive meaning,] applied to a man, (O,) *Abounding in evil or mischief, and in vices, or faults; bad in disposition.* (O, K.)

شَجِيرَةٌ : see what next precedes.

مَشْجُورَةٌ A liberal, bountiful, or generous, woman : as also مَشْجُورَةٌ. (IAqr, T in art. نَشْر, TA.)

شجر

شَجُونِيٌّ (Mgh, K,) so called by the Persians, (TA,) [and generally by the Arabs in the present day,] and شَجُونِيٌّ, as in the "Towshch" of El-

Jelal Es-Suyootee, (TA.) and شَجُونِيٌّ, (AHn, L, and so in some copies of the K,) without hems, (AHn, L,) the proper form, for so the Arabs called it, (IAqr, TA in art. سَوْد) or شَجُونِيٌّ, (as in some copies of the K, and in the TA,) with hems, (TA,) and شَجُونِيٌّ, or شَجُونِيٌّ, (as in different copies of the K,) and شَجُونِيٌّ, (ADk, K,) *A kind of seed, (L,) or grain; (Mgh;) the same as الْحَبَّةُ السُّودَاءُ [the black aromatic seed of a species of nigella; a sort of all-spice]; (K;) or said to be so: (Mgh:) or it is of Persian origin: (K:) so it is accord. to Ed-Deenawaree [AHn]: (TA:) but some say that الْحَبَّةُ السُّودَاءُ is the same as الْحَبَّةُ الْخَضْرَاءُ. (TA in art. سَوْد.)*

شع

1. شَعَّعَ, acc. ٢, inf. n. شَعَاعَةٌ (S, O, Mgh, K) and شَعَّعَ and شَعَّعَ, but this last, occurring in a verse, may be used by poetic license for شَعَاعَةٌ, (TA,) *It (a thing, S) was, or became, bad, evil, abominable, foul, or unseemly; (S,* O,* Mgh, K;) syn. فَبَّحَ. (Mgh. [In the S and O and K, it is said that شَعَاعَةٌ signifies the same as فَطَاعَةٌ; but the latter seems to import more than the former.])* — شَعَّعَ فَلَانًا *He regarded such a one as bad, evil, abominable, foul, or unseemly, (استَقْبَحَهُ, S, O, K, TA, in the CK استَقْبَحَهُ,) and reviled, or vilified, him, (شَمَّهَ, O, K, TA, and so accord. to one of my copies of the S,) or loathed him, (سَمَّهَ,) thus in some of the lexicons, [and accord. to one of my copies of the S,] but [SM says that] شَمَّهَ is shown to be the right reading by the saying of IAqr that شَعَّعَهُ, inf. n. شَعَّعَ, means سَمَّهَ. (TA.) [See also 10.] — Also, (O, K,) inf. n. شَعَّعَ, (TA,) *He disgraced such a one; put him to shame; or exposed his vices, faults, or evil qualities or actions.* (O, K, TA.) — And شَعَّعَ الْحَرَقَةَ *He frayed the torn-off piece of cloth so that it became shaggy (شَعَّعَهَا حَتَّى تَنْفَشَ): (O, K: [in the CK, in the place of the last word of the explanation, which is for تَنْفَشَ, is put تَنْفَشَ:] and in like manner one says of a thing similar to a حَرَقَةٌ. (O.)* — شَعَّعَ بِهِ : see 10.*

2. تَكْثِيرُ الشَّعَاعَةِ الشَّعَّعَ [app. meaning *The uttering, or saying, much, or often, what is bad, evil, abominable, foul, or unseemly: and the doing what is bad &c. much or often:*] (K:) or *the uttering, or saying, what is bad, evil, abominable, foul, or unseemly, (KL, PS,) against any one: (PS:) and the representing, or regarding, as bad, &c.: (KL, PS:*) and the committing [an action that is bad, &c., or] a fault, or vitious action. (KL.)* You say, شَعَّعْتُ عَلَيْهِ, inf. n. تَشْجِيرٌ, (S, O,) *I uttered, or said, what was bad, evil, abominable, foul, or unseemly, against him: (PS:) from الشَّعَاعَةُ. (O.)* And شَعَّعَ عَلَيْهِ الْأَمْرَ, inf. n. as above, *He showed, or declared, to him that the affair was bad, evil, &c.: (TA: [see also 5:] or characterized the affair to him as bad, evil, &c. (Mgh.)* = And *The striving, labouring, or exerting oneself, and being quick, and vigorous,*

or *energetic, syn. التَّشْجِيرُ, (S, O, K, TA, [in the CK, erroneously, التَّشْجِيرُ,]) and الإِكْبَاشُ, and الجِدُّ, (O, K,) in pace, or going; (O,* K;) as also شَعَّعَ (K) [and الإِشْتَاعُ]: thus شَعَّعَ is said of a man, meaning *He strove, laboured, or exerted himself, and was quick:* (TA:) and in like manner شَعَّعَتْ is said of a she-camel, (Aq, A'Obeyd, S, O,) and of camels, (O,) as also شَعَّعَتْ, (S,* O, expl. in the former by جَدَّتْ only,) and شَعَّعَتْ; (O;) in pace, or going: (S, O:) or شَعَّعَتْ said of a she-camel means *she was quick, or swift.* (K.)*

4 : see the next preceding sentence, in three places.

5. تَشَعَّعَ الْقَوْمَ *He showed, or declared, the case of the people, or party, to be bad, evil, abominable, foul, or unseemly, by reason of their disagreement, and the unsound, or unsettled, state of their opinion.* (TA.) = And تَشَعَّعَ *He (a man) purposed to do a bad, an evil, an abominable, a foul, or an unseemly, thing or affair.* (TA.) — See also 2, last sentence, in two places. — Hence, (IAqr, TA,) *He prepared himself for fight: (IAqr, K, TA:) or, said of a party of men, they prepared themselves for fight: (O:) and accord. to AA, تَشَعَّعَ لِلشَّرِّ *He prepared himself for evil, or mischief. (O, TA.)* — And *It (a garment, or piece of cloth,) became rent, or slit. (O, K.)* — تَشَعَّعَ الْفَارَةَ *He spread, or dispersed, the horsemen making a raid, or sudden attack, upon an enemy. (AA, S, O, K, TA.)* — And تَشَعَّعَ الْفَرَسَ *He mounted the horse. (S, O, K.)* — And تَشَعَّعَ السَّلَاحَ *He put on the weapon, or weapons. (S, O, K.)**

10. اسْتَشَعَّعَهُ *He reckoned it bad, evil, abominable, foul, or unseemly. (O, TA.)* And accord. to Lth, (O, TA,) one says, رَأَى أَمْرًا شَعَّعَ بِهِ, meaning *استَشَعَّعَهُ, (O, K, TA,) i. e. [He saw a thing] which he regarded as bad, evil, &c. (TA.)* — And accord. to him, one says also, قَدِ اسْتَشَعَّعَ بِفُلَانٍ جَهْلَهُ, (O, TA,) meaning *His ignorance has rendered such a one light, inconstant, or unsteady. (TA.)*

شَجَّعَ : see شَجَّعَ.

شَعَّعَةُ the subst. from شَعَّعَ; (S, O, K;) [i. e.] *Badness, evilness, abominableness, foulness, or unseemliness; syn. فَبَّحَ; (Har p. 196;) as also شَعَّعَ: (O, K:) thus in the saying, فِي فُلَانٍ شَعَّعٌ [In such a one is unseemliness, or ugliness]; as also نَظْرَةٌ and رَدٌّ [or rather رَدَّة]: (TA:) and one says also, فِي وَجْهِهِ شَعَّعَةٌ and رَدَّةٌ and نَظْرَةٌ [app. meaning *In his face is unseemliness, or ugliness.*] (IAqr, TA voce شَعَّعَةُ.) — Also *Diabolical, or demoniacal possession; or madness, or insanity.* (IAqr, TA.)*

شَعَّعَ : see the next preceding paragraph, in two places.

شَجَّعَ *Bad, evil, abominable, foul, or unseemly;*

(S, O, Mḡb, K;) as also شَنَع (O, K) and أَشْنَع (S, O, K,) the last like أَظْهَرَ in the phrase اللَّهُ أَظْهَرَ أَكْبَرَ, meaning أَكْبَرَ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شَنَع. (Mḡb, TA.) It is applied to a day, in this sense: or as meaning *disliked*, or *hated*: (TA:) and so is أَشْنَع (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, TA.) And you say مَنظَرُ شَنِيعٍ and مَشْنَعٌ [An aspect that is bad, evil, &c.] and أَمْرًا مُشْنَعًا, meaning أَمْرًا مُشْنَعًا [i. e. An unseemly, or ugly, woman]. (TA.) And اسْمٌ شَنِيعٌ [An evil, or abominable, name]: and قَوْمٌ شَنِيعٌ [A people, or party, having evil, or abominable, names]. (A, TA.) And قَصَّةٌ شَنِيعَةٌ [An evil, or abominable, or a foul, story]. (TA.) And غَيْرَةٌ شَنِيعَةٌ Abominable, excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroneously, غَيْرَةٌ. (TA.)

شَنِيعٌ Incongruous, unsound, weak, or faulty, [and therefore unseemly,] in make; (IDrd, O, K, TA;) as also أَشْنَعُ الخَلْقِ; applied to a man: the former is from الشَّنُوعُ: and some say that it signifies tall. (TA.)

أَشْنَعُ; and its fem. شَنِيعَةٌ: see شَنِيعٌ, in four places: and see also شَنِيعٌ.

شَنِيعٌ: see مَشْنَعٌ, in art. شَأْنٌ.

شَنِيعٌ; and its fem., with ة: see شَنِيعٌ, in two places.

مَشْنُوعٌ i. q. مَشْهُورٌ [Well, or commonly, known; notorious; &c.]. (O, L, K.)

شَف

1. شَفَّنْتُ إِلَى الشَّيْءِ (S) aor. -, (O, Mḡb,) inf. n. شَفْنٌ (S, O, K,) I looked in a state of opposition, or resistance, (وَلِيَّ أَحْتَرِاضٍ) at the thing; like شَفَّنْتُ (S, O:) or الشَّفْنُ signifies the looking at a thing, (O,) or the looking at a thing like him who is opposing it, or resisting it, (كَالْمُعْتَرِضِ عَلَيْهِ), K, TA,) and the raising of the eyes in looking at a thing, (TA,) like him who wonders at it, or like him who dislikes it, or hates it; (O, K, TA;) and so الشَّفْنُ, as AZ says. (TA.) [See also 2.] — شَفَّنْتُ لَهُ (S, O, K,) and بِهِ also, or, correctly, accord. to ISd, this verb is trans. in the sense here next following without any particle, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of ل,] aor. -, (S, K,) inf. n. شَفْنٌ (S, O,) He hated him, (أَبْغَضَهُ), and met him in a morose manner: (S, O, K:) [in the K, the latter meaning is expressed by تَنَكَّرَهُ, for تَنَكَّرَ لَهُ: in the S and O, the former meaning is expressed as above, on the authority of ISk; and it is also said that الشَّفْنُ is syn. with الْبُغْضُ and التَّنَكُّرُ:] in the former of these two senses it is like شَفَّنَهُ, with -: (S, O:) or الشَّفْنُ [i. e. الشَّفْنُ] is a subst. signifying vehemence of enmity. (Ham

p. 108.) — And شَفَّنْتُ لَهُ (IAqr, ISd, O, K, TA,) and بِهِ (ISd, TA,) i. q. فَطِنَ [i. e. He knew it; knew, had knowledge, or was cognizant, of it; or know it instinctively; &c.]. (IAqr, ISd, O, K, TA.) — And شَفَّنْتُ (K, TA, [in the former of which it is erroneously implied that the verb is followed by لَهُ,]) His upper lip turned upwards; (K, TA;) inf. n. شَفْنٌ (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.)

2. شَفَّنَهَا, inf. n. تَشْفِيْفٌ, He adorned her (i. e. a woman, S, or a girl, or young woman, O, K) with the [ornament called] شَفْنٌ; (S, O, K;) like as one says, قَرَطَهَا; (S, TA;) as also أَشْفَنَهَا. (Zj, O, K.) — [Hence,] شَفَّنْتُ كَلَامَهُ وَقَرَطَهُ [He adorned and embellished his language]. (TA.) — شَفَّنْتُ إِلَيْهِ, inf. n. as above, He looked at him, or it, from the outer corner of the eye. (Yaḥkoob, TA.) [See also L.]

4: see the next preceding paragraph.

5. شَفَّنَتْ She adorned herself with the [ornament called] شَفْنٌ; (S, O, K;) like as one says, تَقَرَطْتُ. (S.)

شَفْنٌ (incorrectly pronounced with damm, IDrd, O, K, i. e. شَفْنٌ, O, TA) The upper قَرَطُ [i. e. ear-ring or ear-drop]: (S, O, K:) or a pendant (مَعْلَاقٌ) in [or suspended from] the قَوْفُ [app. meaning the upper part, or perhaps, the helix, in the CK erroneously written قَوْفُ] of the ear; (Lth, O, K;) and likewise such as is attached to necklaces: (Lth, O:) or such as is suspended from the upper part of the ear; what is suspended from the lower part [or lobe] thereof being termed رَعْتَةٌ; (IDrd, O, K;) or this latter is termed قَرَطٌ; (IAqr, TA:) or, as some say, i. q. قَرَطٌ (TA:) pl. [of mult.] شَفْنُوفٌ (IDrd, S, O, K) and [of pauc.] أَشْنَافٌ. (TA.)

شَفْنٌ Hating, (S, O, K,) and meeting in a morose manner. (K.) IB cites, as an ex.,

وَلَنْ تَدَاوِي عِلَّةَ الْقَلْبِ الشَّفْنِ

[And thou will not cure the hating heart]. (TA.)

شَفَّنَا شَفْنَا [A lip, meaning an upper lip] turning upwards: (O:) or شَفَّنَا شَأَا [A sheep or goat] having the upper lip turning upwards. (TA.)

شَانَفٌ Turning away, or averse. (O, K.) One says, مَا لِي أَرَاكَ شَانِفًا عَنِّي What ails me that I see thee turning away; or averse, from me? (O.) — And إِنَّهُ لَشَانِفٌ عَنَّا بِأَنفِهِ Verily he is raising his nose [in aversion] from us. (O, K.)

مَشْنُوفَةٌ + A she-camel having a زَمَامٌ [or nose-rein] attached to her. (AA, O, K.)

شَق

1. شَقَّقَ البَعِيرَ, aor. -, (S, M, Mḡb, K) and -, (M, K,) inf. n. شَقَّقٌ (S, M, Mḡb,) He curbed the camel by means of his زَمَامٌ [or nose-rein], (S, K,) or pulled the حَطَامٌ [or halter, or leading-rope,] of the camel, (M,) while riding him, (S,

M,) in the direction of his [own] head, (M,) so as to make the prominences behind his [the camel's] ears cleave to the upright piece of wood rising from the fore part of the saddle: (M, K:) or he raised the camel's head (M, Mḡb, K) by pulling his زَمَامٌ (M, Mḡb,) while riding him, (Mḡb, K,) like as the rider of the horse does with his horses: (Mḡb:) and أَشَقَّقَهُ signifies the same: (S, M, Mḡb, K:) or أَشَقَّقَ is intrans. ; you say, أَشَقَّقَ البَعِيرَ and هُوَ أَشَقَّقَ, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, Mḡb, K;) signifying he (the camel) raised his head. (S, M, Mḡb, K.) — Hence, شَقَّقَهَا, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, I cast, or shot, at her, or I struck her, so as to render her incapable of motion. (O.) — And شَقَّقَ البَعِيرَ, or الشَّقَاقَ (M, K,) inf. n. as above, (M,) He bound the he-camel, or the she-camel, with the شَقَاقَ [q. v.]. (M, K.) — And شَقَّقَ رَأْسَ الدَّابَّةِ (M,) or رَأْسَ الفَرَسِ (K,) † He bound (M, K) the head of the beast, (M,) or the head of the horse, (K,) to the upper part of a tree, (M,) or to the head of a tree, or to a tree, (accord. to different copies of the K,) or to a peg, (M,) or to an elevated peg, (K,) so that his neck became extended and erect. (M, TA.) — And شَقَّقَ القَرْيَةَ (IDrd, O, K,) aor. -, (IDrd, O,) inf. n. as above, (TA,) † He bound the mouth of the water-skin with the bond called وَكَّاءٌ, and then bound the extremity of its وَكَّاءٌ to its fore legs: (IDrd, O, K, TA:) [in the CK, وَكَّاهَا is erroneously put for أَوْكَّاهَا, or, as in some copies of the K, وَكَّاهَا:] or he suspended it: and [in like manner] أَشَقَّقَ القَرْيَةَ, inf. n. as above, he suspended the water-skin to a peg: (TA:) or the latter signifies he put a شَقَاقٌ to the water-skin: (M:) or he bound the water-skin with a شَقَاقٌ (S, K, TA,) i. e. a cord with which its mouth is bound. (S.) — [Hence شَقَّقَهُ, as used in the present day, and in post-classical works, meaning † He hanged him by the neck, till he died: (see the pass. part. n., below:) whence مَشْنَقَةٌ, meaning A gallows; pl. مَشَانِقٌ.] — شَقَّقَ الخَلِيَّةَ (M, K,) aor. -, inf. n. شَقَّقٌ (M;) and شَقَّقَهَا (M, K,) inf. n. تَشْقِيْقٌ; (TA;) He put a piece of wood, which is called شَقِيْقٌ (M, K,) pared for the purpose, (M,) into the hive, and with it raised a portion of the honey-comb in the width of the hive, (M, K,) having fixed the شَقِيْقٌ beneath it; and sometimes two portions of the honey-comb, and three: (M: [accord. to which one says also, شَقَّقَ فِي الخَلِيَّةِ القُرْصَيْنِ وَالثَّلَاثَةَ, this is done only when the bees are rearing their young ones. (M, K.) — Accord. to Abou-Sa'eed, شَقَّقَتْهُ and أَشَقَّقَتْهُ signify the same: (TA: [in which the meaning is not expl.; but it is immediately added, app. to indicate the meaning here intended;]) El-Mutanakhkhil El-Hudhal: says, describing a bow and arrows,

شَقَّقَتْ بِهَا مَعَابِلَ مَرْهَفَاتٍ

i. e. I put its string into [the notches of] arrows [broad and long in the heads, made sharp or

pointed]. (O,* TA.) = شَقَقَ, (M, K,) aor. ʿ; (K;) and شَقَقَ, (M, K,) aor. ʿ; (K;) *He loved a thing, and became attached to it; (M, K, TA;) soul of a man: (TA:) and شَقَقَ, inf. n. شَقَقٌ, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَقَقٌ signifies the heart's yearning towards, or longing for, or desiring, a thing. (Mph.) = شَقَقٌ also signifies The being long: (M:) or the being long in the head, (JK, S, TA,) as though it were stretched upwards: (TA:) one says of a horse, شَقَقٌ inf. n. شَقَقٌ, meaning *He was long in the head.* (JK.) — شَقَقَ الْمَرْأَةَ, signifies becoming sleek, like مَسَانٍ (or whetstones) by reason of fat: see اسْتَنْتَبَ الْفَهْلُ, in art. سن: and the epithet applied to her is شَقَقَةٌ, pl. شَقَقَاتٌ. (JK, Ibn-'Abbād, O, TA.)*

2. شَقَقَ الْخَلِيَةَ, inf. n. شَقَقٌ: see 1, in the latter half of the paragraph. — شَقَقٌ also signifies The cutting [a thing] in pieces. (O, K. [See the pass. part. n.]) — And The adorning [a person or thing]. (K. [See 5.]) — See also the next paragraph, near the end.

3. شَقَقَهُ, inf. n. شَقَقٌ and شَقَقٌ, *He mixed his cattle with his [i. e. another's] cattle:* (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْتَاقُ [pl. of شَقَقٌ] are incumbent on a man, or two men, or three, when their cattle are separate, and one says to another, شَقَقْنِي, i. e. *Mix thou my cattle and thy cattle;* for if they are separate, a شَقَقٌ will be obligatory, or incumbent, on each of us; and if they are mixed, the case will be light to us: so the شَقَقٌ signifies the sharing in the شَقَقٌ or in the شَقَقَانِ. (L, TA.) [See also what follows in this paragraph: and see شَقَقٌ.] One says also لَا تَشَقَقُوا [for لَا تَشَقَقُوا] *Ye shall not put together what are separate [of cattle];* the شَقَقَانِ being syn. with الشَقَقَاتِ. (TA.) — شَقَقٌ signifies also The taking somewhat from the شَقَقٌ: and hence the trad., لَا شَقَقٌ: (K, TA:) this means *There shall not be taken from the شَقَقٌ [any contribution to the poor-rate] unless it is complete [in number]:* (A'Obeyd, S, TA:) the شَقَقٌ being, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (A'Obeyd, TA:) Aboo-Sa'eed Ed-Dareer says, up to nine; and up to fourteen: but this is pronounced in the L to be wrong: (TA:) [Mtr also says,] it means *there shall not be taken aught of what exceed five, up to nine, for example: or, accord. to Aboo-Sa'eed Ed-Dareer, it is like the mixing; but this requires consideration: (Mgh:) Aboo-Sa'eed says لَا شَقَقٌ means a man shall not adjoin (لَا يَشَقُقُ) [thus written here and thus expl. in the TA] his sheep or goats, and his camels, to the sheep or goats [and the camels] of another person, in order to annul what is obligatory, or incumbent, on him, of the poor-rate: this is [for instance] in the case in which each of them has forty sheep or goats; so that it is incumbent on them to give two sheep or goats;*

but when one of them adjoins (فَإِذَا شَقَقَ أَحَدُهُمَا) [thus in this instance in the TA, perhaps a mis-transcription for أَشَقَقَ,]) his sheep or goats to those of another, and the collector of the poor-rate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.)

4. اشْتَقَ: see 1, in five places. — اشْتَقَ [as inf. n. of أَشَقَقَ, from أَشَقَقَ الْقَرْبَةَ expl. in the first paragraph,] also signifies The having the hand attached to the neck by means of a خُلٌّ [q. v.]. (AA, TA.) — See also 3, in the latter half. — Accord. to IAqr, (O, TA,) اشْتَقَ also signifies *He took* (O, K, TA) the شَقَقٌ, i. e., (O, TA,) the [fine termed] أَرَشٌ: (O, K, TA:) or it was, or became, obligatory, or incumbent, on him to give the أَرَشٌ; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to IAqr, it was, or became, obligatory on him to give what is termed a شَقَقٌ; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camel such as is termed] ابْنَةُ مَخَاضٍ. (O.) A man of the Arabs said, مِمَّا مَنْ يَشَقُقُ, which may mean *Of us is he who gives the شَقَقٌ, i. e. cords, pl. of شَقَقٌ:* or it may mean, *who gives the شَقَقٌ, i. e. أَرَشٌ.* (O.) — اشْتَقَ عَلَيْهِ *He exalted himself above him; domineered over him; or oppressed him.* (O, K.)

5. تَشَقَّقَ *He adorned himself; or was, or became, adorned:* (JK, O:) and *he clad himself with garments.* (JK.)

6: see 3.

شَقَقٌ *What is between one فَرِيضَةٌ and the next فَرِيضَةٌ, (A'Obeyd, S, M, Mgh, Mqb, K, TA,) [meaning a number that is between two other numbers whereof each imposes the obligation of giving a due termed فَرِيضَةٌ,] of camels, and of sheep or goats, (M, TA,) in relation to the poor-rate: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أَشَقَقَ) i. e. أَصِيفٌ to that [number] which is next to it [of the numbers below it]: (JM:) accord. to some, it is syn. with وَقَصٌ; (Mgh, Mqb;) but some say that it relates peculiarly to camels; (M, Mgh, Mqb;) and وَقَصٌ, to bulls and cows: (Mgh, Mqb;) used in relation to sheep or goats, it is what is between forty and a hundred and twenty; and in like manner as to other numbers [that impose the obligation of giving a فَرِيضَةٌ]: (K, TA:) Ahmad Ibn-Hambal is related to have said that the شَقَقٌ is what is above the فَرِيضَةٌ, absolutely; as, for instance, what is above forty sheep or goats: (TA: [I here render the word دُونَ "above," though it also means "below," because nothing is due from sheep or goats fewer than forty:] as A'Obeyd says, it is, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (O,* TA: [see also 3:]) Ks states, on the authority of some one or more of the Arabs, that it is up to twenty-five; and says that it is what does not impose the obligation of the فَرِيضَةٌ; meaning what is between five and twenty-five: (Fr, TA:) [but it is also expl. as applied to the*

due itself that is to be contributed to the poor-rates for certain numbers of camels: thus] Aboo-'Amr Esh-Sheybānee says, the شَقَقٌ for five camels is a sheep or goat; for ten, two sheep or goats; for fifteen, three sheep or goats; and for twenty, four sheep or goats; the term شَقَقٌ being applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed فَرِيضَةٌ: (TA:) or, in the case of the poor-rate, the lowest شَقَقٌ (الشَقَقُ الْأَسْفَلُ) is a sheep or goat for five camels; and the highest شَقَقٌ (الشَقَقُ الْأَعْلَى) is a بنت مَخَاضٍ for five and twenty: (O, K:) the pl. of شَقَقٌ is أَشْتَاقُ (M, Mqb, TA) and شَقَقَاتُ. (M.) — Also What is above the bloodwit (مَا دُونَ الدِّيَةِ): (Aq, S, O, Mqb, K:) the term أَشْتَاقُ, (S, M, Mqb,) pl. of شَقَقٌ, (M,) being applied to the fines, for wounds, that are sent with the complete bloodwit (S, M, O, Mqb) by him upon whom rests the obligation to send such; (S, O, Mqb;) as though they were attached to the main, or greatest, fine: (S, M,* O:) and as addition, in the bloodwit, (M, Mqb,) of five, (M,) or of six, (M, Mqb,) or of seven, (Mqb,) to the hundred camels [which constitute the complete bloodwit], (M, Mqb,*) in order that it may be described as ample: (Mqb:) [for,] as IAqr and Aq and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) a redundancy [in the case of the bloodwit]; (O, K;) one of the explanations of the term given by Aq: (O:) or in the case of bloodwits (دِيَاتٍ), the lowest شَقَقٌ (الشَقَقُ الْأَسْفَلُ) is twenty camels whereof every one is a بنت مَخَاضٍ; and the highest شَقَقٌ (الشَقَقُ الْأَعْلَى) is twenty camels whereof every one is a جَذَعَةٌ: (O, K:) and some say that أَشْتَاقُ الدِّيَاتِ means the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an ابْنَةُ مَخَاضٍ, and twenty whereof every one is an ابْنُ لَبُونٍ, and twenty whereof every one is an ابْنُ لَبُونٍ, and twenty whereof every one is a حَقَّةٌ, and twenty whereof every one is a جَذَعَةٌ; these also being termed أَشْتَاقٌ. (TA.) — It signifies also A fine, or mulct, for a wound or the like; (O, Mqb, K;) as, for instance, for a burn, (O, TA,) or such as a wound on the head that lays bare the bone, (Mqb, TA,) and other wounds, (Mqb,) and for a tooth [knocked out], and for an eye blinded, and for an arm or a hand vitiated, or rendered unsound and motionless, or stiff; and for anything short of what requires the complete bloodwit: (TA:) or, as some say, a fine for that which does not render obnoxious to retaliation; as a scratch, or laceration of the skin, and the like: (M:) pl. أَشْتَاقٌ. (M, Mqb.) — Also A burden borne on one side of a beast, equiponderant to another borne on the other side; syn. عَدْلٌ: (K, TA: [in the CK and my MS. copy of the K, العَدْلُ is*

erroneously put for العُدْلُ:] الشَّقَانُ signifies العُدْلَانُ. (JK, Ibn-'Abbád, O, TA.) — And A rope, or cord. (Ibn-'Abbád, O, K.) — And A bow-string; (O, TA;) as also شَقَانٌ; (O, K, TA;) so called because it is bound to the head of the bow: (O, TA:) or, accord. to Sh, a good bow-string, i. e. strong and long. (TA.) [See what follows.] — العَمَلُ الشَّقِيُّ also signifies العَمَلُ [The making a thing]: (K:) thus accord. to some in the saying of Ru-beh, describing a sportsman [and his bow],

• سَوَّى لَهَا كَبْدَاءَ تَتَزَوُّ فِي الشَّقِّ •

[as though meaning *He prepared for it, or them, a bow such that the part whereby it was held filled the hand, springing in the making by reason of its elasticity and strength: but the word which I have written تَتَزَوُّ, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَتَزَوُّ, is illegible in the copy of the O, and may be a mistranscription]: accord. to others, however, the last word, الشَّقِّ, here means the bow-string. (O, TA.)*

شَقٌّ, applied to a heart, *Loving intensely, or very passionately or fondly; syn. حَيْمَانٌ*. (M, TA.) Accord. to Lth, شَقٌّ قَلْبٌ شَقٌّ مُشَقٌّ signifies طَامِعٌ إِلَى كُلِّ شَيْءٍ [app. meaning *A heart aspiring to everything*]: (O, L, TA:) in the K, قَلْبٌ شَقٌّ كَتَفٌ مُشَقٌّ طَامِعٌ إِلَى كُلِّ شَيْءٍ; but the right reading is قَلْبٌ شَقٌّ كَتَفٌ طَامِعٌ إِلَى كُلِّ شَيْءٍ, and the signification as above; primarily relating to the eye. (TA.) — Applied to a man, *Cautious; or fearful*. (TA.) — شَقَّةٌ, applied to a woman: see 1, last sentence.

شَقٌّ A rope, or cord, with which the head of a he-camel and of a she-camel is pulled: [see 1, first sentence:] pl. [of pauc.] أَشَقَّةٌ and [of mult.] شَقَقٌ. (M, TA.) — A cord, (A'Obeyd, S, K,) or thong, (A'Obeyd, K,) with which the mouth of a water-skin is bound, (A'Obeyd, S, Mgh, K,) and that of a leathern water-bag, and which is untied in order that the water may pour forth: (A'Obeyd, TA:) or the suspensory cord of a water-skin: and any cord by which a thing is suspended. (M.) — See also شَقَّقٌ, in the last quarter of the paragraph. — As an epithet, *Tall*: (Ish, S, K:) used alike as masc. and fem. (Ish, K) and dual (Ish) and pl., (Ish, K,) not dualized nor pluralized: (Ish:) applied to a man, (S, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning *tall, and long-necked*; as also شَقَقَاءٌ; and to a he-camel as meaning *tall and slender*: (Ish, TA:) also, and شَقَّقٌ, applied to a horse as meaning *tall*. (T, TA.) See also أَشَقَّقٌ.

• دَرِمَى • One whose origin is suspected; syn. شَقِيْقٌ: a poet says,

• أَنَا الدَّاحِلُ الْبَابِ الَّذِي لَا يَرُومُهُ •

• ذَنْبِي؛ وَلَا يُدْعَى إِلَيْهِ شَقِيْقٌ •

[I am he who enters the door that the ignoble seeks

not, and to which one whose origin is suspected is not invited]. (S.) — See also 1, latter half.

شَقِيْقٌ A man evil in disposition: (M, L:) or a self-conceited young man. (JK, Ibn-'Abbád, O, K.) And شَقِيْقَةٌ, like سَكِيْنَةٌ, [in some copies of the K شَقِيْقَةٌ, like سَكِيْنَةٌ,] A woman talking, or conversing, or who talks, or converses, in an amorous and enticing manner. (JK, Ibn-'Abbád, O, K.)

شَقَقَاتٌ a name for A calamity or misfortune (دَاهِيَةٌ): (Ibn-'Abbád, O, K:) or, as some say, a name of *The chiefs of the Jinn, or Genii*: (Ibn-'Abbád, O:) or also a certain chief of the Jinn. (K.)

أَشَقَّقٌ Long; applied to a neck. (M.) And, as also شَقَقٌ, Long in the head; applied to a horse and to a camel; and so شَقَقَاءٌ [the fem. of the former] and شَقَقَاتٌ applied to the female. (M.) For the fem., see also شَقَقَاتٌ. — [The fem.] شَقَقَاتٌ signifies [also] A female bird that feeds her young ones with her bill, ejecting the food into their mouths. (O, K.)

مَشَقَّقَةٌ: see 1, in the latter half of the paragraph.

مَشَقَّقٌ Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the أَشَقَقَاتُ [pl. of شَقَقَاتٌ] of the دِيَّةُ [or bloodwit]. (Ks, S, M.) — And Dough cut into pieces, and prepared with oil of olives: (El-Umawee, S, M, K:) or dough cut into lumps, or pieces, upon the table, before it is spread out; also called قُرُودٌ and عَجَاجِيرٌ. (IAqr, TA.)

• شَقَقٌ: see مَشَقَّقَاتٌ.

مَشَقَّقٌ [as pass. part. n. of شَقَقٌ means *Curbed by means of his nose-rein, &c.* — And] + *Hanged: one says, قُتِلَ مَشَقَّقًا + He was put to death [by being] hanged.* (TA.) — See also شَقَقَاتٌ: and أَشَقَقَاتٌ.

شَو

• مَشَقَّقٌ and مَشَقَّقَةٌ: see مَشَقَّقَةٌ, in art. شَأْ.

• مَشَقَّقَةٌ: see مَشَقَّقَةٌ, in art. شَأْ.

شِبْ

1. شِبْبٌ (S, Mgh, K,) aor. شِبِبَ, (Mgh, K,) inf. n. شَبِبَ, (S, Mgh, Mgh, K,) It (a thing, S) was, or became, of the colour termed شِبْبَةٌ (S, Mgh, K,) i. e. of a [gray] colour in which whiteness predominated over blackness, (S, Mgh, Mgh,) or in which whiteness was interrupted by blackness; (K, TA;) as also شَبِبَ, aor. شَبِبَ; and شَبِبَتْ; (K;) the last, inf. n. شَبِبَتْ, said in the former sense of a horse; as also شَبِبَتْ, inf. n. شَبِبَتْ; (S;) and this last verb, said of the head, its whiteness predominated over its blackness; (TA;) as also شَبِبَتْ, (S, TA.) — شَبِبَةٌ, aor. شَبِبَتْ, (K,) inf. n. شَبِبَتْ, (TK,) said of heat and of cold, It altered his colour; as also شَبِبَتْ: (K:) or,

accord. to A'Obeyd, (TA,) شَبِبَ الشَّجَرُ (O, TA,) inf. n. تَشَبَّبَ, (O,) said of cold, It altered the colour of the trees: and شَبِبَ النَّاسُ is likewise said of cold [as meaning *It altered the colour of the men or people*]. (O, TA.) — And شَبِبَتْ السَّنَةُ القَوْمَ The year of drought destroyed the cattle (أَمْوَالٌ) of the people or party: (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is شَبِبَتْ. (So accord. to the text of the K as given in the TA.) — [Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.]

2: see the preceding paragraph, in three places.

4. اشْبَبَ, said of a stallion, He had offspring of the colour termed شِبْبَةٌ born to him: so accord. to the K: but accord. to IM and the other lexicologists, it is said of a man, meaning the offspring of his horses were of the colour termed شِبْبَةٌ: IAqr says that there are not, among horses, such as are termed شِبْبٌ [pl. of اشْبَبٌ]: A'Obeyd, however, [as will be seen below,] explains شِبْبَةٌ as meaning a colour of horses. (TA.) — See also 1, last sentence but one.

8 and 9: see 1, first sentence.

11: see 1, first sentence. — Also, said of seed-produce, † It dried up, or became yellow, (S, A,) but with somewhat green remaining in its interstices: (S:) or was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices. (TA.) — Accord. to the L, one says also اشْبَبَتْ مَشَاوِرُهُ [app. meaning *His lips became of an ashy hue*]. (TA.)

شَبِبَ A mountain overspread with snow. (O, K.) — And a boy, or young man, light, or active, in body, and sharp-headed. (IAqr, TA voce عَضَبٌ. [See also شَبِبَانٌ.]

• شَبِبٌ: see what next follows.

شَبِبَةٌ A [gray] colour in which whiteness predominates over blackness, (S, Mgh,) or in which whiteness is interrupted by blackness; as also شَبِبٌ; (A, K;) which latter is [properly] an inf. n., of شَبِبَ: (S, Mgh:) or whiteness mixed with blackness: (Har p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, A colour in which the main hue is interrupted by a hoariness, or by some white hairs, whether the horse be [in his general colour] مَشَقَّقٌ or أَشَقَّقٌ or أَذْهَرٌ. (A'Obeyd, TA.)

شَبِبَانٌ A kind of plant (شَجَرٌ), resembling the نَبَامٌ [or panic grass]; (K;) like شَبِبَانٌ. (TA. [But see this last word.]

شَبِبَاتٌ (AHát, S, K) and شَبِبَاتَةٌ (AHát, K, K) Milk mixed with much water: (AHát, S:) or a mixture of which one third is milk and the rest water: (K, TA:) As heard several of the Arabs apply the former term to milk mixed with water: so called on account of the alteration of its colour. (TA.)

شَبِبَاتٌ, in its primary acceptation, A جُعَلَةٌ [i. e. either brand or flame (app. the former, agreeably

with what follows,) of fire: (TA:) or a شُعْلَةٌ of fire gleaming or radiating: (S, K:) accord. to Isk, a firebrand; i. e. a stick in which is fire: or, accord. to AHeyth, originally, a piece of wood, or stick, in which is fire gleaming or radiating: (Az, TA:) pl. شُوبٍ, (S, K,) and some allow شُوبٍ, (TA,) and شُهَبَانٍ (Akh, S, K) and شُهَبَانٍ, (K,) which is strange, (TA,) and أَشْهَبٍ, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl.n. (TA.) The reading شُهَبَابٍ قَهْسٍ, instead of شُوبٍ قَهْسٍ, in the Kur [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr. L.) — Hence, [A shooting, or falling, star;] a star, or the like of a star, that darts down [or is hurled] by night; and particularly after a devil; as occurring in the Kur [xv. 18 and] xxxvii. 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.) — [Hence also,] الشُّوبُ signifies The shining, or brightly-shining, stars: (K:) or the seven stars [or planets; meaning, not the Pleiades (which are called النَّجْمُ), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called الشُّوبُ الشُّوبُ]. (TA.) — For another meaning assigned in the K to الشُّوبُ, see الشُّوبُ, voce أَشْهَبٌ. — أَشْهَبٌ also signifies † One who is penetrating, sharp, or energetic, in an affair; (K, TA;) as being likened to the [shooting] star. (TA.) One says, إِنَّ فَلَانًا نَشَابٌ, إِنَّ نَشَابًا نَشَابٌ; † Verily such a man is one who is penetrating, sharp, or energetic, in war. (S, A.) And هُوَ لَشُهَبَانٍ الْجَيْشِ † [These are the braves, or heroes, of the army]. (A.) — Also the name of A certain devil: occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.)

شُهَابٌ: see شُهَابٌ.

كُتَيْبَةُ شُهَابَةٌ: see أَشْهَبٌ.

شَاهِبٌ: see أَشْهَبٌ, first sentence.

شَوْهَبٌ The hedge-hog; syn. فُتْفُتٌ. (S, K.)

أَشْهَبٌ Of the colour termed شُهَيْبَةٌ; (S, Mgh, K;) as also شَاهِبٌ, (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former شُهَيْبَةٌ: (S, Mgh, K:) and pl. شُوبٍ: (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAqr, (see 4,)] and to a he-mule, (Mgh,) and شُهَيْبَةٌ to a she-mule. (Mgh, Mgh.) [Golius, on the authority of Mejd, explains أَشْهَبٌ, applied to a horse, as meaning Sub-niger, spadiceus; and أَشْهَبٌ أَخْضَرٌ as meaning lucide leviter viridis: the correct meaning of the former seems to be of a blackish, or brownish, gray: and that of the latter, of a dark dust-coloured gray: see أَشْهَبٌ and أَخْضَرٌ.] الشُّوبُ was the name of a mare belonging to El-Kattál El-Bejlee. (O, K; in the CK El-Bejlee.) Applied to a she-goat, شُهَيْبَةٌ signifies Of a white colour intermixed with black: thus applied, it is like غُرَّةٌ applied to a ewe. (K.) Applied to a غُرَّةٌ [or blaze on a horse's forehead], it means In

which are hairs differing from the whiteness [of the blaze]. (S.) And الأَشْهَبُ is [a pl. formed from الأَشْهَبُ as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noqmán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.) — Applied to ambergris, (K, TA,) † Of an excellent colour, i. e., (TA,) inclining to whiteness. (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., † That has been filed so that its blackness has gone: (S, A, TA:) or that has been filed lightly, so that all its blackness has not gone. (AHn, TA.) [Hence,] كُتَيْبَةُ شُهَابَةٌ † A great troop having numerous weapons; (K;) so called because of the iron; (S;) or because of the whiteness of the weapons and iron, intermixed with blackness: or a troop of which the iron [of the weapons and armour] is white and bright: (TA:) or, as also † كُتَيْبَةُ شُهَابَةٌ, a troop upon which is [seen] the whiteness of the iron [weapons &c.]. (T, TA.) [See also كُتَيْبَةُ مَلْحَاةٌ, voce أَمْلَحٌ.] And جَيْشٌ أَشْهَبٌ A strong army [app. because of its numerous weapons]. (TA.) — أَرْضٌ شُهَابَةٌ † A land in which is no verdure, by reason of the paucity of rain. (TA.) And [hence,] سَنَةٌ شُهَابَةٌ † A year of drought, or sterility, white in consequence thereof, (TA,) in which is no verdure, or in which is no rain: (K, TA:) next in degree is the بَيْضَاءُ; then, the حَمْرَاءُ, which is more severe than the بَيْضَاءُ; (TA;) and then, the سَوْدَاءُ: (TA in art. حمر:) or a year that is white by reason of the abundance of snow and the want of herbage: (IB, TA:) or a year of drought, or sterility; because the seed-produce dries up therein, and becomes yellow: and عَامٌ أَشْهَبٌ signifies the same. (Har p. 150.) And عَامَانِ أَبْيَضَانِ † Two white years (عَامَانِ أَبْيَضَانِ) between which is no verdure (K, TA) of herbage. (TA.) And يَوْمٌ أَشْهَبٌ † A cold day: (A, K:) or a day of cold wind; thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or a day of hoar-frost: (Az, TA:) a day of cold wind and hoar frost; and [in like manner] the night (الليلة) is termed شُهَيْبَةٌ. (S.) In the following verse, cited by Sb,

- فِدَى لِبَنِي دُهَلِ بْنِ شُهَيْبَانَ نَاقِي
- إِذَا كَانَ يَوْمٌ ذُو كَوَاكِبِ أَشْهَبِ

[May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheybán when there is a day of difficulties, or distresses, . . .] the meaning may be أَشْهَبِ [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And الشُّوبُ [pl. of أَشْهَبٌ], (O,) or شُهَابٌ [pl. of أَشْهَبٌ], (K,) [but the former, I think, is evidently the right,] † The white nights; (الليالي البيض); [i. e. the thirteenth and fourteenth and fifteenth nights of the lunar month; so called because lighted by the moon throughout; (see art. بَيْض);] (O;) three nights of the month; (K, TA;) because of the alteration of their colour. (TA.) — أَشْهَبٌ [or

أَمْرٌ أَشْهَبٌ] also signifies † A hard, or difficult, affair or case, (K, TA,) such as is disliked, or hated. (TA.) And أَشْهَبٌ بَازِلٌ † A hard, or difficult, affair or case, that is beyond one's power [of accomplishment or endurance]: termed بَازِلٌ because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. بزل.]) — And الأَشْهَبُ signifies The lion. (O, K.) [And in the Deewán of Jereer, it is applied to The swine. (Freytag.)]

شهد

1. شَهِدَ, (S, A, Mgh, L, Mgh, K,) aor. †; (K;) and شَهِدَ, aor. †; (K;) also pronounced and written شَهِدَ, (Akh, S, K,) and شَهِدَ, and شَهِدَ, accord. to a rule applying to all verbs of the measure فَعَلَ of which the medial radical letter is a faucial; (MF;) inf. n. شَهَادَةٌ (S, A, Mgh, L, Mgh, K) and شَهِدَ; (TA; [there written without any syll. sign, and not found by me in any other Lex.];) He told, or gave information of, what he had witnessed, or seen or beheld with his eye: (Mgh, L, Mgh:) this is the primary signification: (L:) he declared what he knew: he gave testimony, attestation, or evidence; he bore witness: (L:) he gave decisive information. (S, A, L, K.) [See also شَهَادَةٌ below.] You say, شَهِدَ بَكذَا, inf. n. as above, (S, A, Mgh, L, Mgh, K,) He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye; (Mgh, Mgh;) or declared such a thing as knowing it; (L;) or gave his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it; (S, A, L, K;) عِنْدَ الْحَاكِمِ [in the presence of the judge]; لِفُلَانٍ [for, or in favour of, such a one], (S, Mgh, L, K,) and عَلَى فُلَانٍ [against, or in opposition to, such a one]. (Mgh.) And شَهِدَ عَلَى كَذَا He gave decisive information [respecting such a thing (as in the Kur xlvi. 9, and in many other instances); he testified respecting it]. (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] شَهِدَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ, in the Kur [iii. 16], means God hath given evidence that there is no deity but He: (Abu-l-'Abbás, I Amb, Jel:) or God knoweth &c.; (Ahmad Ibn-Yahya, K;) and so شَهِدَ اللَّهُ throughout the Kur-án: (Ahmad Ibn-Yahya:) or God saith &c.: or God hath written &c. (K.) And أَشْهَدُ أَشْهَدُ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ [I know, (Mgh, K,) [or acknowledge,] and I declare, [or testify, that there is no deity but God:]] (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of أَعْلَمُ. (Mgh.) [And hence,] كَلِمَةُ الشَّهَادَةِ means The sentence declaring that there is no deity but God and that Mohammad is God's apostle. — شَهِدَ بِاللَّهِ, (Mgh, Mgh,) aor. †, inf. n. شَهَادَةٌ, (Mgh,) means He swore by God: (Mgh, Mgh;) and أَشْهَدُ بَكذَا I swear by such a thing. (S, K.) أَشْهَدُ بِاللَّهِ لَقَدْ كَانَ كَذَا I swear by God that such a thing happened, or took place, combines the meaning of witnessing with that of swearing and that of informing at the time of

uttering these words; as though the speaker said, *I swear by God that I witnessed such a thing, and now I inform of it.* (Mṣb.) Accord.

some, when one says only أَشْهَدُ, not adding بِاللَّهِ, it is an oath. (TA.) — شَهِدَ عَلَى كَذَا, a phrase of which one meaning has been expl. above, means also *He became a witness (شَاهِد) of, or to, such a thing;* (S, K;) *he had knowledge of such a thing, and witnessed it, or saw it or beheld it with his eye:* (Mṣb:) and شَهِدَهُ, (Mgh, L,) inf. n. شَهَادَةٌ, (L,) [likewise] signifies *he witnessed it; or saw, or beheld, it, or him, with his eye;* (Mgh, L;) and (Mgh, L, Mṣb) so شَاهِدَةٌ, (A, Mgh, L, Mṣb, K,) inf. n. مَشَاهِدَةٌ. (S, A, L, Mṣb.) [Hence,] one says, شَوَّهَدْتُ مِنْهُ حَالَ جَمِيلَةٍ [A comely, or pleasing, state, or condition, of him was witnessed]. (A.) — And شَهِدَهُ, (aor. ʔ, K,) inf. n. شُؤدٌ, *He was, or became, present at it, or in it;* (S, A, Mgh, L, Mṣb, K;) namely, a place, (Mgh,) or an assembly. (Mṣb.) Hence the saying, (Mṣb) فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ, in the Kur [ii. 181], *Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein* (Mgh, Mṣb) as long as he shall remain present and stationary: (Mṣb:) الشَّهْرُ being here in the accus. case as an adv. n. of time. (Mgh, Mṣb.) [And hence,] شَهِدَ الْجَمْعَةَ *He attained to [the being present at] the جمعة* [here meaning, as in many other instances, the prayer of Friday]: (Mgh:) and شَهِدَ الْعِيدَ *he attained to [the being present at] the عيد* [or festival, or the prayer thereof]. (Mṣb.) [Hence also,] it is said in a trad., *يَشْهَدُ بِعَيْتِكُمْ الْحَلْفَ وَاللَّغْوَ* [Swearing, and unprofitable speech, attend your selling]. (TA in art. شُوب: see 1 in that art.)

2: see 4.

3: see 1, latter half, in two places.

4. أَشْهَدْتُهُ عَلَى كَذَا *I made him to be a witness (شَاهِد) of, or to, such a thing:* (S, Mgh, L:) [and in like manner,] أَشْهَدْتُهُ الشَّيْءَ *I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye.* (Mṣb.) See also 10. إِشْهَادٌ in relation to criminal matters means [The causing one to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury; as, for instance,] the saying to the owner of a house, "This thy wall is leaning, therefore demolish it," or "feared, therefore repair it." (Mgh.) — أَشْهَدُهُ also signifies *He caused him to be present.* (K.) You say, أَشْهَدْنِي إِمْلَاكَهُ *He caused me to be present [at, or on the occasion of, his being put in possession].* (S.) — أَشْهَدُ: see 10. — أَشْهَدُ [as intrans.] † *Humorem tenuem e pens emisit vir propter lusum amatorium vel osculum;* (S, K;) as also شَهِدُ, (K,) inf. n. تَشْهِيدٌ: (TA:) [from شَهِدٌ signifying "honey;" for] عَسِيَّةٌ is a term for مَذْيٌ. (S.) † *He rendered his مَزْرُور [or waist-wraper] of a reddish hue and of a dark dust-colour (أَخْضَر) [by the act above-mentioned].* (L.) † *He (a boy) attained to puberty.* (Th,

TA.) And أَشْهَدْتُ *She (a girl) menstruated: and attained to puberty.* (K.)

5. التَّشْهِيدُ in prayer is well known; (S, K;) *The reciting of the form of words commencing with التَّحِيَّاتِ لِلَّهِ:* [see art. حَي:] from the occurrence therein of the words *إِلَّا إِلَهُهُ وَرَسُولُهُ وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.* (Mgh, TA. [See also Har p. 611.]) — And تَشْهَدُ also signifies *He sought, or desired to obtain, martyrdom.* (L.)

10. اسْتَشْهَدَهُ *He asked him, or required him, to tell what he had witnessed, or seen or beheld with his eye; to declare what he knew; to give testimony, or evidence; to bear witness; or to give decisive information.* (S, Mgh, L, Mṣb, K.) You say, اسْتَشْهَدْتُ فَلَانًا عَلَى فَلَانٍ *I asked, or required, [or cited, or summoned,] such a one to give his testimony, or evidence, or to bear witness, against such a one.* (L.) And اسْتَشْهَدْتُ الرَّجُلَ عَلَى إِقْرَارِ الْغَرِيبِ *I asked, or required, [etc., and made,] the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor.* (L.) — [Hence,] اسْتَشْهَدْتُ عَلَى مَعْنَى كَلِمَةٍ [He adduced, or urged, or cited, a verse as an evidential example of the meaning of a word]. (A phrase of frequent occurrence in the larger lexicons.) — اسْتَشْهَدَ (S, K) and أَشْهَدَ (K) *He was slain a martyr in the cause of God's religion.* (S, K. [See شَهِد.]

شَهِدٌ: see شَاهِدٌ, first sentence. — Also, and شَهِدٌ, (S, Mṣb, K,) the former of the dial. of Temeem, and the latter of the people of El-'Aliyeh, (Mṣb, TA,) *Honey:* (K:) or *honey in its wax* [i. e. its comb]; (S, Mṣb;) *honey not expressed from its wax* [or comb]: (TA:) pl. شَهَادٌ: (S, Mṣb, K:) شَهْدَةٌ is a more particular term, (S, K,) the n. un., [signifying a portion thereof; and a honey-comb, or a portion of a honey-comb;] as also شَهْدَةٌ. (TA.)

شَهِدٌ: see the next preceding paragraph.

شُؤدٌ: see شَاهِدٌ, in two places.

شَهِيدٌ is also written and pronounced شَهِيدٌ, with keṣr to the ش: (K, TA:) and in like manner is every word of the measure فَعِيلٌ having a faucial letter for its medial radical, whether an epithet, like this, or a subst., like رَغِيْفٌ and بَعِيْرٌ: El-Hamdānee says, in the "Iqrāb el-Kur-ān," that the people of El-Hijāz, and Benoo-Asad, say بَعِيْرٌ and رَغِيْفٌ, with fet-ḥ to the first letter; and Keys and Rabe'e'ah and Temeem say بَعِيْرٌ and رَغِيْفٌ, with keṣr to the first letter: Suh says, in the R, that Temeem pronounce every فَعِيلٌ of which the medial radical letter is hemzeh or any other faucial with keṣr to the first letter: and En-Nawawee states, on the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a faucial; as in كَبِيْرٌ and كَرِيْمٌ and جَلِيْلٌ and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation

termed إِمَالَةٌ الْفَتْحِ, (i. e. the pronouncing fet-ḥ like "e" in the English word "bed,") which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] — شَهِيدٌ is syn. with شَاهِدٌ [in several senses, as shown below]: and its pl. is شَهْدَةٌ. (S, K.) See شَاهِدٌ, in six places. — Also Possessing much knowledge with respect to external things: شَهِيرٌ is used in the like sense with respect to internal things; and عَلِيْمٌ, in the like sense absolutely. (L.) [Hence, perhaps,] وَادْعُوا شَهْدَةَ كُمْرٍ, in the Kur ii. 21, [as though meaning *And call ye to your aid those of you who possess much knowledge:* or] the meaning here is, *your helpers:* (Bd:) or *your gods whom ye worship.* (Jel.) شَهِيدٌ as a name of God means *The Faithful, or Trusty, in his testimony,* (Zj, L,) or *in testimony:* (K:) and (Zj, K) as some say, (Zj,) *He from whose knowledge nothing is hidden; the Omniscient.* (Zj, L, K.) — Also, derived from الشَّهَادَةُ, or from الشَّاهِدَةُ, or from الشُّؤدُ, [all inf. m.,] accord. to different opinions; (TA;) and of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; (Mṣb, TA;) or in the sense of the measure فَاعِلٌ; (TA;) *A martyr who is slain in the cause of God's religion;* (S, K;) [i. e.] *one who is slain by unbelievers on a field of battle;* (Mṣb;) *one who is slain fighting in the cause of God's religion:* (IAth:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Mṣb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAmb, Mgh, K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with falsehood: (TA:) or because of his falling upon the شَاهِدَةَ, or ground: (K:) or because he is still living, and present with his Lord: (Ish, Mgh, K:) or because he witnesses, or beholds, God's world of spirits and his world of corporeal beings: (K, TA:) [and several other reasons are assigned for this appellation:] the primary application is that expl. above: but it is also applied by the Prophet to *one who dies of colic: one who is drowned: one who is burned to death: one who is killed by a building falling to ruin upon him: one who dies of ploury:* (IAth, L:) *one who dies of plague, or pestilence: a woman who dies in a state of pregnancy:* (L:) and to some others: (IAth:) the pl. is شَهْدَةٌ. (A, Mṣb, K, &c.)

شَهَادَةٌ [see 1:] *Information of what one has witnessed, or seen or beheld with his eye:* (IF, Mgh, L, Mṣb:) this is the primary signification: (L:) said to be a subst. from الشَّاهِدَةُ: (Mṣb:) *declaration of what one knows: testimony, attestation, evidence, or witness:* (L:) *decisive information.* (S, A, L, K.) — *An oath:* pl. شَهَادَاتٌ: so in the Kur xxiv. 6 [and 8]. (TA.) — *Martyrdom in the cause of God's religion.*

(S, K. [See شهد.] — Also i. q. مَشْهُدٌ as expl. below : see the latter word. — [And it is used in the sense of مَشَاهِدٌ : thus,] عَالِمُ الْغَيْبِ وَالشَّهَادَةِ in the Kur vi. 73 &c., means *The Knower of what is unseen and of what is seen.* (Jel.)

شَهِيدَةٌ *A roasted lamb* : or [the kind of food called] هَرِيْسَةٌ [q. v.] : pl. شَهَادٌ. (Har. p. 609.)

شَهَادٌ *Always present.* (Freytag from the Decan of the Hudhalees.)

شَاهِدٌ (S, Mgh, L, K) and شَهِيدٌ (S, Mgh, L) *One who tells, or gives information of, what he has witnessed, or seen or beheld with his eye* : (Mgh, L.) *one who declares what he knows* : (L.) *one who knows, and declares what he knows* : (ISd, TA.) *a witness, as meaning one who gives testimony, or evidence; who bears witness* : (S, L, K.) [one who gives decisive information : (see 1, first sentence:)] pl. of the former شَهِيدٌ, (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صَحْبٌ is of صَاحِبٌ, and سَفَرٌ of سَافِرٌ, (S,) but some disallow this; (TA;) and شُهُودٌ [but see what is said of this in the latter half of the paragraph] and أَشْهَادٌ are also pls. of شَاهِدٌ, (Mgh, L,) or of شَهِدٌ : (S, K:) the pl. of شَهِدٌ is شَهِيدَاتٌ. (S, Mgh.) [Hence,] مَعْبَأٌ سَاتِقٌ وَشَهِيدٌ, in the Kur I. 20: see art. سَوَقٌ. — [Hence also] الشَّاهِدُ a name of the Prophet; (K;) meaning *The witness against those to whom he has been sent.* (Jel in xxxiii. 44.) — And شَاهِدٌ *An angel* : (S, L, K:) or *a guardian angel* : (Mujáhid:) pl. أَشْهَادٌ : or this means the *prophets*. (TA.) — And *The tongue* : (S, L, K:) from the saying, مَا لِفَلَانٍ رُوَاةٌ وَلَا شَاهِدٌ حَسَنٌ *Such a one has an elegant diction.* (L.) One says also, مَا لِفَلَانٍ رُوَاةٌ وَلَا شَاهِدٌ *Such a one has neither goodliness of aspect nor tongue.* (Aboo-Bekr, L.) — [As a conventional term used in lexicology &c.,] *An evidential example, generally poetical, of the form or meaning of a word or phrase* : pl. شَوَاهِدٌ : the sciences that require شَوَاهِدٌ being those of اللُّغَةِ and العَرَفِ and البَدِيْعِ and البَيَانِ and المَعَانِي and النُّحُوِّ and القَوَائِي and العَرُوضِ. (MF on the حُطْبَةِ of the K.) [One says, هَذَا شَاهِدٌ لَكَذَا and عَلَى كَذَا] *This is an evidential example of such a thing.* With respect to the classical language, absolutely, شَوَاهِدٌ are taken, by universal consent, from the Kur-án, and from the language [both verse and prose] (Kull p. 348) of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue : [see مَوْلُدٌ:] also, accord. to the general decision of the learned, from the Traditions of Moḥammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged;] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi suprâ. [See, again, مَوْلُدٌ.]) The classes of the poets from whose poetry شَوَاهِدٌ are taken are the Pagan

Arabs, the Mukhadrams, the Islámees, and the Muwelleds: [see جاهلي and مخضرم and اسلامي and مولد:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively : (MF ubi suprâ:) but they are taken from the poetry of the fourth class with respect only to the sciences of المَعَانِي and البَدِيْعِ and البَيَانِ. (Idem, and Kull p. 348.) [The age of the earliest existing classical poems (though some older fragments and couplets and single verses have been preserved) is only about a century before the birth of Moḥammad : that of the latest, about a century after his death. (See the Preface to this work.)] — Also *Knowing, (Mṣb,) and witnessing, or seeing or beholding with his eye; a witness, as meaning an eye-witness* : (L, Mṣb;) as also شَهِيدٌ : pl. of the former [or, as is said in the L in art. مَجْدٌ, of the former or of the latter,] شُهُودٌ and أَشْهَادٌ [but see what is said of these pls. in the first sentence of this paragraph;] and of the latter شَهَادَاتٌ. (Mṣb.) [See an ex. of شَهِيدٌ in this sense in a verse cited voce رَبٌّ.] — [Hence, in the present day, applied to *A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kádee.*] — *Present; a witness as meaning one personally present* : (S, L, Mṣb, K;) as also شَهِيدٌ : (Mṣb:) pl. of the former شَهِدٌ (S, L, K) [and أَشْهَادٌ, as above,] and شُهُودٌ, (K,) or this last is used as a pl. but is originally an inf. n. (S, L.) One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ, meaning *The present knows what the absent knows not.* (Mṣb.) And قَوْمٌ شُهُودٌ *People, or persons, present.* (S, A.) And رُوِيَ عَلَى رُؤُوسِ الْأَشْهَادِ [I spoke to him before witnesses, or persons present]. (A.) — [Hence, app., being opposed to غَائِبٌ] *A running in which a horse exerts his force unsparingly* : (A, L;) as in the saying, لَبَّسَ الْفَرَسَ غَائِبٌ وَشَاهِدٌ *The horse has a run which he reserves [for the time of need], and a run which he performs unsparingly*; like the saying, لَبَّ شَاهِدٌ means *a running that testifies the excellence of a horse*, (IAḡr, K,) and his quality of outstripping others. (IAḡr, TA.) — *A star [app. when visible]* : (Aboo-Eiyoub, K;) as being present and apparent in the night. (TA.) — [Hence, accord. to some,] صَلَاةُ الشَّاهِدِ *The prayer of sunset*; (A, L, Mṣb, K;) because it is *the prayer that is performed when the star becomes visible*; (Sh, L;) also called صَلَاةُ الْبَصْرِ, because the stars are seen at the time thereof: or, accord. to some, *the prayer of daybreak*; (L;) [and so, accord. to some, صَلَاةُ الْبَصْرِ; (see art. بَصْر.)] as also المَشْهُودُ; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Aboo-Sa'eed Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Mṣb]: AM asserts that the first reason assigned above is the right one, because the prayer of daybreak, in like manner, may not

be abridged, and is not thus called; but it is thus called by a poet. (L.) — And الشَّاهِدُ is a name of *Friday*; (Fr, K;) as also المَشْهُودُ : or the latter is *the day of resurrection* : (K:) or *the day of 'Arafah* : (Fr, K: [see عَرَفَةُ:] because of the presence and congregation of people on each of those days. (TA.) — شَاهِدٌ also signifies *Matter resembling mucus, that comes forth with the fetus* : (S, K:) pl. شُهُودٌ : which latter, accord. to ISd, means the *أغراس* [pl. of غُرْسٌ, q. v.,] upon the head of a young camel at the time of its birth. (TA.) And شُهُودُ النَّاقَةِ means *The marks left by the blood, or by the membrane that enclosed the fetus, of the she-camel, in the place where she has brought forth.* (S, K.) — Also *A quick, or an expeditious, thing or affair.* (K.)

الشَّاهِدَةُ *The earth, or ground.* (K.) See شَهِدٌ, last sentence.

مَشْهُدٌ *A place where people are present or assembled; a place of assembling; an assembly*; (S, L, K;) as also مَشْهُدَةٌ and مَشْهُدَةٌ (K) and مَشَاهِدَةٌ (L:) pl. مَشَاهِدٌ. (A.) [Hence,] مَشْهُدَةٌ *The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh.* (L.) — [A funeral assembly or procession. — *A place where a martyr has died or is buried.* — And *The aspect, or outward appearance, of a person*; like مَرَايٌ : see an instance voce عَوْدٌ.]

مَشْهُدٌ *Slain a martyr in the cause of God's religion.* (K. [See also شَهِدٌ.])

أَمْرَاءُ مَشْهُدٌ (S, A, K,) without ة, (S,) and مَشْهُدَةٌ (A,) *A woman whose husband is present with her* : (S, A, K:) opposed to أَمْرَاءُ مَغِيْبَةٌ; (S, A;) this last with ة. (S.)

مَشْهُدَةٌ and مَشْهُدَةٌ : see مَشْهُدٌ.
مَجْلِسٌ مَشْهُودٌ [A place of assembling at which numerous persons are present]. (A.) And يَوْمٌ مَشْهُودٌ [A day on which numerous persons are present : and particularly] a day on which the inhabitants of heaven and earth will be present. (TA.) And صَلَاةٌ مَشْهُودَةٌ مَكْتُوبَةٌ *A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is written, or registered.* (L.) See also شَاهِدٌ, in two places, in the last quarter of the paragraph. — *Past and present and future*; the tenses of a verb. (Kh, L in art. عَهْدٌ.)

شهادانج

شَهَادَانِجٌ (K accord. to the TA,) with fet-ḥ to the ش and kesr to the ن, (TA,) and شَهَادَانِجٌ (K accord. to the TA,) or شَهَادَانِجٌ (Mgh, Mṣb, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-ḥ to the ن, (Mṣb,) and شَهَادَانِجٌ (CK,) arabicized from [the Pers.] شاه دانه, which means "king of grains,"

(Ibn-El-Kutbee, TA,) The seed of the قنب [or hemp]: (Mgh, Mṣb, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] بهق and برص, (K,) applied as a liniment, (TA,) and it kills what are called حَبُّ الْفَرْجِ, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.)

شهر

1. شهرة, (S, A, K,) aor. ع, (S, K,) inf. n. شهرو and شهوة; (S;) and شهرو, (S, A, O, K,) inf. n. شهرو; (S;) and شهرو; (S, K;) He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S, O, MF:) or [it generally means] he made it apparent, &c., as bad, evil, abominable, foul, or unseemly; he exposed it as such; or rendered it notorious in a bad sense, or infamous. (A, K.) You say, شهرو, inf. n. as above, I divulged the story, or discourse. (Mṣb.) And شهرو شهروا, (Mṣb.)

Such a one has an excellent quality which the people have made commonly known. (S.) And شهروته بين الناس I rendered him conspicuous [or notorious or celebrated or renowned] among the people. (Mṣb.) And شهرو زيدا بكذا and شهروته [I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing]; (Mgh, * Mṣb;) [but] the latter has an intensive signification: شهروته, with ل, in the sense of شهروته, has not been transmitted: (Mṣb:) or is not of established authority. (Mgh.) One says also, شهروته, and شهروته, [generally, but not always, in a bad sense, meaning] He was rendered, or became, notorious, or infamous, for such a thing: (A:) the latter verb being intrans. as well as trans. (TA.) And [hence one says,] شهروته meaning I held such a one in light, or little, estimation, or in contempt, and exposed his vices, faults, or evil qualities or actions. (A.)

And شهروته, (S, A, Mṣb, K,) aor. ع, (S, Mṣb, K,) inf. n. شهرو, (S, Mṣb,) He drew his sword (S, Mṣb, TA) from its scabbard: (TA:) or he drew his sword and raised it over the people; (A, K;) as also شهروته. (K.)

2: see above, in three places. [In modern Arabic, شهرو often signifies He paraded an offender as a public example; and it occurs in this sense in the S and TA in art. بهس, &c.: the offender, in this case, is generally mounted upon an ass or a camel, and often with his face towards the animal's tail.]

3. شهرو, (K,) inf. n. مشاهرة (S, K) and شهرو, (K,) He hired him, or took him as a hired man or hireling, for [or by] the month: (Lh, K:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by month: (TA:) المشاهرة from الشهرو is like المعاومة from العامر. (S, TA.)

4: see 1. = شهرونا, (S, Mṣb, * K,) inf. n. شهرونا, (Mṣb,) A month passed (lit. came) over us. (S,

Mṣb, * K.) And اشهر الصبي [The child became a month old; or] a month passed (lit. came) over the child: similar to احوول, (A,) or to احوال. (Mṣb.) And اشهرت الدار The house became altered, or changed, and months passed over it. (TA in art. حول.) — Also We remained, stayed, dwelt, or abode, a month in a place. (ISk, S.) — And We entered upon the month, i. e., the lunar month. (Th, S.) — And اشهرت She (a woman) entered upon the month of her bringing forth. (Mṣb, K.)

8. اشهر It was, or became, apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S:) or [it generally means] it was, or became, apparent, &c., as bad, evil, abominable, foul, or unseemly; it was, or became, exposed as such, or rendered notorious in a bad sense or infamous. (A, K.) It (a story, or discourse,) became divulged, or public. (Mṣb.) اشهر بكذا: see 1. = As a trans. verb: see 1 in three places.

شهر The new moon, when it appears: (IF, A, Mgh, O, Mṣb, K:) so called because of its conspicuousness. (Mgh, Mṣb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رأيت الشهر, meaning I saw the new moon of the month. (Mgh.)

Hence it is said in a trad., صوموا الشهر, meaning Fast ye the first day of the lunar month. (Lh, TA.) And hence the trad., إنما الشهر تسع وعشرون, meaning The utility of watching for the new moon is on the nine and twentieth night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] — Also The moon: or the moon when conspicuous, and near to being full. (K.) — And [A lunar month:] a certain well-known number of days: so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Mṣb;) and so called because of its being manifest: (Mṣb, TA:) pl. [of pauc.] أشهر (Mṣb, K) and [of mult.] شهرور. (S, Mṣb, K.) The following are the modern names of the months: 1. المحرم [to which the epithet الحرم is often added]:

- 2. صفر [to which the epithet الخيف is often added]:
- 3. ربيع الأول [or الثاني]:
- 4. ربيع الآخر [or الثاني]:
- 5. جُمادى الأولى [or الثانية]:
- 6. جُمادى الآخرة:
- 7. رجب [to which is often added the epithet الأضر, and that of الفرد]:
- 8. شعبان [to which we often find the epithet المعظم added, and sometimes that of الشريف]:
- 9. رمضان [to which the epithet المبارك is appropriated]:
- 10. شوال [to which the epithet المكرم is frequently added]:
- 11. ذو القعدة: and 12. ذو الحجة: [see the second of the two tables in p. 1254:] and the following are the names by which they were called by the tribe of 'Ad, agreeably with the foregoing numeration: 1. مؤتمر: 2. ناجر: 3. حوان: 4. بضان: 5. عادل: 6. حنين: 7. الإضر: 8. عادل: 9. ناتي: 10. وعل: 11. ووة: and 12. برك [or مؤتمر]. (Ibn-El-Kelbee, in TA, voce مؤتمر.)

[But authors differ respecting some of these names, as will be seen in other articles.] أشهر معلومات, said, in the Kur [ii. 193], to be the period of the pilgrimage, for by الحج, which immediately precedes, is meant وقت الحج, (Mgh, Mṣb,) or زمان الحج, (Mṣb,) applies to Show'âl and Dhu-l-Ka'adeh and ten days of Dhu-l-Hijjah, (Mgh, Mṣb,) accord. to Aboo-Haneefeh (Mgh) and most of the learned, part of Dhu-l-Hijjah being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, ما رأيتك منذ يومان, the period of separation having been a day and a part of a day: (Mṣb:) or [and] nine days of Dhu-l-Hijjah with the night preceding the day of the sacrifice, accord. to Esh-Shâfi'ee: (Mgh:) or [and] all Dhu-l-Hijjah, accord. to Mâlik: (Mgh, Mṣb:) [in these two explanations the two months next preceding being meant to be included:] or Show'âl and Dhu-l-Ka'adeh and Dhu-l-Hijjah and Moharram, accord. to Aboo-Amr Esh-Sha'bee. (Mṣb.) — Also † A learned man: (O, K:) [because of his celebrity:] pl. شهرور. (O, TA.) — [And accord. to the K, it signifies also The like of a nail-paring: but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels,

أبدان من نجد على نقية
والشهر مثل فلانة الظفر

[They went forth from Nejd in a state of confidence, the new moon being like the nail-paring]. (O.)

شهر a subst. from الاشتبار, (Mgh,) signifying The appearance, conspicuousness, manifestness, notoriousness, notableness, or publicity, of a thing: (S, O, Mṣb:) or [generally] its appearance, &c., as bad, evil, abominable, foul, or unseemly; its notoriousness in a bad sense, or infamousness. (A, K.) — Any evil thing that exposes its author to disgrace; any disgraceful, or shameful, thing; a vice, or fault, or the like. (IAqr, O, TA.) — A dress of the most excellent or superb kind; and one of the vilest or meanest kind: both of which are forbidden. (Mgh.) — [It is also used in the sense of شهرور.] One says, جعلته شهرة [He rendered him notorious, either in a bad or in a good sense]. (A.) And صار شهرة, (K in art. دول,) i. e. مشهورا + [He became notorious, &c.]; said of a man. (TK in that art.)

شهرى A بردون [or hackney] between the رمكة [or mare of mean breed] and the horse of generous breed: one says, لم يركب الشهريّة and الشهريّة [He did not ride hackneys of the sort above mentioned]: (A:) or شهرية signifies بردين [or hackneys]; and its pl. is شهر: (Mgh:) or a sort of بردين [or hackneys]; (Lth, O, K:) a horse of which the dam is Arabian but not the sire. (Lth, O.)

شهرية A woman, and a she-ass, broad (O, K) and bulky. (O.)

أشهر *More, and most, apparent, conspicuous, manifest, notorious, &c.; better, and best, known.*
— Hence, الأَشْهَرَانِ *The drum and the banner.* (Gol., from Meyd.)

أشَاهِرُ [in the CK أَشَاهِرُ] *The whiteness of the narcissus.* (K, TA.)

أَشْهَرُ *A child a month old.* (O, TA.)

أَشْهَرُ: see the following paragraph.

أَشْهُورُ *Of known place or station; (K;) well known; well spoken of; celebrated; held in repute; reputable; notable; eminent; (O, K, TA;) applied to a man; (O, TA;) as also أَشْهَرُ, (O, K, TA,) and [in an intensive sense] أَشْهَرُ. (TA.) [And Anything apparent, conspicuous, manifest, notorious, notable, commonly known, or public: lit. rendered apparent &c. Applied to a word or phrase or meaning, Commonly known or obtaining or received; well known; or held in repute. Hence عَلَى الْمَشْهُورِ According to common, or well-known, usage; or according to common repute.]*

شَبَقٌ

1. شَبَقٌ, aor. ʿ, (S, Mṣb,) inf. n. شَبَقٌ, (Mṣb,) [said of a mountain, and of a building, &c., (see شَاهِقٌ)] *It rose high; or became high, or elevated, or lofty.* (S, Mṣb.) — شَبَقٌ, aor. ʿ and ʾ, inf. n. شَبَقٌ [and تَشَبَقٌ], said of an ass, [*He uttered the ending of his braying, or the final sounds thereof;*] (S;) [for] شَبَقٌ signifies the *ending, or final part, of the crying, or braying, of the ass;* (S, O;) and to this the cries of the punished in Hell are likened in the Kur xi. 108; (O;) and زَفِيرٌ signifies the “beginning, or commencing part, thereof:” (S;) or شَبَقٌ signifies the *drawing back of the breath;* and زَفِيرٌ the “emitting thereof:” (Lth, S: [but the reverse is said by Lth and in the S in art. زَفِيرٌ:]) and تَشَبَقٌ signifies the same as شَبَقٌ: (S:) or both of these words signify [absolutely] the *crying, or braying, of the ass:* (O, K:) Zj says that شَبَقٌ as denoting one of the cries of the afflicted [in Hell] means a *very high-sounding moaning:* and that, accord. to some, زَفِيرٌ [as used in the Kur ubi suprā] is similar to the beginning of the cry of the ass, termed شَبَقٌ; and that شَبَقٌ is in the chest. (TA.) [Said of a man,] شَبَقٌ, aor. ʿ and ʾ; and شَبَقٌ, aor. ʿ; inf. n. شَبَقٌ and تَشَبَقٌ (O, K) and شَبَقٌ (O) and تَشَبَقٌ; signify *The [sound of] weeping became reiterated in his chest:* (O, K:) or, as in the L, *he reiterated the [sound of] weeping in his chest.* (TA.) [Or] شَبَقٌ, aor. ʿ and ʾ, inf. n. شَبَقٌ, signifies [or signifies also] *He reiterated his breath, making his voice audible, naturally.* (Mṣb.) One says also, شَبَقٌ فَلَانٌ شَبَقٌ *Such a one uttered a single cry and died.* (S, TA.) — And شَبَقَتْ عَيْنُ النَّاطِرِ *‡ The eye of the looker smote him with evil influence:* (O, K, TA:) or, *was pleased with him, and therefore continued looking at him.* (A, TA.)

شَبَقَةٌ *A single cry.* (S, TA.) [See 1, last sentence but one.]

شَبَقَةٌ *Height, elevation, or loftiness.* (TA.)

شَاهِقٌ *High, or lofty; applied to a mountain, (S, Ó, Mṣb, K,) and to a building, &c.: (O, K:) or, applied to a mountain, high and inaccessible:* (JK, TA:) pl. شَوَاهِقٌ: (JK, Mṣb, TA:) you say شَوَاهِقٌ and شَاهِقَاتٌ and جِبَالٌ شَاهِقَةٌ. (Mṣb.) — Applied to a vein [or an artery], † *Pulsing upwards:* (O, K, TA:) a term of the physicians. (O, TA.) — † *أَشْهَرُ* † *A man whose anger is vehement:* (JK, S, A, O, L, TA:) wrongly expl. in the K by the words لَا يَسْتَدُ غَضَبَهُ: (TA:) and so صَاهِلٌ. (A, TA.) And † *A stallion [camel] Excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also صَاهِلٌ.* (TA.)

تَشَبَقٌ an inf. n. (S, O, K. [See 1.]) — [And also an epithet.] One says فَحَكَ تَشَبَقٌ [app. meaning † *A loud laughing, likened to the تَشَبَقٌ of the ass.*] (S, O.)

شَهْلٌ

1. شَهْلٌ, aor. ʿ, (K,) inf. n. شَهْلٌ, (S, O, TA.) *He (a man, S, O) had that quality of the eye which is termed شَهْلَةٌ [expl. below]; (S, O, K;) as also أَشْهَلٌ, inf. n. أَشْهَلٌ. (K.) [And in like manner each of these verbs is probably used as said of the eye.]*

2. تَشَهَّلٌ is a vulgar dial. var. of تَشَهَّلٌ [inf. n. of شَهْلٌ, q. v.]. (TA.)

3. شَاهَلَةٌ, (K,) inf. n. مُشَاهَلَةٌ, (S, O, TA.) *He acted with him in an evil manner; or contended, or disputed, with him; syn. شَارَهُ; (S, O, K, TA;) and لَاحَاهُ [which has the latter of these significations]: and opposed him, being opposed by him; syn. عَارَضَهُ: (TA:) he reviled him; or reviled him, being reviled by him: (K:) he exchanged bad names with him; syn. قَارَضَهُ: (S, TA: [in the O, المُقَارَضَةُ is put for المُقَارَضَةُ:]) he bandied words with him.* (S, O, TA.)

5. تَشَهَّلٌ, said of the freshness, or brightness, and beauty, of the face, (مَاءَ الْوَجْهِ,) *It went away, or departed, (O, K, TA,) by reason of emaciation.* (TA.)

9: see 1.

شَهْلٌ *A mixture of two colours.* (ISk, TA.) — Hence, (ISk, TA,) one says فِي فَلَانٍ وَلَعٌ and شَهْلٌ, (ISk, O, K,) or فِي فَلَانٍ شَهْلٌ, (JK,) † *In such a one is lying.* (ISk, JK, O, K.) — See also شَهْلَةٌ.

شَهْلٌ [properly inf. n. of شَهْلٌ]: see شَهْلَةٌ.

شَهْلَةٌ *A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K:) one says أَمْرَأَةٌ شَهْلَةٌ كَهْلَةٌ, but not رَجُلٌ شَهْلٌ †; though IDrd mentions كَهْلٌ شَهْلٌ. (TA.) — And An old woman.* (K.)

شَهْلَةٌ *A tinge, or mixture, of زُرْقَةٌ [i. e. blueness, or grayness, or a greenish hue,] in the black of the eye: (S, O:) or, as also شَهْلٌ, [this latter mentioned above as inf. n. of شَهْلٌ, a tint] less than زُرْقٌ, [in the CK الزُرْقُ is erroneously put for الزُرْقَةُ, which is here used in the sense of الزُرْقَةُ,] and more beautiful than this, in the black of the eye: (K, TA:) thus in the M: (TA:) or a tinge of redness in the black of the eye, not in lines, like شَكْلَةٌ, but [consisting in] a paucity of blackness of the black of the eye, so that it is as though it inclined to redness: (K:) or a hue of the black of the eye between redness and blackness: or a lack of purity of the blackness thereof: or a redness in the black of the eye; شَكْلَةٌ being the like of a redness in the white thereof; thus expl. by A'Obeyd; and in like manner by Fa-Semmák. (TA.)*

شَهْلَاءُ fem. of أَشْهَلٌ [q. v.]. (S, O, K.) — Also *A want; syn. حَاجَةٌ: (S, O, K:) said by IF to be originally شَكْلَاءُ. (O.)*

شَهْلِيٌّ *A درهم [app. meaning a silver coin] of the measure of the breadth of the hand.* (Mgh.)

أَشْهَلٌ, applied to a man, (S, O,) *Having that quality of the eye which is termed شَهْلَةٌ: (S, O, K:) accord. to AZ, syn. with أَشْهَلٌ: (TA: [but see this latter epithet:]) fem. شَهْلَاءُ; (K;) which is applied as an epithet to an eye. (S, O.) — Also A mountain, and a wolf, dust-coloured inclining to whiteness. (En-Nadr, TA.) — And أَشْهَلٌ is the name of A certain idol. (Ibn-El-Kelbee, O, K.)*

شَهْرٌ

1. شَهْرٌ, aor. ʿ, (S, K,) inf. n. شَهَامَةٌ (S, TA) and شَهْوَمَةٌ, (TA,) *He (a man) was, or became, hardy, strong, sturdy, enduring, or patient; (S;) [or] acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating. (K.) — And † He (a horse) was, or became, swift; brisk, lively, sprightly, or agile; and strong. (K, TA.) — [And app. It was, or became, rough, harsh, or coarse: for] شَهَامَةٌ signifies خَشُونَةٌ. (Ham p. 699.) — شَهْمَةٌ, (S, K,) aor. ʿ and ʾ, inf. n. شَهْمٌ and شَهْمٌ, (K,) *He frightened him, or made him afraid; (S, K;) namely, a man. (K.) — And شَهْمٌ, aor. ʿ, (K,) inf. n. شَهْمٌ, (TA,) *He chid the horse; (K;) or incited him to quickness. (JK, K, and Ham p. 699.)***

شَهْمٌ, applied to a man, *Hardy, strong, sturdy, enduring, or patient; (S;) acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating; and شَهْمٌ signifies the same: pl. of the former شَهَامٌ (K) [and app. شَهْمٌ also: see شَهْمٌ, and see what here follows]. — A chief whose judgment, or judicial decision, or exercise of authority, is effectual in affairs; (K, TA;) courageous; or sharp, or vigorous and effective, in affairs which others are unable to accomplish: or, accord. to Fr, *forbearing, or clement; who performs well that which is imposed upon him; whom one finds not otherwise than forbearing, or clement, and pleased, or content, with that which**

is imposed upon him : and in like manner applied to other than a man : (TA:) pl. شَهْرٌ (K) [and app. شَهْرٌ: see شَهْرٌ, with which شَهْرٌ is syn. (TA in art. شَهْرٌ.) — And, applied to a horse, † Swift; brisk, lively, sprightly, or agile; and strong. (K, TA.) — Also A stone which is placed at the entrance of a trap (مَصِيدَةٌ or مَصِيدَةٌ in different copies of the K) for a lion, and which falls upon it when he enters: as also شَهْرٌ: (K, TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

شَهْرٌ i. q. سَعْلَةٌ [app. meaning The kind of goblin, or demon, thus called]. (A, S, K.)

شَهْرٌ The ذُنْدُل [q. v., i. e. hedge-hog; or a certain species of hedge-hog; &c.]: (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) the male hedge-hog: (S, K, TA:) or such as has large prickles or spines, of male hedge-hogs, (K, TA,) and the like. (TA.) شَهْرٌ occurring in a verse of El-Aashà, is said by AO to mean † In a state of fright, or fear. (TA.) — An old woman: (K:) or, accord. to IAq, a hedge-hog. (TA.)

شَهْرٌ: see شَهْرٌ. — Also Frightened, or made afraid. (S, TA.) — And, applied to a horse, Chidden; or incited to quickness. (TA.)

شَهْرٌ

شَهْرٌ i. q. شَهْرٌ, (ADK, K,) and شَهْرٌ, i. e. الحَبَّةُ السُّودَاءُ. (ADK, TA.)

شَهْرٌ

1. شَهْرٌ and شَهْرٌ: see 8. — شَهْرٌ, aor. 2; and شَهْرٌ, aor. 2; inf. n. شَهْرَةٌ; It [food &c.] was good, sweet, pleasant, or the like. (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.])

2. شَهْرَةٌ [I made him, or caused him, to desire, to long, or to desire eagerly]. (Msb.) — [And شَهْرٌ It excited desire, longing, eager desire, or appetite. For ex., in art. سَمَقٌ in the K, شَهْرٌ is said of the سَمَقُ, or berry of the sumach, meaning It excites appetite.] — And شَهْرٌ He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like. (MA.) One says, شَهْرٌ هَذَا شَيْءٌ i. e. [This is a thing that causes the food to be desired, &c.; that makes it sweet, &c.; or] that incites to desire, or eager desire, of the food. (S, TA.) — [And accord. to an explanation of the inf. n., شَهْرَةٌ, in the KL, شَهْرٌ seems to signify also He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest; agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.]

3. شَاهَا (K, TA,) inf. n. مَشَاهَا (TA,) He was, or became, like him; he resembled him. (K, TA.) — Also He jested, or joked, with him: (IAq, TA:) [and] so هَاهَا. (K in art. هَاهَا.) — And accord. to IAq, it is also used in relation

to the smiting action of the [evil] eye [perhaps meaning He vied with him in smiting with the evil eye: see also 4]. (TA.)

4. أَشَاهَا He gave him what he desired or eagerly desired. (K.) — And He smote him with an [evil] eye: (K:) in this sense [said to be] formed by transposition from أَشَاهَا. (TA.) — مَا أَشَاهَا إِلَيَّ means that she is desired, or eagerly desired, [i. e. How great an object of desire is she to me!] as though it were from شَهْرٌ, though this was not said: and مَا أَشَاهَانِي لَهَا means that thou art desiring, or eagerly desiring, [i. e. How desirous, or eagerly desirous, am I of her!] so says Sb. (TA.)

5. تَشَهَّى He demanded with repeated desire. (K, TA.) So in the saying, (TA,) تَشَهَّى عَلَيَّ عَلَيَّ (S, TA) [He demanded with repeated desire, of such a one, such a thing]. — See also what next follows.

8. أَشْتَاهَا (S, &c.) He desired it, or longed for it: (Msb:) he loved it; and desired it, or wished for it: (K:) or he desired it eagerly, or intensely: (M in art. فَرَسٌ: [see an ex. in a poetical citation voce فَرَسٌ:] and شَهْبَةٌ (S, Msb, K,) aor. 2; (Msb, K;) as also شَهَاهُ, aor. 2; (AZ, Msb, K;) inf. n. شَهْوَةٌ (S, TA) and شَاهِيَةٌ, which last is an inf. n. [of a rare class] like عَاقِبَةٌ; (TA;) signifies the same: (S, Msb, K:) and so does تَشَاهَاهُ. (K.) [See what next follows.]

شَهْوَةٌ [mentioned above as an inf. n.] is a word of well-known meaning; (S;) Desire, or longing, or yearning, of the soul for a thing; (Er-Rághib, Msb, TA;) [meaning for a thing gratifying to sense: or eager, or intense, desire; particularly for such a thing; for] it has a more intensive signification than رَادَةٌ; and the intelligent agree in opinion that it is not commendable: (M in art. فَرَسٌ: [being either lawful or unlawful, it may be rendered as above: or appetite: or appetence: or lust: or carnal lust:] in the present state of existence, it is of two sorts, صَادِقَةٌ [i. e. true], and كَاذِبَةٌ [i. e. false]; the former being that without which the body becomes in an unsound state, as the شَهْوَةٌ [or desire &c.] for food on the occasion of hunger; and the latter being that without which the body does not become in an unsound state: and sometimes it is applied to the object of desire &c., or thing desired &c.: (Er-Rághib, TA:) and agreeably with this last explanation the first of the following pls. is used in the K iii. 12: (Ksh, Bq, Jel:) sometimes also it is applied to the faculty to which a thing is made an object of desire &c.: (Er-Rághib, TA:) [also, to the gratification of venereal lust; thus in the K in art. شَفْرٌ; see شَفْرَةٌ and شَفْرَةٌ:] the pl. is شَهَوَاتٌ (Msb, TA) and شَهْوِيٌّ and شَهْوِيٌّ; the last mentioned by AHei, and a rare instance of a pl. of the measure فَعْلَةٌ from a sing. of the measure فَعْلَةٌ having an infirm letter for its last radical, like قَرِيَةٌ pl. of جَهْوَةٌ [and like قَرِيٌّ pl. of قَرِيٌّ]. (TA.) [شَهْوَاتَانِ means The two appetites, that of the stomach and that of the generative organ.]

الشَّهْوَةُ الْحَلِيقَةُ [The latent desire &c.] mentioned in a trad. is said to be any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself. (JM.) [شَهْوَةُ الطَّيْنِ, lit. The longing for clay, is app. used as a general term for malacia: see حَمَافٌ.]

شَهْوَانٌ (S, Msb, K, TA) and شَهْوَانِيٌّ and شَهْوِيٌّ (K, TA,) applied to a man, Desirous, or longing; (S, Msb, K, TA;) or very desirous or longing; greedy; or voracious: (TA:) fem. (of the first, Msb) شَهْوِيٌّ (Msb, K, TA:) pl. [of the first] شَهْوَاوِيٌّ (K, TA,) like سَكَارِيٌّ [pl. of سَكَرَانٌ]. (TA.) [See an ex. of the pl. in a verse cited voce جَمْرَدَانٌ.] One says, رَجُلٌ شَهْوَانٌ لِلشَّيْءِ, [A man desirous &c. of the thing]. (S.)

شَهْوَانِيٌّ: see the next preceding paragraph.

شَهْوِيٌّ i. q. مُشْتَهِيٌّ (S, Msb) [i. e. Desired, longed for, or eagerly desired:] or pleasant, delicious, or sweet: (Msb, TA:) applied to food, (S,) and to water. (TA.) — [Hence,] أَبُو الشَّهْوِيِّ † The بَرَبَط [or Persian hute]. (KL.) — [And Golius adds, as on the authority of a gloss in a copy of the KL, † The water-melon (anguria).] — See also شَهْوَانٌ.

شَهْوَانٌ A man having much, or frequent, desire or longing or eager desire. (TA.) [See also شَهْوَانٌ.]

شَاهٌ [act. part. n. of 1; Desiring, or longing; &c.]. (Sb, TA.) — شَاهِيٌّ البَصَرِ A man sharp of sight: (S, K:) formed by transposition from شَاهَانَةُ البَصَرِ. (S.)

أَشْبَى [More, and most, desirable, or pleasant or delicious or sweet]. One says, هُوَ أَشْبَى إِلَيَّ مِنْ كَذَا [It is more desirable, or pleasant &c., to me, or in my estimation, than such a thing]. (Msb voce إِلَيَّ.) See also another ex. in a verse cited voce إِلَيَّ, in art. أَو.

مُشْتَهِيٌّ: see شَهْوِيٌّ. — [Used as a subst., its pl. is مُشْتَهِيَّاتٌ.]

شَوَا

1. شَوَانِيٌّ, formed by transposition from شَوَانِيٌّ, aor. شَوَانِيٌّ and شَوَانِيٌّ, [but the latter form of the aor. is disallowed by MF,] He preceded me, or outwent me. (K.) — And He grieved me. (K.) — And He pleased me. (K.) Thus it bears two contr. significations. (TA.) And شَوَانِيٌّ, aor. شَوَانِيٌّ, I pleased him. (Lth, O.) — And شَوَانِيٌّ I was pleased with, and rejoiced in, him, or it. (Lth, O, K.) [See also art. شَوَا.]

شَوَا, n. un. شَوَا: see art. شَوَا.

شَوَانِيٌّ (K, TA, and L in art. شَوَا) in form like the dual of سَيِّدٌ [except as to the final vowel], (TA.) [erroneously written in the CK شَوَانِيٌّ.]

and **شَيَان**, like **تَبْحَان** and **تَبْحَان** [q. v.], (L in art. **تَبَح**), [applied to a man,] *Far-sighted*; (K;) either in the proper sense, or metonymically applied to a man *characterized by deliberation, and reflection, and looking to the results of affairs.* (TA.) Each is also applied as an epithet to a horse. (L in art. **تَبَح**). [The radical letters of this epithet are either **شَو** or **شَيَا**; therefore it is mentioned again in art. **شَيَا**; and another form thereof, without **ء**, (**شَيَان**), is mentioned in art. **شَوِي**.]

شوب

1. **شَوَّبَ**, aor. **يَشْوِبُهُ**, (S, A, Mṣb,) inf. n. **شَوَّبٌ** (S, A, Mṣb, K) and **شَيَابٌ** (K,) *He mixed it*; (S, A, Mṣb, K;) such as milk with water; (Mṣb;) or honey with water. (A.) [And *It mingled with it*: for] one says also, **كَأَنَّ رِيْقَتَهَا حَمْرٌ يَشْوِبُهَا**, **عَسَلٌ** [As though her saliva were wine with which honey mingled]. (A.)—[It is sometimes used in a good sense, but more frequently in a bad sense; and often means *He adulterated, vitiated, or sophisticated, it.*] It is said in a trad., **يَشْوِبُ بِسَوْدٍ** [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms]. (TA.) And it is said in a prov., **هُوَ يَشْوِبُ وَيَرْوِبُ** † *He mixes, or confounds, or makes a confusion or disorder, in speech and in actions*: (S, TA:) or *he says right one time and wrong another time*: (As, TA:) or *he defends without energy*: (TA:) or *he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion, or action*; and it is not from [the words **شَوَّبَ** and **رَوَّبَ** applied to] milk: so says Aboo-Sa'eed [i. e. As] and he says also that **شَابَ عَنْهُ وَرَابَ** means *he defended him at one time, and was sluggish, or indolent, at another time*: and that **شَوَّبَ عَنْهُ**, inf. n. **تَشْوِيبٌ**, means *he defended him without energy*: and thus this latter is expl. in the K, as is likewise **عنه**: also that the Arabs say, **لَقِيتُ فُلَانًا الْيَوْمَ يَشْوِبُ عَنْ أَصْحَابِهِ** meaning *I found such a one to-day defending his companions in some measure.* (TA.) [See also art. **رَوَّبَ**.]—**شَابَ** also signifies *He acted treacherously, perfidiously, or unfaithfully*: (Fr, TA:) *he lied: he deceived in selling or buying*: and *he acted dishonestly, insincerely, or with dissimulation.* (IAṣr, TA.)—[See also Har p. 448; where it is implied that it signifies also *He spoke truth, or was veracious.*]

2: see the preceding paragraph.

7: see what next follows.

8: **اشتَابَ** *It was, or became, mixed*; (O, K;) as also **انشاب**. (K.)

شَوَّبَ inf. n. of 1 [q. v.]. (S, A, &c.)—[Hence,] **لَا شَوَّبَ وَلَا رَوَّبَ**, occurring in a trad., means *There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying*: so says IAṣr: or *I am irresponsible with respect to this commodity*: or, as he is related to have said, *thou art irresponsible for its being*

faulty, or defective. (TA. [See also **شَوَّبَةٌ**].)—And **شَوَّبَ** (TA) and **شَيَابٌ** (S, TA,) [each an inf. n. used as a subst. properly so termed,] or **شَيَابَةٌ** (so in one copy of the S,) signify *A mixture; an admixture; or a thing mixed with another thing.* (S, TA.) Thus **شَوَّبًا** signifies in the Kur xxvii. 65: (TA:) or, accord. to one reading, the word there is **شَوَّبًا**, meaning *a thing with which another thing is mixed.* (Bd.) **الشَوَّبُ** also signifies [particularly] *What is mixed [with something else], of water or of milk*: (K:) one says, **سَقَاهُ الدُّوْبَ بِالشَّوْبِ** *He gave him to drink honey with water, or milk, mixed [therewith]*: (TA:) or **سَقَاهُ الشَّوْبَ بِالدُّوْبِ** *He gave him to drink milk [mixed] with honey.* (IDrd, TA.) And *Mixed honey*; as in the saying, **مَا عِنْدِي وَلَا رَوَّبٌ وَلَا شَوَّبٌ** *I have not mixed honey nor milk such as is termed* **رَائِبٌ** [q. v.]: (IAṣr, TA:) or [simply] *honey &c.*; (A, Mṣb, TA;) so called because they mix it with beverages; (Mṣb;) as in the saying, **سَقَاهُ الشَّوْبَ بِالرَّوْبِ** *He gave him to drink honey with clarified butter, or with milk.* (A.) And *Broth*; as in the saying, **مَا عِنْدَهُ شَوَّبٌ وَلَا رَوَّبٌ** *He has not broth nor milk.* (S, K: but in the latter, **مَا لَهُ**.) And **شَوَّبٌ** signifies also *A piece of dough.* (K.)—And [the pl.] **أَشْوَابٌ** signifies † *A medley, or mixed multitude, of sundry sorts*: a less particular term than **أَوْبَاشٌ**, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad. :) accord. to El-Jawáleeke, it is an arabicized word, from the Pers. **أَشْوَب**. (TA in art. **وشب**.)

شَوَّبَ: see **شَوَّبًا** in the next preceding paragraph.

شَوَّبَةٌ *Deceit, delusion, guile, or circumvention*: (K: [see also **شَوَّبَ**]:) [or, app., somewhat thereof:] one says, **فِي فُلَانٍ شَوَّبَةٌ** [In such a one is deceit, &c.]. (TA.)

شَيَابَةٌ *A virgin in the night of her devirgination*: (Ibn-Abi-l-Hadeed, MF:) [either from **شَابَ** having for its aor. **يَشْوِبُ**, signifying “he mixed,” or from **شَابَ** having for its aor. **يَشْيِبُ**, signifying “he became white-headed, or hoary;” as shown by what follows:] one says, **بَاتَتْ بِبَيْلَةِ شَيْبَةٍ**, (S and A in art. **شيب**, and K in the present art.,) and **بَيْلَةَ الشَّيْبَاءِ**, (K,) *She passed the night of a virgin then devirginated*, (S, A, K,) and *of the virgin then devirginated*: (K, TA:) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not devirginated, one says, **بَاتَتْ بِبَيْلَةِ حَرَّةٍ**: (S, TA:) and one says also, **بَيْلَةَ حَرَّةٍ** and **بَيْلَةَ شَيْبَةٍ**: (TA in art. **حر**:) Z, in the A, mentions the first phrase in art. **شيب**, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the **شيب** in **شيباء** is substituted for **و**, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with that of the woman; but that **شَوَّبَةٌ** has not been

heard instead of **شيباء**: ISd, in the M, mentions it in arts. **شوب** and **شيب**; observing that the **ي** is said to take the place of **و**: J, as well as Z and others, mentions it in art. **شيب** [q. v.]. (TA.)

شَوَّبَ and **شَيَابَةٌ**: see **شَوَّبَ**.

شَائِبَةٌ sing. of **شَوَائِبٌ** meaning *The whiteness [mixing] with the darkness of night.* (Har p. 58.)—The saying **لَيْسَ فِيهِ شَائِبَةٌ مَلِكٌ** may be from **شَاهَهُ** “he mixed it;” meaning *There is not in it anything [of ownership, or right of possession,] mixed therewith, though small, or however small*; like as one says, **لَيْسَ فِيهِ عُلْفَةٌ وَلَا شَهْبَةٌ**; it being an instance of the measure **فَاعِلَةٌ** in the sense of the measure **مَفْعُولَةٌ**, as in **عَيْشَةٌ رَاضِيَةٌ**: thus the lawyers use it. (Mṣb.)—**شَائِبَةٌ** is also sing. of **شَوَائِبٌ** meaning *Uncleanesses, filths, or pollutions; or unclean, filthy, or foul, things.* (S, Mṣb, K.)*

مَشْوَبٌ (S, Mṣb) and **مَشْيِبٌ**, the latter from **شيب** [“it was mixed”], *Mixed.* (S, Mṣb.) A poet says, (namely, Suleyk Ibn-Es-Sulakeh Es-Saqdee, TA.)

وَمَا قُدِّرَ فِي الْقِصَاعِ مَشْيِبٌ

i. e. [And the water of cooking-pots, in the wooden bowls,] *mixed with seeds for seasoning and with sauces.* (S.)—**الْفَتْحَةُ الْمَشْوَبَةُ بِالْكَسْرِ** means [The fet-ḥah that is mingled with kesreh; which is] *the fet-ḥah that precedes the ʾ of إمالة*; as in **عَارِفٌ** and **عَابِدٌ** [when they are pronounced “‘ébidun” and “‘érifun”]; for **امالة** consists in inclining [the sound of] fet-ḥah towards [that of] kesreh; whereby [the sound of] the ʾ that follows it is inclined, and is not a pure ʾ; for like as [the sound of] the fet-ḥah is mingled [with that of kesreh], so is [the sound of] the ʾ [mingled with that of ى]. (L, TA.)

مَشَاوِبٌ, with damm [to the م], and fet-ḥ to the و, [not with both of these vowels to the و as supposed by Freytag,] *The case (غلاف) of a flask or bottle*; (K;) because it is mixed with redness and yellowness and greenness; mentioned by AHát on the authority of As: (TA:) pl. **مَشَاوِبٌ**: (AHát, K:) or the pl. signifies [receptacles of the sorts called] **أَسْفَاطٌ** [pl. of **سَفَطٌ**] and **حَقَقٌ** [pl. of **حَقَقَةٌ**] *made of palm-leaves.* (A.)

شود

2. **شَوَّدَ الشَّمْسُ** *The clouds covered the sun*, (K,) *as though it were turbaned with a dust-coloured haze inclining to yellow*; as is the case in a year of drought; i. e. (T, L) *thin clouds containing no water surrounding it*, (T, L, K,) *having the hue above described.* (T, L.)—**شَوَّدَتِ الشَّمْسُ** [thus in the L and K, not **شَوَّدَتْ** nor **تَشَوَّدَتْ**,] *The sun inclined to setting*, (T, L, K,) *and became covered with such clouds [as those above described]*: (T, L:) *became turbaned with clouds.* (AHn, L.)—**شَوَّدَهُ**, (inf. n. **تَشْوِيدٌ**, L,) † *He turbaned him; attired him with a turban*: (AZ, T, L, K:) app.

from شَوَّذَتِ الشَّمْسُ (T, L.) And شَوَّذَ رَأْسَهُ + He turbaned his head. (Mgh.)

5. شَوَّذَ and اشتاد + He turbaned himself; attired himself with a turban. (AZ, T, S, L, K.) [See above.]

8: see what next precedes.

فَلَانٌ حَسَنُ الشَّيْئَةِ + Such a one is goodly in his manner of turbaning. (K.)

خَيْرُ الْأَشَاوِدِ + The best of the creation, or of mankind, or people; syn. خَيْرُ الْخَلْقِ. (K.)

مَشْوَذٌ + A turban; (IAqr, S, Mgh, L, Mgh, K;) as also مَشْوَاذٌ: (K:) pl. of the former مَشَاوِذٌ; (S, Mgh, L, Mgh, K;) and of the latter مَشَاوِذٌ. (K.) — + A king: (K:) a crowned king. (TA.) — + A lord, or chief, (K,) to whom obedience is paid. (TA.)

مَشْوَاذٌ: see the next preceding paragraph.

شور

1. شَارَ (S, A, Mgh, K,) aor. يَشُورُ (Mgh,) inf. n. شُورٌ (Mgh, K) and مَشَارٌ and شِيَارَةٌ and مَشَارَةٌ (K;) and اشتار, and اشار (S, K,) and اشتار (A, K;) He gathered honey; (S, Mgh;) extracted it from the small hollow [in the rock in which it had been deposited by the wild bees]; (A, K;) gathered it from its hives and from other places. (TA.) — شار, inf. n. شُورٌ, He exhibited, showed, or displayed, a thing. (IAth, TA.) — شار الدابة (S, A, Mgh, Mgh, K,) inf. n. شُورٌ (S, Mgh, Mgh, K) and شَوَّارٌ (K, TA,) or شَوَّارٌ; (CK;) and شُورَهَا (A, K,) inf. n. تَشْوِيرٌ; (TA;) and اشارها (Th, K,) but this last is rare; (Th, TA;) He exhibited, or displayed, the beast, for sale, (S, A, Mgh, Mgh,) going to and fro with it, (S, Mgh,) or making it to run, and the like: (Mgh:) he tried the beast, to know its pace, or manner of going: (A, Mgh:) he made the beast to run, that he might know its power: (TA:) he broke, or trained, the beast: or he rode it on the occasion of exhibiting, or displaying, it to its purchaser: or tried it, to see its powers: or he examined it, as though he turned it over; and in like manner, شار نفسه (K, TA.) [Hence] شار نفسه الامة the female slave. (K, TA.) [Hence] شار نفسه He displayed his agility, to show his power. (TA, from a trad.) — And شارته I ornamented, or decorated, it. (TA.) — شار He (a man) became goodly in countenance. (Fr, TA.) — He (a horse) became fat and goodly: (S:) and so شارته said of a she-camel: (TA:) [and شارته said of a woman: (Freitag, from the Deewan of the Hudhalees:)] or شارته said of a she-camel, she became fat; (K;) and in like manner شارته and شارته said of a he-camel: (S:) and شارته and شارته the camels became somewhat fat: (S:) and شارته they became fat and goodly: (K:) or this last signifies they became fat; because their owner points to such with his fingers; as though they desired to be pointed to. (A.)

2. شور به, inf. n. تَشْوِيرٌ: see 1. — شور الدابة He did to him a deed of which one should be ashamed: (Yaakooob, Th, A, K:) or he made bare

his pudenda: (O:) or as though he made bare his pudenda. (S.) — And شوره (Lh, S,) and شور به (Lh, TA,) He made him to be confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — شور القطن He turned over [or separated and loosened] the cotton by means of the مشوار [q. v.]. (TA.) — See also 4, in two places.

3. شاوره (inf. n. مشاورة and شوار, TA,) and شاوره, both signify the same, (S, Mgh,) He consulted him, or consulted with him; he debated with him in order that he might see his opinion; (Mgh;) respecting the thing or affair: (S, Mgh, Mgh) or the latter, (A, K,) or both, (TA,) he sought, desired, or asked, of him counsel, or advice. (A, K.) See also 6.

4: see 1, first sentence. — اشرنى عسلا (K,) or على العسل (Sh, Sgh, L,) Help thou me to collect honey, or the honey. (Sh, Sgh, L, K.) — اشار الدابة: see 1. — اشار التار, and اشار بها (K,) and اشورها بها, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and شور بها (K, TA,) He stirred up the fire, or made it to burn up; syn. رَعَى. (K.) — اشار ابيه (S, Mgh, K,) inf. n. اشارة (Mgh,) He made a sign to him, with the hand, (S, Mgh, K,) or with the head, (Mgh,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; as when one asks another's permission to do a thing, and the latter makes a sign with his hand or with his head, meaning that he should do it or not do it; (Mgh;) as also شور ابيه (ISk, S, Mgh, K,) inf. n. تشوير (Mgh.) — [And He, or it, pointed to it or at it, pointed it out, or indicated it. Hence, in grammar, اسم اشارة A noun of indication; as دا &c. And] اشار الى الحركة بصوت خفي [He indicated the vowel by a somewhat obscure sound;] meaning he pronounced the vowel in the manner termed الروم. (IAq p. 351.) And اشار الى الاعراب فى الوقف [He indicated the case-ending by the pronunciation termed الروم in pausing; as when you say اى with a slurring of the final vowel-sound to one who says to you [مرى رجلى]. (S) voce اى.] He made it known. (Har p. 357.) — اشار عليه He made known, or notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. (Har ibid.) — اشار عليه بكنا [in the CK] He counselled him, or advised him, to do such a thing; (S, Mgh;) showed him that he held it right for him to do such a thing: (Mgh:) or he commanded, ordered, or enjoined, him to do such a thing. (K.)

5. شور He had a deed done to him of which one should be ashamed. (Yaakooob, Th, A, K.) [It occurs in a saying of Yaakooob, respecting an indecent action of an Arab of the desert, app. as

meaning His pudenda became exposed; (see 2;) but some disapprove it, and say that it is not genuine Arabic; as is stated in the TA.] — He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — See also 1, last sentence.

6. اشتورا and اشتورا (A, Mgh, Mgh) They consulted one another, or consulted together; they debated together in order that they might see one another's opinion: (Mgh:) تشار signifies the extracting, or drawing forth, opinion; as also مشاورة and مشورة and مشورة, from شار "he extracted honey;" (Bd in ii. 233;) and شورى signifies the same as تشار. (Bd in xlii. 36, and Mgh.) — اشتاره الناس occurs in a trad. as meaning اشتاره بابصارهم [app. The people rendered him conspicuous, or notorious, by their looking at him]. (TA. [There mentioned in the present art.; as though the ش were a substitute for و.])

8. اشتار: see 1, first sentence. — And see 10. — See also 1, last sentence, in two places. — اشتار i. q. اکتار [He (a horse) raised his tail in running]. (Sgh, TA.) — اشتورا: see 6.

10. اشتار: see 1, first sentence. — See also 3, in two places. — اشتار الناقة He (a stallion-camel) smelt the she-camel and examined her, to know if she had conceived or not; (K;) as also اشتارها. (A'Obeyd, TA.) — It (a man's case or affair) became manifest. (AZ, K.) — He put on, or clad himself with, goodly apparel. (K.) — See also 1, last sentence, in two places.

شار: see شير, in two places.

شور Honey gathered, or extracted, from its place: (K, TA:) originally an inf. n. (TA.) — See also شورة, with which it is syn. in several senses accord. to the O and some copies of the K.

شور: see شورة, with which it is syn. in several senses accord. to the L and some copies of the K.

شارة: see شورة, in three places.

شورة: see شورة, in three places: — and see مشورة. — Also i. q. حجلة [i. e. Confusion, or perplexity, and inability to see one's right course, by reason of shame: &c.]. (K.)

شورة (S, IAth, O, L, K,) with damm, (IAth, L,) and شورة (TA, and so in some copies of the K,) and شارة (S, O, L, K,) in which the ل is changed from و, (TA,) and شور (so in the L and in some copies of the K,) or شور (so in other copies of the K and in the O,) and شوار (S, O, K,) and شيار (O, K,) Form, or appearance; figure, person, mien, feature, or lineament; external state or condition; state with respect to apparel and the like, or garb. (S, IAth, O, L, K.) One says, فلان حسن الشارة والشورة Such a one is goodly in form or appearance, &c. (TA.) And هو رجل حسن الصورة والشورة He is a man goodly in respect of form and of appear-

ance, &c. (Fr. §. [See also below.]) — Goodliness, or beauty: (IAth, L, K:) so شورة is expl. by IAar: (O:) and شورة, with fet-h, is expl. as signifying pleasing beauty: (TA:) app. from شور, the "act of exhibiting, or showing," a thing. (IAth, TA.) — Clothing, or apparel: (S, O, L, K:) شورة, with fet-h, is said to have this signification by Th: and شارة is also expl. as signifying goodly, or beautiful, apparel. (TA.) — Ornament, or nature, or finery. (K.) — Fatness. (K.) — And شورة, with damm, and مشوار, Aspect, or pleasing aspect; syn. منظر: and Internal, or intrinsic, state or quality; syn. منظر. (K, TA.) One says, شوار فلان ليس للفلان مشوار i. e. منظر [Such a one has not a pleasing aspect]. (TA.) And فلان حسن الصورة والشورة Such a one is good in respect of form, and of internal state or qualities, when tried. (TA.) And فلان حسن المشوار Such a one is good when one tries him. (Aq, TA.) — For the first word (شورة), see also مشورة. — And see مستشير.

شورى A certain marine plant; (K;) a sort of trees, of the trees of the shores of the sea: (Sgh, TA:) [it is, as supposed by Freytag, the plant called by Forskål (Flora Aegypt. Arab, p. 37), scura marina; of the class tetrandria, order monogynia; foliis lanceolatis, integris; floribus fulvis: &c.: said by him to be called in Arabic "schura" شوره; and by the people of Maakaṭ, "germ" قورم:] a sort of trees growing in inlets of the sea, in the midst of the water of the sea, resembling the دلب in the thickness of its stem and the whiteness of its bark, and also called قورم. (O.)

شورى: see مشورة, in four places; and 6.

شوران [whether with or without tenween is not shown] i. q. عصفور [i. e. Safflower, or bastard saffron]. (K.)

شوار: see شورة. — Also, (ISK, S, Mṣb, K,) and شوار, and شوار, (Mṣb, K,) The furniture and utensils of a house or tent; (ISK, S, Mṣb, K;) such as are deemed goodly: (Ḥam p. 305, in explanation of the first:) and of a camel's saddle. (S, Mṣb.) — And the first, (S, Mṣb, K,) and second, (Mṣb, K,) and third, (K,) The pudendum, or pundenda, (فرج, S, Mṣb,) of a woman and of a man: (S:) or a man's penis, [see also مشوار,] and his testicles, and his posteriors or anus (است). (K.) الله شواره is a form of imprecation, (TA,) meaning May God make bare his pudenda. (S, A, TA.) — وريح شوار A soft, or gentle, wind: (Sgh, K:) of the dial. of El-Yemen. (Sgh, TA.)

شوار: } see شوار; each in two places.
شوار: }

شيار: see شورة. — Also a name given by the Arabs to Saturday, (S in this art., and K in art. شير,) in the Time of Ignorance: (TA in art. شير:) pl. [of pauc.] أشير and [of mult.] شير and شير.

(Zj, K:) accord. to Zj, you may say ثلاثة شير [Three Saturdays, using شير as a pl. of pauc.]: so in the Tekmileh. (TA.)

شور One's consuler, or counsellor with whom he consults: and one's وزير [q. v.]: (K:) one qualified for consultation: (S, TA:) pl. مشوراء. (K.) One says, فلان خير شير Such a one is [good,] qualified for consultation. (S, TA.) — A man goodly in respect of شارة [i. e. appearance, or apparel, &c.]: (Fr, S, A:) or beautiful, or good: in this or in the former sense, the fem., with ة, is applied to a woman. (TA.) One says, إنه لخير شير Verily he is goodly in form and in appearance or apparel &c. (Fr, S, A.) — A man goodly in his internal, or intrinsic, states or qualities, when tried; as also شار: one says رجل شير صير and صار شار A man goodly in his internal, or intrinsic, states or qualities, and equally so in his outward appearance. (TA.) — Fat: (TA:) or fat and goodly: (S, K, TA:) pl. شيار, applied to horses, (S, K,) and to camels. (S.) — قصيدة شيرة A beautiful ode; (K;) an excellent ode. (TA.)

أشور [More, and most, distinguished by شورة or شارة, i. e., form, or appearance; &c.]. أشور عروبي [The comeliest bride that was to be seen] is a phrase occurring in a trad. relating to Ez-Zebbā [a queen of El-Heereh, celebrated for her beauty]. (A, TA.)

مشار A خلية [or habitation of bees, generally a hollow in a rock,] (S, K,) from which one gathers, or extracts, honey; (S;) a bee-hive; as also مشتار. (KL.) See the next paragraph. [And see also مشورة.]

مادي مشار White honey (TA) gathered, (S, TA,) or which one has been assisted to gather. (K, TA.) AA cites the following verse, (S,) of El-Kuṭamee, (accord. to a copy of the S,) or of 'Adee Ibn-Zeyd, (O, TA.)

• وَسَمَاعٌ يَأْذُنُ الشَّيْخِ لَهْ
• وَحَدِيثٌ مِثْلُ مَادِي مَشَارِ

[And a singing, or a musical performance, (or, instead of And, the meaning may be Many,) to which the old man would lend ear, and a discourse like gathered white honey]: but Aq disapproves of this, and says that the right reading is مادي مشار [white honey of a habitation of bees from which it has been extracted], the former of these words being prefixed to the latter, governing it in the gen. case, and the latter being with fet-h to the م. (S, TA.)

مشور A thing ornamented, or decorated, (K.) مشور, (S,) or مشوار, (K,) or both, (TA.) The wooden implement with which honey is gathered: (S, K, TA:) pl. of the former مشاور, (S.)

مشارة: see مشوار. — Also A rivulet, or streamlet, for irrigation; syn. ساقية: (TA voce ركب) or a channel of water: (TA voce دبر:) or a دبرة

[i. e. either a small channel of water for irrigation or a portion of ground] in land sown or for sowing: (S, K:) or a دبرة [app. here meaning a portion of ground] cut off, or separated, from the adjacent parts, (مقطعة,) for sowing and for planting: it may be of this art., or from المشورة: (ISd, TA:) or what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation]; as also دبرة and حبس: (R, TA:) pl. مشاور and مشائر. (K.)

مشورة: see the next paragraph, in four places.

مشورة and مشورة and شورى signify the same: (S:) the first and second are subst. from المشورة, and the third is a subst. from تشاوروا: (Mṣb:) or the first (Lth) and second [which is written in the CK مشورة] (Lth, K) and third (K) are from الإشارة (Lth) or أشار عليه: (K:) [they signify Consultation; or mutual debate in order that one may see another's opinion; or counsel, or advice: or a command, an order, or an injunction: or] the extracting, or drawing forth, opinion: (Bd, as mentioned above: see 6:) مشورة [in the CK مشورة] is of the measure مفعلة, [originally مشورة, in the CK مفعلة,] not مفعولة, (K, TA,) because it is an inf. n., [or rather a quasi-inf. n.] and such a noun has not this last measure: (TA:) it is like معونة; (Mṣb;) and is a contraction of مشورة: (Fr, TA:) and it is said also to be from شار الدابة; or, accord. to some, from شار العسل; good counsel or advice being likened to honey. (Mṣb.) One says, بالمشورة في أمورك [Keep thou to consultation, or take counsel, in thine affairs]. (A.) And فلان جيد المشورة and المشورة [Such a one is good, or excellent, in consultation, or counsel]. (TA.) And أمرهم شورى like أمرهم فوضى بينهم, [Their affair, or case, is a thing to be determined by consultation among themselves,] i. e., none of them is to appropriate a thing to himself exclusively of others. (Mṣb.) It is said of 'Omar, ترك الخلافة شورى, (A, Mgh) He left the office of Khaleefeh as a thing to be determined by consultation: for he assigned it to one of six; not particularizing for it any one of them; namely, 'Othmán and 'Alee and Talḥah and Ez-Zubeyr and 'Abd-er-Raḥmán Ibn-'Owf and Saad Ibn-Abee-Wakḳás. (Mgh.) And one says also, شورى فيه الناس [The people are to determine by consultation respecting it]. (A.)

المشيرة The forefinger, or pointing finger. (A, K.)

ثوب مشور A garment, or piece of cloth, dyed with شوران, meaning عصفور [i. e. safflower], (K, TA.)

مشوار: see مشور. — Also The string of the مندف [q. v.]: (K, TA:) because the cotton is turned over [or separated and loosened] (مشور) i. e. (يقلب) by means of it. (TA.) — Also A place in which beasts are exhibited, or displayed,

(S, A, Mgh, Mṣb, K,) for sale, and in which they run. (Mgh, Mṣb.) Hence the saying, **إِيَّاكَ وَالخَطْبَ فَإِنَّهَا مَشَوَارٌ كَثِيرٌ الْعَارُ** [Avoid thou orations, for they are means of display in which one often stumbles]. (S, A, K.) — And The pace, or manner of going, of a horse: one says **فَرَسٌ حَسَنٌ الْمَشَوَارِ** [A horse good in respect of p.u.e., or manner of going]. (A.) — See also **شُورَةٌ**, latter part, in three places. — One says of camels, (K,) or of a beast, **دَابَّةٌ (TA), وَأَخَذَتْ مَشَوَارَهَا** and **مَشَارَتَهَا** They, or it, became fat and goodly (K, TA) in appearance. (TA.) — [It occurs in the O and K, in art. **خُوق**, as signifying The penis of a horse: perhaps a mistranscription for **شَوَارٌ**, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Dict.; but he may have taken it from the K.] — [It is said to signify] also A portion that a beast has left remaining of its fodder: (O, K, TA:) but Kh says, "I asked ADk, Is it **نَشَوَارٌ** or **مَشَوَارٌ**? and he said **نَشَوَارٌ**, and asserted it to be Pers.:" (O, TA:) it is an arabicized word, (K,) originally **نَشْخَوَارٌ**: (O, K: or, as in the CK, **نَشْخَوَارٌ**: [correctly **نَشْخَوَارٌ** or **نَشْخَوَارٌ**]:) one says, **نَشَوَاتِ الدَّابَّةِ نَشَوَارًا**. (TA.)

مَشَوَارَةٌ A place in which bees deposit their honey; as also **شُورَةٌ**; (K;) or, as written by Sgh, the latter word is [شُورَةٌ] with fet-h. (TA.) [See also **مَشَارٌ**.]

مَشَارٌ A gatherer of honey. (S, TA.) — See also **مَشَارٌ**.

مَشْتَبِرٌ Fat; (AA, S;) as also **شُورَةٌ**, with damm, applied to a she-camel: (K:) or the latter signifies of generous race; or excellent. (TA.) [See also **شَبِيرٌ**.] — And A stallion-camel (El-Umawee, T, S) that knows the female which has not conceived, and distinguishes her from others. (El-Umawee, T, S, K.)

شوس

1. **شُوسٌ**, (K,) aor. **يَشُوسُ**, (TA,) inf. n. **شُوسٌ**; (S, A, K, TA;) and **شَاسٌ**, aor. **يَشَاسُ**, (Lth, K, TA,) or **يَشُوسُ**; (Ham p. 68;) He looked from the outer angle of his eye, by reason of pride, or of anger, or rage: (S, A, K:) or, as in the M, he looked with one of his eyes, inclining his face towards the side of that eye; doing so naturally, or by reason of pride and self-conceit and anger: or he raised his head in pride: (TA:) or he made the eye small, contracting the lids, to look: and **شَاسٌ** has the first of the meanings above mentioned; (A, K;) or the last: (A:) or one says, **تَشَاسٌ فِي نَظَرِهِ**, meaning he looked with the look of the haughty, or proud: (TA:) or **شَاسٌ** he looked at him from the outer angle of his eye, inclining his face towards the side of the eye with which he looked: (AA, S, TA: [see also 3:]) or **شَاسٌ** signifies he looked towards the sky with one of his eyes: or it means he showed, or manifested, pride and self-conceit, and haughtiness; agreeably with the general analogy of verbs of this measure: and **شُوسٌ** is in the natural disposition. (TA.) — Also He was such

as is termed **أَشُوسٌ** meaning bold, or daring, to engage in fight, and strong. (TA.) — **شُوسٌ** [inf. n. of **شَاسٌ**] in relation to **سِوَاكٌ** [or tooth-stick] is a dial. var. of **شُوسٌ**: (IAqr, K, TA:) one says, **شَاسٌ فَاهٌ بِالسِّوَاكِ**, like **شَاصَةٌ** [q. v.]. (Fr, TA)

3. **تَشَاسٌ** [He looked at him in the manner of him who is termed **أَشُوسٌ**; like **تَشَاسٌ** **إِلَيْهِ**: see **مَشَاسٌ**.]

6: see the first paragraph.

أَشُوسٌ, applied to a man, (S, A,) Who looks in the manner expl. above, in the first sentence of this art.: (S, A, K:) or in whose look is known anger; or rancour, malevolence, malice, or spite; and pride: (TA:) or raising his head by reason of pride: (AA, TA:) fem. **شُوسَاءٌ**: (A, TA:) and pl. **شُوسٌ**. (S, A, K.) [Hence the saying,] **بَلِيٌّ فُلَانٌ بِشُوسِ الخَطُوبِ** [Such a one was tried with terrifying, or severe, calamities or afflictions]. (A, TA.) — Also Bold, or daring, to engage in fight, and strong. (TA. [See also **أَشُوسٌ**: and see **أَشُوسٌ**].)

مَشَاسٌ † Water hardly to be seen, by reason of its paucity, and the depth to which it has sunk; (A, *K;) as though it looked at him who came to it in the manner of him who is termed **أَشُوسٌ** (كأنه يشاوس الواوِد). (A, TA.)

شوش

2. **تَشُوشٌ**, inf. n. **شُوشٌ**, He rendered the affair, or state, or case, confused, disordered, or perplexed, to him: (El-Farábee, S, *Mṣb: the inf. n., and that only, mentioned in the S in art. **شِش**;) or, accord. to certain of those skilled in the abstrusities and niceties of science, **شُوشٌ** is a post-classical word, and the chaste word is **هوشٌ**: accord. to IAmb, the leading lexicologists hold that one should only say **هوشٌ**; and Az and others say the same: (Mṣb:) [F also says,] **تَشُوشٌ** is a mistake for **تَهْوِشٌ**. (K.) See also **شَواشٌ**.

5. **تَشُوشٌ عَلَيْهِ الأمرُ** The affair, or state, or case, became confused, or perplexed, to him: (El-Farábee, S, Mṣb: mentioned in the S in art. **شِش**;) or this is post-classical: (Mṣb:) or **تَشُوشٌ** is a mistake for **تَهْوِشٌ**. (K.)

6. **تَشَاشٌ القَوْمِ** The people, or company of men, became mixed, or confounded, together; syn. **تَشَاشٌ**. (Sgh, K.)*

شُوشٌ in the phrase **أَبْطَالَ شُوشٌ** [pl. of **أَشُوسٌ**, q. v.]. (O, K.)

شُوشَاءٌ and **شُوشَاءَةٌ**, (Lth, O, K,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, Light, or agile: (Lth, O, K:) or, so applied, swift: (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet **شَواشِيٌّ**,

with hemz, by poetic license, to a **نَاضِحٌ** [properly meaning a camel upon which water is drawn from a well]; originally from **شُوشَاءٌ**, (O,) or **شُوشَاءَةٌ**, (TA,) meaning "Light," or "agile," applied to a she-camel: so says AA. (O, TA.)

شَواشِيٌّ, (O, and so in the TA as from the K,) or **شَواشِيٌّ**, (so in the CK and in my MS. copy of the K,) Between them is disagreement, dissension, discord, or difference: (O, K:) the vulgar say **شَواشِيٌّ**. (O, TA.)

شَواشِيٌّ: see **شُوشَاءٌ**.

مَشُوشٌ, (so accord. to my copy of the KL,) or **مَشُوشٌ**, (so accord. to Golius from the KL,) A small turban (**دَسْتَارِجَةٌ**). (KL. [Comp. **مَشُوشٌ**].)

مَشَاشٌ Water not to be seen, (K,) or hardly to be seen, (TA,) by reason of its remoteness [from the surface of the ground] or its paucity: (K:) a dial. var. of **مَشَاسٌ** [q. v.]. (TA.)

شوص

1. **شَاصٌ**, aor. **يَشُوصُ**, (S, A, Mgh, Mṣb, K) and **يَشَاصُ**, in all its senses, (O, K,) inf. n. **شُوصٌ**, (S, Mgh, Mṣb, K,) He set up a thing with his hand: (Mṣb, K:) or he put it into a state of commotion: (Mṣb:) or it signifies also he moved it violently from its place. (IDrd, K.) He rubbed a thing with his hand. (IAqr, K.) — He washed (A'Obeyd, S, Mgh, Mṣb, K) a thing, (Mṣb,) or anything: (A'Obeyd:) he cleansed (AO, S, K) a thing: (AO:) as, for instance, his mouth, with the **سِوَاكِ** [or tooth-stick]: (S:) he rubbed and cleansed the teeth and the side of the mouth. (IAqr.) You say **فَاهٌ شَاصٌ** He cleansed and washed his teeth, (Mgh,) **بِالسِّوَاكِ** [with the tooth-stick]. (Mṣb.) And **شَاصٌ أَسْنَانَهُ**, (A,) or **فَاهٌ**, (TA,) [or app., **شَاصٌ** alone, accord. to the K,] He cleansed his teeth with the **سِوَاكِ**: (AA, K, TA:) or he did so by passing it across his teeth: (A, TA:) or from below upwards: (K, TA:) or by thrusting it into them, or between them: (TA:) and in like manner you say, **فَاهٌ شَاصٌ**, (TA,) inf. n. **شُوصٌ**; (Fr, K, TA;) and **فَاهٌ شَاصَةٌ**; (Fr, K, TA;) and **شُوصٌ**, (TA,) inf. n. **شُوصٌ**. (K, TA.) — Also He chewed a **سِوَاكِ** [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (K, *TA.)

2: } see 1, near the end of the paragraph.
4: }

شُوصٌ السِّوَاكِ The washings (غَسَالَةٌ) of the tooth-stick: or what remains from the tooth-stick when one cleans his teeth with it: each of these meanings is assigned to it in explanations of a trad.: **اِسْتَقْنُوا عَنِ النَّاسِ وَلَوْ بِشُوصِ السِّوَاكِ** [Be ye independent of other men, if it be only by means of possessing the washings, &c., of the tooth-stick: i. e., as long ye possess anything]. (TA.)

شوط

1. **شَاطٌ**, aor. **يَشُوطُ**, inf. n. **شُوطٌ**, He ran a heat,

or single run, or a run at once, to a goal, or limit. (TA.)

2. شوط, inf. n. تَشْوِيطٌ, He (a man, IAqr) made a long journey; his journey was, or became, long. (IAqr, K.) — شوط الفرس: see 5. — شوط سفينة He voyaged with his ship. (TA.) — Also شوط He made a cooking-pot to boil. (El-Kilábee.)

— He cooked thoroughly flesh-meat; (Ibn-'Abbád, Sgh, K;) as also شبط: (Ibn-'Abbád, Sgh;) or both signify he smoked it, or made it smoky, and did not thoroughly cook it. (TA.) — † It (hoar-frost, or rime,) burned (أحرق, q. v.) a plant, or herbage: (K:) and in like manner one says of medicine which is sprinkled upon a wound. (TA.) See also 4 in art. شبط, in two places.

5. تشوط الفرس, [in the CK, شوط, but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] He continued to drive, or urge on, the horse, until he was tired, or fatigued. (K, TA.)

شوط A heat; a single run, or a run at once, to a goal, or limit; (Mgh, Mqb, K;) syn. طلق: (S, Mqb:) pl. أشواط. (S, Mgh, Mqb, K.) You say, عدنا شوطا He run a heat. (S.) And طاف طاف He performed seven circuits round the House [of God, i. e. the Kaqbeh]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one شوط: (S, Mqb, TA:) but some of the lawyers disapprove of this application of the term اشواط. (IF, K, TA.) — [It is also, app., an inf. n. used as an epithet: for one says, جاءه شوط من الخيل: see سنن, in the latter part of the paragraph.] It is sometimes used in relation to the wind: so says Lth: and he cites the following as an instance in which the wind is meant:

ونازح معتكبر الأشواط

[app. meaning And a wind, or many a wind, exhausting, or drying up, the waters, the blasts thereof bringing dust]. (TA.) — And it is also [used as meaning A bout] of shooting arrows. (T and M in art. رشق.) — Also The space of ground over which a horse runs; such as a ميدان, and the like; which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Har p. 574;)] and so شوط. (TA.) — Also † A scope; an object to be reached, or accomplished; syn. غاية: whence the saying, الشوط بطين † The scope is remote: (Har p. 574:) a prov., relating to the long extent of hope. (TA.) — And † A place between two elevated tracts of ground, through which water and men pass, as though it were a road, extending as far as the voice of a caller can be heard, then ending, (Ish, O, K,) of such depth that it will conceal the camel and his rider, found only in plain, or soft, ground, and producing good herbage: (Ish, O:) pl. شواط; (Ish, O, K;) originally شواط. (Ish, O.) Z writes it with س. (TA. See سوط.) — ابن أوى [The jackal]: (IDrd, S, Z, O, L, K:) or some other beast. (L.) — شوط

باطل: see سوط باطل, in art. سوط: accord. to IDrd, it is not of established authority. (O.)

تَشْوِيطَةٌ: see شوط. — It is also, metonymically, applied to † The plague, or pestilence; and other destructive diseases. (TA.)

شوط

شَوَاطٌ and شَوَاطٌ, (S, K, etc., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kar [lv. 35], where Ibn-Ketheer read شَوَاطٌ, (TA.) Flame (S, Bd, Jel, K) without smoke: (S, Jel, K:) or smoke of fire: and heat of fire: (Ish, K:) and heat of the sun: (K, TA:) or a piece of fire in which is no smoke: or flame of fire: or only of fire and something mixed therewith. (L.) — [And hence,] † Vehemence of thirst: (K, TA:) or simply, thirst. (A, TA.) You say, جمل به شواط † A thirsting camel. (A, TA.) — And † Glamour. (K, TA.)

شوف

1. شَفَتْهُ, (S, O, K,) acc. أَشُوْفُهُ, (O,) inf. n. شَوْفٌ, (O, K,) I polished it; (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) — [Hence,] شَفَتِ الجارية, (S, O, K,) also written شَفَّتِ, (thus in one of my copies of the S, in the other written شَفَّتِ, and thus only,) acc. تَشَفَّى, (S, O, K,) inf. n. as above, (S,) The girl, or young woman, was adorned. (S, O, K.) — And [hence likewise,] شَوْفٌ also signifies The smearing of a camel with tar. (K.) One says, شَفَّ بَعِيرَكَ Smear thy camel with tar. (O.) — [The inf. n.] تَشْوِفَانٌ as syn. with تَشْوِفٌ [but in what sense is not said] is vulgar. (TA.) — So too is [the inf. n.] شَوْفٌ as meaning The act of seeing [and of looking]. (TA.) [شاف is much used in the present day as meaning He saw, and he looked at, a thing.]

2. شَوَفَ الجارية, inf. n. تَشْوِيفٌ, He adorned the girl, or young woman. (TA.) — شَفَّ الدواة He made the medicament to be what is termed شَفَّاف [q. v.]. (Ibn-'Abbád, O, K.) [The ي in this verb is substituted for و.]

4. أَشَفَّ ق. أَشَفَّ عَلَيْهِ [meaning He was, or became, on the brink, or verge, or at the point, of it], (S, O, K,) namely, a thing; like أَشَفَّى; (S, O;) from which it is formed by transposition. (S.) — And أَشَفَّ He feared. (Ibn-'Abbád, O, K.) You say, أَشَفَّ مِنْهُ He feared him, or it. (K.) — See also 5, last sentence.

5. تَشَوَّفَ He adorned himself: (K:) or تَشَوَّفَتْ she (a woman, IDrd, O, or a girl, or young woman, S) adorned herself. (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, تَشَوَّفَ لزوجها i. e. She adorns herself for her husband, by making her face clear, and polishing her cheeks; from 1 in the first of the senses assigned to it above. (Mgh.) — تَشَوَّفَتِ الأوعال The mountain-goats accended upon the tops of the mountains, (Lth,

O, Mqb,) and looked down, (Lth, O,) to see the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage. (Mqb.) — Hence,

تَشَوَّفَ كذا He (a man) raised, or stretched and raised, his eyes, or sight, towards such a thing: and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Mqb.)

And تَشَوَّفَ مِنَ السُّطْحِ He stretched himself up, and looked, and overlooked, or looked down, from the house-top. (K.) One says, نَسَاءٌ يَتَشَوَّفْنَ مِنَ السُّطْحِ The women look, [or look down,] stretching themselves up, from the house-tops. (S, O.)

[See also 8.] And one says also, تَشَوَّفَ إِلَى الشَّيْءِ, (S,) or إِلَى الْخَيْرِ, (O, K,) or إِلَى الْخَيْرِ, (CK,) He looked for [the thing, or good, or the news or tidings], (S, O, K,) &c. (TA.) — And تَشَوَّفَ الشَّيْءُ The thing rose, or became high or elevated; as also أَشَفَّ. (TA.)

8. أَشَفَّ He (a man, S, O) stretched himself up, and looked: (S, O, K:) and in like manner one says of horses. (TA.) [See also 5.] — And أَشَفَّ البَرْقِ He looked at the lightning, or at the cloud thereof, to see whither it was tending, and where it would rain; syn. شَامَهُ. (S, O, K.) — Also, said of a wound, It became rough, or thick; (AZ, O, K;) and so أَشَفَّ, thus without hemz. (TA.)

10: see what next precedes.

شَوْفٌ The مَجَرَّ, (O, K,) i. e. a wooden implement, (O,) [meaning a harrow,] by means of which the ploughed land is made even. (O.)

شَافَةٌ: see شَافَةٌ, in art. شَاف. (TA.)

شِيفٌ Medicaments for the eye and the like: (O, K:) from 1 in the first of the senses assigned to it above: originally شِوَأَف. (O.)

شَوَافٌ A sharp-sighted man. (TA.)

شَيْفَةٌ A scout, or scouts, (طليعة,) employed to look out for a party; (IAqr, S, O, K;) as also شَيْفَانٌ. (IAqr, O, K.)

شَيْفَانٌ: see what next precedes.

مَشُوفٌ Polished: applied to دِينَار [&c.]. (S, O, K.) 'Antarah says,

- وَلَقَدْ شَرِبْتُ مِنَ الْمِدَامَةِ بَعْدَ مَا
- وَكَدَّ الْهَوَاجِرُ بِالْمَشُوفِ الْمُعْلَمِ

[And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted, purchased with the polished, characterized deenár]: (S, O, and EM p. 237:) he means the deenár polished by the minter thereof: (TA:) or, as some say, he means the bright, characterized, or figured, bowl. (O, TA.) — Also A camel smeared with tar; (O, K;) because it polishes him. (TA.) — And (K) accord. to AA (O, TA) and A'Obeyd, (TA,) as used by Lebeed, (O, TA,) A camel in a state of excitement by lust: (O, K:) but as some relate the verse in which it occurs, the word is with س, and means "smelt"

by the [other] camels because smeared with tar. (O, TA.) — And, (K,) as some say, (O, TA,) it means [A camel] decorated with wools of various colours, and with other things. (O, K. [In the CK, المزين is erroneously put for المزين.])

مُشَوِّفَةٌ, like مَعْظِمَةٌ [in measure], A woman who exposes herself to view in order that men may see her. (Abou-Alee, TA.)

شوق

1. شَاقِنِي, (S, Msh, K,) aor. يَشُوِّقُنِي, (S, Msh, K,) inf. n. شَوْقٌ; (Msh, TA;) and شَوْقِي, (S, Msh, K,) inf. n. تَشْوِيْقٌ; (TA;) It (a thing, S and Msh in relation to the former verb, or the love of a female, K, and the mention of her, and her beauty, TA, or the latter verb is said of a man, Msh,) excited my desire, or the yearning or longing of my soul. (S, Msh, K, TA.) [Hence,] one says, شَقِي شَقِي فَلَانَا, meaning Render thou desirous, render thou desirous, such a one (شَوْقُهُ) for the ultimate abode or ultimate state of existence in the world to come (إِلَى الْآخِرَةِ). (IAar, K, TA. [See also 2.]) — And شَاقَ الطَّنْبَ إِلَى الْوَتْدِ, (K,) aor. يَشُوِّقُ, inf. n. شَوْقٌ, (TA,) † He tied, and made fast, the tent-ropes to the tent-peg; (K, TA;) as also شَاقَهُ having for its inf. n. شَوْقٌ; (TA in art. شَيْقٌ) like شَاقَهُ, inf. n. نَوَظٌ: mentioned also by Z. (TA.) — And شَاقَ الْقِرْبَةَ, (K,) inf. n. as above, (TA,) † He set up the water-skin, leaning it against the wall: (K, TA:) mentioned by Ibn-Buzurj. (TA.)

2: see above, in two places. A poet says, (O,) a man of the tribe of Kelb, (Ham pp. 145 et seq.,)

- وَحَنَّتْ نَاقَتِي طَرَبًا وَشَوْقًا
- إِلَى مَنْ بِالْحَنِينِ تَشْوِيْقِي

[And my she-camel uttered a yearning cry, by reason of lively emotion, and desire; whereupon I said, For whom, by the yearning cry, dost thou render me desirous?]: تَشْوِيْقِي being for تَشْوِيْقِي. (O, and Ham p. 146, q. v.) Lth says that التَشْوِيْقُ in relation to reading or recitation [of the Kur-an], and [sacred] narratives, is as when one says, شَوْقًا يَا فَلَانُ [lit. Do thou render us desirous, O such a one], meaning do thou mention [to us] Paradise and what is therein, by narratives, or reading or recitation; may-be we shall become desirous of it, and therefore work for it. (O, TA.)

4. شَاقَهُ signifies وَجَدَهُ شَاقًا [app. meaning, شَاقًا, i. e. He found him to be an excessive, or attached, or admiring, lover]. (IAar, TA.) — One says also, مَا أَشَوْقُنِي إِلَيْكَ [How great is my desire, or the yearning or longing of my soul, for thee!]. (TA.)

5. شَوْقٌ He was, or became, excited by desire, or yearning or longing of the soul; quasi-pass. of شَوْقَهُ (S, TA) and شَاقَهُ. (TA.) See also 3. And (TA) He showed, or made a show of, (O, K, TA,) and affected, (O,) or affecting, (K,

TA,) desire, or a yearning or longing of the soul. (O, K, TA.)

8. اشْتَاقَ إِلَيْهِ, (MA, O, Msh, K,) and اشْتَاقَهُ, both signifying the same, (MA, O, K,) as also اشْتَاقَ, i. e. He was, or became, desirous of it; or affected with desire for it; (MA;) [or he yearned or longed for it in his soul; for] اشْتَاقٌ is syn. with شَوْقٌ, (q. v.) as expl. below. (S.)

Desire, or yearning or longing of the soul, (S, O, Msh, K,) for a thing; (S, Msh;) as also اشْتَاقٌ: (S:) [or] the motion of love: (IAar, O, K:) pl. أَشْوَاقٌ. (K.) One says, بَرِحَ بِي الشَّوْقِ [Desire, &c., distressed me]: and بَلَغَتْ مِنِّي الْأَشْوَاقُ [meaning in like manner Desires, &c., distressed me]. (TA.) بَدَأْتُ الشَّوْقَ means † The effects of the شَوْقِ [or desire, &c.]. (Ham p. 530.) — Also inf. n. of 1 [q. v.]. (Msh, TA.)

شَيْقٌ: see what next follows. شَيْقٌ † The thing with which a thing is extended in order to its being tied to a thing; (O, K;) like شَوْاقٌ; (S in art. شَيْقٌ, O, TA;) originally شَوْاقٌ: and شَيْقٌ, originally شَوْقٌ, signifies the same. (TA.)

Exciting one's desire, or the yearning or longing of the soul of a person. (S, TA.) — Also [a possessive epithet, meaning ذُو شَوْقٍ. And hence,] An excessive, or attached, or admiring, lover; syn. عَاشِقٌ; and so مَشْوُوقٌ: (Har, p. 142:) or † the latter signifies one whose desire, or yearning or longing of the soul, is excited: (S, TA:) the former is sing. of شَوْقٌ, (TA,) which is syn. with عَاشِقٌ [pl. of عَاشِقٌ] (IAar, O, K, TA) as well as pl. of أَشْوِيقٌ. (K.)

مُشْتَاقٌ [i. e. Desirous, or yearning or longing in the soul]: (O, Msh, K:) or i. q. مَشْوُوقٌ [q. v. voce شَاقٌ, in two places]: (JK:) originally مَشْوُوقٌ, of the measure فَعْلٌ. (O, TA.)

شَوْاقٌ [Very desirous; or desiring, or yearning or longing, in the soul, much]. (JK and Msh voce شَوْاقٌ.)

أَشْوِيقٌ Tall; (IDrd, O, K;) applied to a man; but not of established authority: (IDrd, O,) pl. شَوْقٌ. (K.)

قِرْبَةٌ مَشْوُوقَةٌ: see شَاقٌ, in two places. — A water-skin set up, leaned against a wall. (Ibn-Buzurj, O, K, TA.)

المُشْتَاقُ, (so in the S,) or المَشْتَقُ, because مُشْتَاقٌ is originally مَشْوُوقٌ, of the measure فَعْلٌ, (O,) is used by poetic license for مُشْتَاقٌ, (S, O,) as Sb says; (S;) for the poet, requiring to make the last letter but one movent, makes it so by the original vowel. (O.)

شوك

1. شَاطَنِي الشَّوْكَ, (Aq, S, O, K,*) aor.

تَشُوِّقُنِي, (Aq, S, O,) inf. n. شَوْكٌ, (TA.) The thorn entered into [or pierced me, or] my body or person. (Aq, S, O, K,*) And شَاطَتْ إِصْبَعَهُ It (a thorn) entered into [or pierced] his finger. (TA.) And شَاطَنِي الشَّوْكَ, (K,) aor. as above, (TA.) The thorn hurt me, or wounded me; syn. أَصَابَنِي. (K, TA.) And شَاطَنِي الشَّوْكَ, aor. أَصَابَنِي, The thorns hurt, or wounded, (أَصَابَ) my skin. (Msh.) [Hence,] لَا يَشُوِّقُكَ مِنِّي شَوْكَةٌ † No harm, or hurt, shall ensue to thee from me. (TA.) — أَشْوَقَهُ, aor. شَاطَنَهُ, [I pierced him with a thorn;] I made a thorn to enter into his body or person; (S, O, K;) as also أَشْوَقَهُ, (K,) inf. n. إِشْوَاقٌ: (TA:) the former verb from Ks; (T, S, O;) as though he made it to be doubly trans. [meaning that شَوْكَةٌ is to be understood]. (Aq, TA.) And مَا أَشَاطَهُ † مَا أَشَاطَهُ † and شَوْكَةٌ † as is meant by its being added † He did not hurt him with a thorn; (K, TA;) as expl. by IF: (TA:) and أَشْوَقَهُ I hurt him with thorns: (TA:) or شَوْقَهُ † بِالشَّوْكِ † I hurt him, or wounded him, with thorns, or the thorns. (Msh.) — Accord. to IAar, (TA,) شَاطَ الشَّوْكَ, (K, TA, [in the CK, erroneously, الشَّوْكَ]) aor. يَشَاطُهَا, (TA,) signifies حَاطَهَا [app. meaning He pierced (lit. mixed or blended) himself with the thorn: unless شَوْكَةٌ be improperly used in this instance, by poetic license, as a coll. gen. n., as seems to be implied in the S and O by an explanation of a verse cited voce نَفَسٌ, q. v., in which case the meaning is, he entered among the thorns]. (K, TA.) — [It is also said that] شَاطَ الشَّوْكَ, aor. يَشَاطُهَا, inf. n. شَوْكٌ, signifies He (a man) extracted the thorn from his foot. (MA.) — شَاطَ, aor. يَشَاطُ, inf. n. شَاطَتْ, (S, O,) or [first pers.] شَاطْتُ, (S, O,) aor. يَشَاطُ, (K,) and the like in the S and O,) inf. n. شَاطَتْ and شَاطَتْ, (S, O, K,) Hf, (K,) or I, (S, O,) fell, or lighted, among thorns: (S, O, K:) [whence, accord. to the S and O, the verse above referred to, voce نَفَسٌ:] and شَاطَتْ, aor. يَشَاطُهَا, I fell, or lighted, among the thorns: (K:) accord. to IB, شَاطْتُ, aor. يَشَاطُ, is originally شَاطَتْ. (TA.) — شَاطَتْ الشَّجَرَةَ, aor. شَاطَتْ, inf. n. شَوْكٌ; and شَاطَتْ; (Msh;) or شَاطَتْ, (K, TA,) inf. n. تَشْوِيْقٌ; in some of the copies of the K شَاطَتْ; (TA; [in the CK, شَاطَتْ];) and أَشْوَقَتْ; (K;) The tree was thorny, or prickly; abounded with thorns, or prickles: (Msh, K, TA:) [and] أَشْوَقَتْ said of a palm-tree has the like signification. (S, O.) — † The two jaws of the camel put forth his canine teeth; (S, O;) as also تَشْوِيْقٌ, (S, O,) inf. n. تَشْوِيْقٌ: (S;) or the phrase with the latter verb means The camel's canine teeth became long. (K.) — And شَاطَتْ الْجَارِيَةَ † The breast of the girl was ready to swell, or became protuberant or prominent; as also شَوْكٌ, inf. n. تَشْوِيْقٌ; (S;) and, accord. to Z, شَوْكٌ, like

فَرِحَ (TA.) or نَدَبَهَا (TA.) signifies her breast became pointed in its extremity, (IDrd, O, K, TA.) and its protrusion appeared. (IDrd, O, TA.) — شَاكَ الرَّجُلُ, sor. يَشَاقُ, inf. n. شَوْكٌ, †The man exhibited his شَوْكَةٌ [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness. (S, O, Mṣb, K, TA.) [And The man was completely armed; (as though meaning he bristled with arms;)] for the inf. n. شَوْكٌ signifies a man's being completely armed. (KL.) — And شَكَّ †He was, or became, affected with the disease termed شَوْكَةٌ [q. v.]. (K, TA.)

2. شَوْكَةٌ بِالشَّوْكِ: see 1, former half. — شَوْكٌ

الشَّائِطُ, (S, K,) inf. n. تَشْوِيكٌ, (TA,) He put thorns upon the wall. (S, K.) — See also 1, latter half, in four places. — شَوْكُ الزَّرْعِ †The seed-produce, or corn, became white, before its spreading: (K:) or came forth [pointed,] without forking, or shooting forth into separate stalks, (حَدَدٌ) and became white, before its spreading; as also †أَشْوَكُ: (TA:) [or began to come forth: see مَشْوُوكٌ.] — شَوْكُ نَابِ البَعِيرِ †[The canine tooth of the camel grew forth]. (TA.) — شَوْكُ رِيَشِ الفَرَجِ, (IDrd, O,) and شَارِبِ الغَلَامِ, (IDrd, O, K,) †The feathers of the young bird, (IDrd, O,) and the mustache of the young man, became rough to the feel. (IDrd, O, K, TA.) And شَوْكُ الفَرْنَجِ †The young bird put forth the heads of its feathers: (S, O, K, TA:) in [some of the copies of] the S and A, شَوْكُ الفَرْنَجِ, thus with ج, expl. by أَتَيْتَ. (TA.) And شَوْكُ الرَّأْسِ بَعْدَ الحَلْقِ †The head put forth its hair after the shaving. (S, K, TA.)

3, as a trans. verb: see 1, former half, in four places: — as intrans.: see 1, latter half, in three places: and see also 2.

5. شَوْكٌ The having thorns; expl. by حَارٌّ بِأَخْرَجَ شَدْنٌ. (KL.)

شَاكَ; and its fem., with ة: see شَائِكٌ, in four places.

شَوْكٌ, (S, Mṣb, K, &c.) of a tree, (Mṣb,) or of a plant, (TA.) Thorns, prickles, or spines; (PS, TK;) the kind of thing that is slender [or pointed] and hard in the head; (TA;) well known: (Mṣb, K:) n. un. with ة. (S, O, Mṣb, K, TA.) [Hence the saying,] لَا يَشْوُوكُكَ مِنِّي شَوْكَةٌ: see 1, near the beginning. [The شَوْكُ of the palm-tree are commonly called شَوْلًا.] شَوْلُ السَّنْبَلِ [The sharp prickles that compose the awn, or beard, of the ear of corn]. (AHn, TA in art. سنبلة.) — [For other significations of شَوْكَةٌ, see this word below.]

شَوْكٌ; and its fem., with ة: see شَائِكٌ, in three places.

شَوْكَةٌ n. un. of شَوْكٌ [q. v.]. (S &c.) [Hence various meanings here following; all of which seem to be tropical.] — أَصَابَتْهُمُ شَوْكَةٌ ائْتَانًا [app. †The point of the spear hit, hurt, or wounded, them]. (TA. [There expl. only by the words وهى شبه الأسيئة, i. e. وهى شبه الأسيئة; as though

relating to a pl. number.]) — جَاءُوا بِالشَّوْكَةِ relating to a pl. number.]) — جَاءُوا بِالشَّوْكَةِ والشَّوْكَةِ †They came with multitude [app. meaning of armed men]. (TA.) — شَوْكَةُ العُقْرَبِ †The sting of the scorpion. (S, O, K.) — شَوْكَةُ الحَائِكِ †The weaver's implement with which he makes the warp and the woof even: (S, O, TA:) i. e., (TA,) الشَّوْكَةُ signifies الصَّيْمَةُ, (O, K, in the CK الصَّيْمَةُ,) as having this meaning: — and also as meaning †The spur of the cock. (O, TA.) — And الشَّوْكَةُ, (Lth, O,) or شَوْكَةُ ائْتَانًا, (K, TA,) †A piece of clay, (Lth, O, K, TA,) in a moist state, (K, TA,) made into a round form, and having its upper part pressed so that it becomes expanded, then (Lth, O, TA) prickles of the palm-tree are stuck into it, (Lth, O, K, TA,) and it dries; (K, TA;) used for clearing [or combing] flax therewith: (Lth, O, K, TA:) mentioned by Ax: and also called ائْتَانًا †شَوْكَةٌ. (TA.) — شَوْكَةٌ also signifies †A weapon, or weapons; syn. بِلَاحٌ; (K, TA, and Ham p. 526;) as in the phrase †فَلَانٌ ذُو شَوْكَةٍ †[Such a one is a possessor of a weapon or weapons; though this admits of another rendering, as will be shown by what follows]: (TA:) or †sharpness thereof: (K, TA:) or †the point, or edge, in a weapon. (S, O.) — And †Vehemence of might or strength, or of valour or prowess, (S, O, Mṣb, K, TA,) in respect of fighting: (K, TA:) and †vehemence of encounter: and †sharpness: (TA:) and †the infliction of havock, or vehement slaughter or wounding, syn. نَكَايَةٌ, [app. meaning effectiveness therein,] among the enemy: (K, TA:) and †strength in weapons [app. meaning in the use thereof]: (Mṣb:) and [simply] †strength, or might. (Ham p. 526.) One says, لَبَّرَ شَوْكَةً †[They have vehemence of might or strength, or of valour or prowess, in war]: and هَلَمَّ إِلَى جِهَادٍ لَا شَوْكَةَ فِيهِ †[He has effectiveness in the infliction of havock among the enemy]. (TA.) And it is said in a trad., هَلَمَّ إِلَى جِهَادٍ لَا شَوْكَةَ فِيهِ †[Come to a war in the cause of religion wherein is no vehemence of might or strength, &c.]; meaning the pilgrimage. (TA.) — Also †A certain disease, (IDrd, O, K, TA,) well known; (K;) namely, plague, or pestilence; syn. طَاعُونٌ. (IDrd, O.) And †A redness that arises (A, O, K) upon the body (K) or upon the face, and part of the body, and is [said to be] allayed by means of charms, or spells: (O:) because the sting of the scorpion, which is thus called, when it strikes a man, mostly produces redness. (A, TA.) — [In one instance, in the CK, شَوْكَةٌ is erroneously put for شَوْكَةٌ, as an epithet applied to a tree.]

شَوْكَةٌ, applied to a [garment such as is called] بَرْدَةٌ, (S, O,) or to a [garment or dress such as is called] حَلَّةٌ, (A, O, K,) †Rough to the feel, because new: (AO, S, O, K, TA:) but A said, “I know not what it is.” (O, L, TA.)

شَائِكٌ and شَاكَ فِي السَّلَاحِ: see شَائِكٌ, in three places.

شَوْكَةٌ: see شَوْكَةٌ ائْتَانًا.

شَوْكَةٌ, like جَهَنَّةٌ [in measure], accord. to the K, A certain species of camels; and thus in the Moheet and the Mohkam: but the correct word is that which here follows. (TA.)

إِبْرَئِيلُ شَوْكِيَّةٌ, (S, O, TA,) thus [says Sgh] I have seen the latter word in a verse in the Deewán of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] ي, but in the handwriting of Ei-Bujeyrimee without a sheddeh; (O, TA.) †Camels whose canine teeth have grown forth: (S, O, TA:) some say that it is شَوْكِيَّةٌ, with ة, and is for شَوْكِيَّةٌ [q. v.], the ق being changed into ك. (O, TA.)

شَاكَ (O) and شَوْكٌ (S, O) and شَجَرٌ شَائِكٌ (S, O) and شَجَرَةٌ مُشْبِكَةٌ (S, O) and شَجَرَةٌ مُشْبِكَةٌ (TA:) [or thorny; having many thorns; for] †شَجَرَةٌ شَائِكَةٌ signifies a thorny tree, or a tree having many thorns, (S, O, K,) accord. to ISk; (S, O;) as also †شَجَرَةٌ شَوْكَةٌ [in the CK (erroneously) شَوْكَةٌ] and شَائِكَةٌ (K, TA) and †أَرْضٌ شَائِكَةٌ. (S, O, K, TA.) And †أَرْضٌ شَائِكَةٌ †A thorny land, or a land in which are many thorns: (K, TA:) and [in like manner] †أَرْضٌ مُشْوُوكَةٌ (S, O, K) a thorny land, or a land abounding with thorns; (O;) a land in which are the [thorny trees called] هَرَّاسٌ and قَتَادٌ and هَرَّاسٌ. (S, O, K.) — شَائِكُ السَّلَاحِ (S, O, Mṣb, K) and شَاكَ (Fr, K, TA,) with refa to the ك, (TA,) [in the CK, erroneously, شَاكَ,] and †شَوْكٌ (K,) which is of the dial. of El-Yemen, (TA,) and شَاكِيٌّ †السَّلَاحِ (Fr, S, O, Mṣb, K,) this last formed by transposition from the first, (S, O, Mṣb, TA,) or, as Fr says, شَاكِيٌّ †السَّلَاحِ and شَاكَ †السَّلَاحِ are like هَارٌ جَرَفٌ and هَارٌ, (TA,) †A man who exhibits his شَوْكَةٌ [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness: (S, O, Mṣb:) or a man whose weapon is sharp, or whose weapons are sharp: (K, TA:) or شَاكِيٌّ †السَّلَاحِ, as some explain it, a man whose spear-head and arrow-head and the like are sharp: (TA:) [or all may be rendered bristling with arms:] and accord. to AZ, one says شَائِكٌ and شَاكَ فِي السَّلَاحِ. (TA.)

مَشْوُوكٌ Affected with the disease, (K, TA,) or redness, (O, K,) termed شَوْكَةٌ; (O, K, TA;) applied to a man. (O.)

مَشْوُوكٌ: see its fem. voce شَائِكٌ, in two places.

مَشْبِكٌ: see its fem. voce شَائِكٌ.

زَرْعٌ مُشْوُوكٌ Seed-produce of which the first portion has come forth. (A, TA. [See also 2.])

شول

1. شَالٌ, [sor. يَشْوُلُ,] (S, O, Mṣb, K,) inf. n. شَوْلٌ, (TK,) It rose; or became rained, or elevated; (S, O, Mṣb, K;) said, in this sense, of a she-camel's tail; (S, O, K;) [and in like manner of a star; (see Ham p. 230;)] and †أَشَالٌ signifies the

same, (O, K,) said of a stone, (K,) and so اشالت said of a jar (جرّة); (S, O;) and likewise اشتال (TA.)—[Hence,] شال الميزان The balance had one of its two scales higher than the other, (S, O, Mqb, TA,) by reason of its lightness. (Mqb.) Whence the saying, شال ميزان فلان, aor. شُول, inf. n. شَوْلَان, meaning † Such a one was overcome in contending with another for superiority in glory or the like. (TA.)—And شالت القرية, شال الزرق, The legs of the water-skin, and of the skin for wine &c., became raised, or elevated, on the occasion of its being filled, or inflated. (TA.)—And شال لبنها [meaning Her milk became drawn up, or withdrawn,] is said of a camel. (TA.)—One says also, شالت نعامة, meaning † He was, or became, flurried, agitated, or excited, (حَفّ,) and angry, and then became calm. (K.) And شالت نعامةهم † Their might departed: (O, K;) or their abodes became clear of them, as though lightened of them, (حَفّت,) (Mqb, TA,) and they went away: (TA;) or their expression of opinion was, or became, discordant: (K;) or they died: and they became scattered, or dispersed; as though there remained not of them save a remnant; [see شَوْل;] الجماعة signifying الجماعة: (TA;) or they became irresolute, by reason of fear, and fled: (Mqb;) or they were frightened, and fled. (M in art. رَأل.) [See also نعامة: and see a verse cited voce به.] شلّته, and شلّته به, (Mqb;) and شلّته بالجرّة; (O, Mqb;) or شلّته, for which one should not say شلّت [which the vulgar say in the present day, making it trans. by itself]; (S, O;) and شلّته بالحجر; (S;) or شلّته بالجرّة; (K,) inf. n. شِلّالته; (TA;) and شلّته; (K;) aor. of the first as above, inf. n. شَوْل; (S, O, Mqb;) I raised, (S, O, Mqb,) or he raised, (K,) it, (O, Mqb,) namely, a thing, (O,) or the jar, (S, O,) or the stone. (K.) And شالت بذنبها, (S, O, Mqb, K,) aor. as above, (S, O, K,) inf. n. شَوْل; (O, Mqb, K,) and شَوْلَان; (O, K;) and شلّته; (S, Mqb, K,) inf. n. شِلّالته; and شلّته; (TA;) She (a camel) raised her tail, (S, O, Mqb, K, TA,) having become pregnant. (Mqb. [See شائل: and see also 2.]) And شالت بذنبها It (a scorpion) raised its tail. (TA.) And شال يده He raised his arm or hand; like شال بها. (Mqb.) And شال يده He raised his [generally expl. as meaning the upper half of the arm, from the elbow to the shoulder-blade]. (TA.)

2. شولت, said of a she-camel, (S, O, K,) She became such as is termed شائلة (S, O, TA: [in one of my copies of the S, صار شولة is erroneously put for شالته:]) or her supplies of milk dried up; (جفت ألبانها; K, TA; [but perhaps the right reading is جفت, meaning became scanty; for SM adds,]) and became little in quantity. (TA.) And شولت الإبل The camels became in such a state that their bellies [were drawn up as

though they] reached their backs: (K, TA:) or became such as to have [only] a شول [or small quantity remaining] of milk: like as one says, (O, TA,) شولت المزاودة The mزاودة [or leathern water-bag] had little water remaining in it: (O, K, TA:) one should not say شالت. (TA.)—[Hence, app.,] شولت of the ذكر signifies Its being in a relaxed state on the occasion of مُجماعة. (O, K.) And شول said of a horse means, like رفض, He put forth his verstrum without being vigorously lustful. (TA in art. رفض.)—شول said of a غروب [or large bucket], Its water became little in quantity. (O, K.) Said of a she-camel's milk, It became deficient: (K, TA:) and it became withdrawn. (TA.) And said of water, It became little in quantity. (K.)—In the following saying, (S, TA,) of Abu-n-Nejm, (TA.)

حتى إذا ما العرّضتها شولا

the poet means, قصور وذهب [i. e. Until, when the coming to water on the tenth day after the next preceding period of abstinence ceased from her or them . . . referring to a camel or to camels]. (S, TA.)—شول في المزاودة He left somewhat remaining (أبقى شولا) of water in the مزاودة [or leathern water-bag]. (K, TA.)

3. شاوله: see 1, latter half. — Also, شاول به, and شاول به في الطعان, [inf. n. شَوْلَان,] He contended with him in thrusting [with the spear]. (TA.) See also 6. — And شاول الفحل الفحل The stallion [camel] fought with, or combated, the stallion [camel]. (Ham p. 600.)

4: see 1, latter half, in five places.

6. شاولوا They reached, or smote, one another, (تَنَاول بِعَضُدٍ بَعْضًا) in fight, with the spears: and شاول has a similar signification [to تَنَاول, as shown above by an explanation of its verb, 3]. (AZ, S, O.)

7: see 1, first sentence.

8: see 1, first sentence. — اشتال له † He opposed himself to him, and reviled him. (O, K, TA.)

10: see 1, near the end of the paragraph.

شال A certain fish of the sea, or of great rivers (سَمَكَةٌ بَحْرِيَّة): (TA:) [in Egypt this name is applied to a fish of the genus sibirus, found in the Nile: it is well described by Sonnini, in p. 407 of the 4th Engl. ed. of his Travels in Upper and Lower Egypt.]—Also A certain kind of رَدَد [here meaning shawl], made in Cashmere and Lahore, and brought for sale to other countries; [erroneously] said to be made of camels' fur; and so called because raised to the shoulders, if it be an Arabic word [which is not the case, for it is from the Pers. شال, whence our word "shawl"]: pl. شالَات and شيلَان. (TA.)

شولة: see شائلة, voce شائل — and شولة. — Also Somewhat remaining of water in the skin and in the bucket, (K,) and of milk in the udder: (TA:) and a small quantity of water (S, O, K, TA) in the bottom of the water-skin (S, O, TA)

and of the leathern water-bag: (TA:) [in the CK, المان القليل is erroneously put for المان القليل:] pl. أشوال. (S, O, K.) It is said in a prov.,

مَا ضَرَّ نَابًا شَوْلًا مَعَلَّقًا

(Meyd, TA,) i. e. Her small quantity of water [that is hung upon her does not harm an aged she-camel]: or نَابِي [my aged she-camel]: applied to the case of carrying that which will not harm thee if it be with thee, and will be useful to thee if thou be in want of it: (Meyd:) or applied to him who is enjoined to take the prudent course and to supply himself with travelling-provision though he be going to such provision. (TA.)—And Light, active, or agile; syn. حَفِيف: (K:) so in the M. (TA.) [See also the next paragraph.]

شول One that raises a thing. (TA. [See also شائل.])—And A man light, active, or agile, (حَفِيف) in work, and in service, (S, O, K,) and in respect of what is wanted; and quick: (K:) thus in a verse of El-Aqshà: (O, TA:) [but accord. to the reading of AO of that verse, it is شَوْل, which has a similar, but intensive, meaning. (De Sacy's Chrest. Ar., 2nd ed., ii. 484-5.) See also what next follows:]

شول, like صَرَد [in measure], One who aids, or assists, much or well; syn. نُصِر. (O, TA.) [See also what next precedes.]

شول: see شَوْل.

شولة The part that it raises of the tail of the scorpion; (S, O, K;) and so شَوْل: (Ham p. 649:) or, accord. to Sh, its sting, with which it strikes. (TA.)—[Hence,] الشولة † Two bright stars, near together, [λ and ν,] (S, O,) in the end of the tail of Scorpio, (Kzw,) which are one of the Mansions of the Moon, (S, O, Kzw,) namely, the Nineteenth Mansion; (Kzw;) also called حَمَّة العقرب. (S, O.) [See منازل القمر, in art. نزل.]—And شولة is a proper name for The scorpion; (O, TA;) [and] so شولة. (K, TA.)—Also A foolish, or stupid, woman. (IAqr, O, K.) شولة was the name of A certain foolish female slave, belonging to [the tribe of] 'Adwán, and she used to give advice to her masters, and it resulted in evil to them; whence the saying, أَنْتَ شَوْلَةُ النَّاصِحَةِ [Thou art Showleh the giver of advice]. (S, O, K.)—Also the name of The mare of Zeyd-el-Fawáris Ed-Dabbes. (O, K.)

شولة A certain plant, (AHn, O, K,) mentioned, but not described, by Aq; of the kind termed عُسْب, growing in plain, or soft, land, (AHn, O,) used as a medicament, (AHn, O, K,) and well known: (AHn, O:) [Sgh says,] I have seen it: it is dust-coloured, spreads upon the ground, has no thorns, and the cattle eagerly desire it: (O:) it is called (O, K,) sometimes, (K,) by some of the people of El-'Irák, (O,) شوليل, like فِهْط [in measure]. (O, K.)

شول The tail of the scorpion. (TA. [So called

because often raised.) — Also, (S, O, Mgh, K,) and sometimes it is called الشَّوَالُ, (Mgh,) *The month of the festival of the breaking of the fast*; (Mgh, K;*) *the month next after رَمَضَانَ*; (TA;) *the first of the months of the pilgrimage*; (S, O;) [the tenth month of the lunar year:] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone with young] raised their tails: (IDrd, O, Mgh, TA:) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce زَمَن:] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus auguring, and he married 'Aishah in this month: (TA:) the pl. is شَوَالَاتٌ and شَوَائِلٌ (S, Mgh, K) and شَوَائِلٌ, this last formed by rejecting the augmentative letter [in the second]. (TA.)

شَوَالٌ: see شَوَالَةٌ.

شَوَالَةٌ [not (as is implied in the K) شَوَالَةٌ] *A certain bird*, (AHát, O, K,) *a دُخْلَةٌ [n. un. of دُخْلٌ q. v.], of a dusky colour, which, when it alights upon a stone or a tree, moves up and down its tail like as does the camel; so called because it raises its tail; and in its belly and its hinder part is somewhat of redness.* (AHát, O, TA.) — See also شَوَالَةٌ. — [Hence, as being likened to the scorpion, whence also the phrase رَأَيْتُ تَدْبُ عَقَابِرَهُ] *A woman went to calumniate.* (K.)

شَائِلٌ *A she-camel raising her tail*, (S, O, Mgh, K,) *having conceived*, (Mgh,) or *by reason of having conceived, and having no milk whatever*: (S, O, K;) or *a she-camel that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose*: (Az, TA:) the word is without δ because it is an epithet of peculiar application [to a female]: (Mgh;) or it is without δ anomalously; for the male also raises his tail: (ISd, TA:) the pl. is شَوَائِلٌ (Az, S, O, Mgh, K) and شَائِلٌ and شَوَائِلٌ. (K.) Also, with δ , applied to a mare, as meaning *Raising the tail*. (TA.) — And شَائِلَةٌ, which is anomalously with δ because it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA.) *A she-camel that has passed seven months*, (S, O, K,) or *eight*, (S, O,) *since the period of her bringing forth*, (S, O, K,) or *of her becoming pregnant*, (K,) and *whose milk has dried up*, (جَفَّتْ لَبَنُهَا, K,) and so in a copy of the S,) or *whose milk has become scanty*, (خَفَّتْ لَبَنُهَا, O, and her copy of the S,) and *her udder remaining in her udder*, (O,) there remaining in her udder *man a شَوْلٌ, a third of the quantity of the content thereof when her bringing forth was recused*: (TA:) she-camels in this case are termed

شَوْلٌ, (S, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels whose milk has become deficient, which is the case when their young are weaned at the period of the [auroral] rising of سَهْلٌ [or Canopus, a period which commenced, in Central Arabia, about the beginning of the era of the Flight, on the 4th of August, O. S.], and they cease not to be thus termed until the stallion is sent among them; (TA;) the pl. pl. [or pl. of شَوْلٌ] is شَوَائِلٌ; (K;) and شَوَائِلٌ is a pl. of شَائِلَةٌ meaning [as expl. above, or] a she-camel whose milk has become withdrawn. (TA.) — شَائِلٌ is also applied to Anything that is raised, or drawn up, or withdrawn. (TA.)

شَوَالَةٌ *Initus*; syn. تَبَكٌ: said to be an Abyssinian word. (Ibn-'Abbád, O, K.)

مَشْوَلٌ *A small مَنْجَلٌ [or reaping-hook: in the CK, erroneously, مَنْجَلٌ].* (S, O, K, TA.)

مَشْوِلٌ act. part. n. of 4. See an ex. in a verse cited voce خَافِضٌ; cited also in the present art. in the S and O.

مَشْوَلَةٌ is said by Yz to signify *A certain thing with which one plays.* (O, TA.)

مَشْوَالٌ *A stone that is raised.* (Lh, K.)

شوه

1. شَاهَتْ الْوُجُوهُ and شَاهَتْ وَجْهَهُ, aor. شَاهَتْ; (K;) and شَاهَتْ الْوُجُوهُ, aor. شَاهَتْ; (S, Mgh;) inf. n. شَاهَةٌ (S, K) and شَاهَةٌ, (K,) or the latter is a simple subst.; (TA;) and شَاهَتْ وَجْهَهُ, (K,) inf. n. شَاهَةٌ; (TA;) *His face was, (K,) and the faces were, (S, Mgh,) foul, unseemly, or ugly.* (S, Mgh, K.) And شَاهَتْ, (Mgh,) and شَاهَتْ, (Mgh,) inf. n. شَاهَةٌ, (Mgh, Mgh,) *He, (a man, Mgh,) and she, (a woman, Mgh,) was, or became, foul, unseemly, or ugly, (Mgh, Mgh,) in face, (Mgh,) or in make.* (Mgh.) — شَاهَةٌ is also syn. with حَسَنٌ [app. as an inf. n., of which the verb is شَاهَتْ signifying *He was, or became, beautiful*: thus having two contr. meanings]. (TA.) — Also, (K,) as an inf. n., (TK,) *The neck's being long, (K, TA,) and high, and the head's over-topping; whence شَاهَتْ applied to a horse: (TA:) and the neck's being short: thus [again] having two contr. meanings: (K:) one says, [app. of a horse,] شَاهَتْ عُنُقُهُ *His neck was long [&c.]: and his neck was short: (TK:) or شَاهَتْ said of the neck [of a horse] signifies the being extended: and said of the شِدْقُ [or side of the mouth], the being wide, (JK. [It probably signifies any of the attributes denoted by the epithet شَاهَتْ, q. v.]) — Also, [and app. in this sense likewise an inf. n. of which the verb is شَاهَتْ,] *The being quick to smite with the [evil] eye.* (S.) — And one says, شَاهَتْ فُلَانًا, (K,) inf. n. شَاهَةٌ, (TA,) *He smote such a one with the [evil] eye; (K, TA;) as also شَاهَتْ: (TA in art. شَاهَتْ:) and in like manner, مَاتَهُ [his cattle, or property]: (Lh, TA:) or شَاهَتْ signifies the smiting vehemently therewith. (TA.) And شَاهَتْ عَلَى***

Smite not thou me with an [evil] eye: (K:) or, accord. to Abu-l-Mekárim this means say not, How eloquent art thou! (Az, TA,) or say not, How beautiful art thou! (ISk, S,) and so doing smite me with the [evil] eye, or with an [evil] eye. (ISk, Az, S, TA.) شَاهَتْ signifies *He practised artifices to smite people with the evil eye.* (JK.) And one says, شَاهَتْ أَمْوَالُ النَّاسِ لِبَصِيرَتِهَا بِالْعَيْنِ, i. e. *He raises his look towards the cattle, or possessions, of the people to smite them with the [evil] eye.* (TA.) [See also 1 in art. شَاهَتْ.] — Also, *He frightened, or terrified, such a one.* (Lh, K.) — And *He envied such a one.* (K.) — And شَاهَتْ نَفْسُهُ إِلَى كَذَا *His desire became raised towards such a thing.* (AA, K.)

2. شَاهَتْ, (S, K,) inf. n. شَاهَةٌ, (TA,) *He (God) rendered foul, unseemly, or ugly, his face: (S, K, TA:) and it, i. e. the conformation of the face.* (TA, from a verse of El-Ḥotai-ah.) And شَاهَتْ الْوُجُوهُ *I rendered foul, unseemly, or ugly, the faces.* (Mgh.) — And شَاهَتْ اللَّهُ حَلُوقَكُمْ *God rendered, or may God render, wide your throats, or fauces.* (TA.) — شَاهَتْ عَلَى: see 1, latter half. — شَاهَتْ بِيَدِهِ *He (a man) made a sign with his arm, or hand.* (JK.)

4. شَاهَةٌ: see 1.

5. شَاهَتْ لَهْ *He became altered in countenance to him, so as to be not known by him, (syn. تَنَكَّرَ, S, K,) and assumed various appearances.* (S.) — See also 1, in two places, near the end. — شَاهَتْ شَاةٌ *He hunted a شَاةٌ [app. here meaning a wild bull, as seems to be indicated by the context in the S].* (S, K.)

شَاهَتْ: see the next paragraph.

شَاهَةٌ, (S, Mgh, K, &c.,) originally شَاهَةٌ, (S, Mgh, TA,) *A sheep, or goat; [each and either, but more commonly the former; see an instance voce شَوَيْتُ;] i. e. one of what are termed غَنَمٌ; (S, Mgh, K;) applied to the male and to the female; (S, Mgh, K;) so that one says of the male, هَذَا شَاهٌ, (Mgh,) which is said by Kh to be like the phrase هَذَا رَحِمَةٌ مِنْ رَبِّي; (Sb, TA;) and of the female, هَذِهِ شَاهَةٌ; and شَاهَةٌ ذَكَرٌ and شَاهَةٌ أُنثَى; (Mgh:) or it may be [one] of sheep, and of goats, and of gazelles or antelopes, and of the bovine kind [app. of the wild bovine kind i. e. of bovine antelopes], and of ostriches, and of wild asses; (K;) it is applied to a wild bull by Tarafah, in his saying,*

كَسَامَعَتِي شَاةٌ بِحَوْمَلٍ مُفْرَدٍ

(S) i. e. *Like the two ears of a wild bull, in Howmal, solitary*; the poet likening thereto the ears of a she-camel in respect of sharpness and erectness; (EM p. 76;) and likewise by Lebeed, and by El-Farezdaq: (IB, TA:) and it is also applied to [a wild cow; (though said in the K in art. شَوَيْتُ to signify the wild bull, specially the male;) and hence, as being likened thereto,] † a woman; (K, TA;) thus by El-Aqshà; and thus also by Antarah, in his saying,

يَا شَاةَ مَا قَتَمِي لَبْنٌ حَلَّتْ لَهْ

حَرَمْتُمْ عَلَيَّ وَلَبَنُهَا لَمْ تَحْرَمِ

(TA) *O شاة* [i. e. wild cow] of the chase (ما being redundant) for him to whom she is lawful: she has become forbidden to me, and would that she were not forbidden: (EM p. 246:) pl. *شَاهٍ*, (S, Mṣb, K,) originally *شَاه*, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and *شَاهَةٌ*, (S, Mgh, Mṣb, K,) with *ه*, which is used of a number from three to ten [inclusive], for more than which it is with *ت* [meaning *ث*, i. e. *شَاهَةٌ*, agreeably with a general rule], (S,) and *شَوَاهٍ*, [the original of *شَاهٍ*], (K,) and *شَوَاهِي*, (S, K, TA, [in the CK, erroneously, *شَوَاهِي*]) which is pl. of *شَاهٍ*, (S, TA,) or rather a quasi-pl. n., originally *شَوَاهِيَه*, the *ه* being changed into *ي* like as it is in *ذِي* for *ذِه*, (TA,) and *أَشَاهِه*, (K,) and *شَاهِيَه*, (so in copies of the K, [in the TA said to be like *عَنْبٍ*, which is a mistake, (perhaps for *عَيْنٍ*), for it is there said to be a quasi-pl. n., which could not be said if it were *شَاهِيَه*]) and *شَاهِيَه*, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and *شَاهِيَه*, (K,) originally *شَوَاهِيَه*, but this, also, is a quasi-pl. n., (TA,) and *شَاهِيَه* also is syn. with *شَاهٍ*: (IAḡr, K in art. *شَوَاهِي*;) it has not a pl. formed with *ل* and *ت*, [i. e. it has not for a pl. *شَاهَاتٍ*], whether it be used as a gen. n. or as a proper name: (TA:) the dim. is *شَوَاهِيَه*, (S, Mṣb.) The sing. is also used in the sense of the pl., in the saying *فَلَانَ كَثِيرُ الشَّاةِ وَالْبَعِيرِ* [Such a one is possessor of a large number of sheep or goats, and of camels], because the article *ال* denotes the genus. (S.) And it is said in a trad. *فَأَمَرَ لَهَا بِشَاهٍ غَنِيرٍ* [And he ordered that sheep or goats should be given to her]: *شَاهٍ* being prefixed to *غَنِيرٍ*, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind *شَاه*. (IAḡh, TA.) — *الشَّاةُ* is also the name of † *Certain small stars* (K in art. *شَوَاهِي*;) between *الفرجة* [or *الفرجة*], thus in the work of *كز*, in his descr. of *Cepheus*, and there said to be *the star in the breast of Cepheus*, and *الجَدْيُ* [i. e. *the pole-star*]; (TA in that art. ;) [the same that are described by *كز* as *certain small stars, called by the Arabs الأَغْنَامُ*, between the legs of *Cepheus* and the star *الجَدْيُ*.]

شَاهِيَه and *شَاهِيَه*: see *شَاهِيَه*.

شَوَاهِيَه an inf. n., of *شَوَاهِيَه*. (Mgh, Mṣb, TA. [See 1, in several places.]) — Also a subst. meaning *Unluckiness, or inauspiciousness, of a woman.* (TA.)

شَاهِيَه and *شَاهِيَه* and *شَاهِيَه*: see *شَاهِيَه*.

شَوَاهِيَه Remoteness: (K, TA:) and so *شَوَاهِيَه*: one says, in dispraise, *شَوَاهِيَه* لَهُ وَبَوَاهِيَه [i. e. *بَعْدًا لَهُ*, lit. *Remoteness to him!* meaning *may God alienate him or estrange him, from good, or prosperity!* or, *curse him!*]. (TA.)

شَوَاهِيَه, originally *شَوَاهِيَه*: see *شَاهِيَه*.

شَوَاهِيَه dim. of *شَاهِيَه*, q. v. (S, Mṣb.)

شَاهِيَه Envy: pl. *شَوَاهِيَه*: (Aḡ, Lh, TA:) or the latter signifies persons practising artifices to smite men with the [evil] eye. (JK.) — And *شَاهِيَه*, (JK, S, K,) and *شَاهِيَه*, (JK, K,) and *شَاهِيَه*, (JK, TA, and S and K in art. *شَوَاهِيَه*;) the last formed by transposition from the first, (S in art. *شَوَاهِيَه*;) A man sharp of sight. (JK, S, K.)

شَاهِيَه: } see the next paragraph.
شَاهِيَه: }

شَوَاهِيَه and *شَاهِيَه* A man possessing *شَاه* [meaning sheep or goats or both]: (K:) the former is the rel. n. of *شَاه*; and the latter, that of *شَاه*: but used as a proper name of a man, it is *شَاهِيَه*, and, if you will, *شَوَاهِيَه*. (S, TA.)

شَاهِيَه: see the next paragraph: — and see *شَاهِيَه*.

شَوَاهِيَه, applied to a man, (Mṣb,) *Foul, unseemly, or ugly*, (JK, Mṣb, K,) in *face*, (JK, K,) or in *aspect*, (Mṣb,) and, as also *شَوَاهِيَه*, of which the pl. is *شَوَاهِيَه*, in *make*: (JK:) fem. *شَوَاهِيَه*: (JK, Mgh, Mṣb:) and pl. *شَوَاهِيَه*. (Mṣb.) Any created thing incongruous in its several parts; as also *شَوَاهِيَه*. (TA.) And the fem., A woman *frowning, or morose, in face*; (K, TA;) *foul, unseemly, or ugly, in make*: (TA:) and also *beautiful, goodly, or comely*; (K, TA;) that excites admiration and approval by her beauty: (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., *Unlucky, or inauspicious*. (K.) — And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) *That smites quickly with the [evil] eye*: (Lth, S, TA:) or *that smites people effectually with his, and her, [evil] eye*. (TA.) And *أَشَوَاهِيَه* Having an evil eye. (Fr, TA in art. *شَوَاهِيَه*.) — The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of commendation, but not the masc. to a horse, meaning, it is said, *Wide in the شَدَقَانِ* [or *two sides of the mouth*]: (S:) or *long in the head, and wide in the nostrils*: (JK:) or *tall, and such as excites admiration and approval by her beauty or excellence*: (K, TA:) or *exceedingly wide in the شَدَقَانِ* [or *two sides of the mouth*] and *the nostrils*: (K, TA:) or, as some say, *wide in the mouth*: (TA:) and *small in the mouth*: thus having two contr. meanings: (K, TA:) or *sharp-sighted*: (T, TA:) or *sharp in spirit*: (TA:) see also 1. — Also, the masc., *Proud, and self-conceited*. (K.) — And *حُطْبَةٌ شَوَاهِيَه* [An oration from the pulpit] in which a blessing is not invoked on the Prophet. (TA.)

شَوَاهِيَه A land in which are *شَاه*: (A'Obeyd, S, K;) like as one says *أَرْضٌ مَأْبَهُة*: (A'Obeyd, S;) or in which are many thereof. (K.)

شَوَاهِيَه Rendered foul, unseemly, or ugly, in face, by God: (TA:) or *foul, &c., in shape*. (K.) See also *أَشَوَاهِيَه*, second sentence. — And *Bad in intellect*. (TA.)

شَوَاهِيَه

1. *شَوَاهِيَه* (aor. *شَوَاهِيَه*, TA,) inf. n. *شَوَاهِيَه*, (S, MA, Mṣb, K,) *He roasted, broiled, or fried, the flesh-meat*; (MA, KL, PṢ;) and *شَوَاهِيَه* signifies the same; as also *شَوَاهِيَه*; (Mṣb, TA;) or this last, (TA,) or *شَوَاهِيَه* [alone], (S, MA,) signifies *he prepared, or prepared for himself*, (S, MA, TA,) *شَوَاهِيَه*, (S, TA,) or *roasted, broiled, or fried, flesh-meat*. (MA.) — And *شَوَاهِيَه*, (IAḡr, K,) aor. as above, (TA,) *He heated the water*. (IAḡr, K.) — [And accord. to Freytag, *شَوَاهِيَه* signifies also *He cut off from (من) roasted flesh-meat*: but for this he has named no authority.] — See also 4.

2: see 4. — Also *شَوَاهِيَه* *He gave him flesh-meat* [app. in an unrestricted sense]. (TA.)

3. *شَوَاهِيَه*, for *شَوَاهِيَه*: see 3 in art. *شَوَاهِيَه*.

4. *شَوَاهِيَه*: see 1. — *شَوَاهِيَه*; (S, Mṣb, K;) and *شَوَاهِيَه*, inf. n. *شَوَاهِيَه*; (K;) *He fed them with شَوَاهِيَه* [i. e. *roasted, or broiled, or fried, flesh-meat*]. (S, Mṣb, K.) And (both verbs with their complements) *He gave them flesh-meat that they might roast, or broil, or fry, thereof*. (AZ, K.) — And *شَوَاهِيَه* † *He left a portion remaining of his supper*: (S, K, TA:) or *he left some roasted, or broiled, or fried, flesh-meat of his supper*. (A, TA.) — And *شَوَاهِيَه* *The wheat became fit to be rubbed with the hands and to be roasted*. (ISd, K.) — And *شَوَاهِيَه* † *The palm-branches became yellow on the occasion of their drying up*; (K, TA;) as though a roasting affected them. (TA.) — Also *He got, or acquired, the worse, or viler, sort of cattle*. (K.) — *شَوَاهِيَه* said of a shooter or caster, *He hit* (S, Mṣb, K) *his شَوَاهِيَه*, (K,) i. e. [one or more of his] extremities, (TA,) *not a [vital] place where a wound would occasion death*; (S, Mṣb, K;) and so *شَوَاهِيَه*, as in the *Tekmileh*: in the K, erroneously, *شَوَاهِيَه*. (TA.) — [Hence, *He missed it*, i. e. the object of his aim. See *شَوَاهِيَه*: and see also *Ham* p. 91.] — [Hence, also, app.] *He says that شَوَاهِيَه* is allowable in the sense of *أَسْقَطَ* † [He dropped, left out, omitted, &c., anything]; like *أَسْوَى* [q. v.]. (TA in art. *شَوَاهِيَه*.) — In the saying *مَا أَغْيَاهُ وَأَشْيَاهُ* (S, K, [in some copies of the K *وَمَا أَشْيَاهُ*]) and so in *مَا أَغْيَاهُ وَأَشْوَاهُ*, (S, K, TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

7. *شَوَاهِيَه* *The flesh-meat became roasted, broiled, or fried*; (MA;) quasi-pass. of *شَوَاهِيَه*; (S, M, Mṣb, K;) as also *شَوَاهِيَه*; (M, K;) [or] the latter in this sense is not allowable. (S, Mṣb.)

8: see 1. — [Hence,] *شَوَاهِيَه*, referring to a she-camel, † *I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt*. (*Ham* p. 783.) — See also 7.

شَوَاهِيَه: see what next follows: and see more in art. *شَوَاهِيَه*.

شوى i. q. شاة [q. v. in art. شوه]; as also شوى (IAar, K;) the latter is like شوى in the CK as syn. with الشاة being a mistranscription, and is said by IATH to be a quasi-pl. n., or [what lexicographers term] a pl., of شاة [n. un. of شاة]. (TA.)

شوى is originally شوى. (ISd, TA.) One says, جاء بالعى والبنى (S, K,) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عى]. (TA.)

شوى is pl. of شاة: [or rather the former is a coll. gen. n. of which the latter is the n. un.:] the latter signifies The skin of the head: (S, TA:) so [accord. to some] in the Kur lxx. 16: (TA:) or the exterior of the skin of the head, in which grows the hair: (Abou-Safwan, TA in art. بشر:) and some say, the exterior of all, or of any part, of the skin: (TA in the present art. :) and the former signifies the arms or hands and the legs or feet, or the fore and hind legs, (S, K,) and (K) the extremities (Msb, K) collectively, (K,) and the head of a human being, (S,) or the قحف of the head [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull], (K,) but of a horse the legs, not the head, because one says عبل الشوى [i. e. thick in the legs], for this cannot relate to the head of the horse, (S,) and any part that is not a [vital] place [i. e.] where a wound causes death (S, Msb, K) such [for instance] as the legs. (Msb.) شاة ثابة الشوى means A woman having cracked, or chapped, feet. (S and K in art. ثلب.) — It is also a subst. [app. meaning a quasi-inf. n.] from شوى [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khalid Ibn-Zuheyr,])

- فَإِنَّ مِنَ الْقَوْلِ الَّتِي لَا شَوَى لَهَا
- إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ ائْتَلَتْهُ

means + [And, or for] verily of speech is that sentence (كلمة, a word understood,) which does not hit a place where a wound will not occasion death, [i. e. which does not miss its object, when its escaping from the upper surface of the tongue is quick,] but which kills. (S, TA.) And شوى is used [app. in like manner, as a quasi-inf. n.] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شوى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies + A mistake; syn. خطأ. (TA.) — Also † A thing, (S,) or an affair, (K,) that is paltry, mean, despicable, or of no account or weight or worth: (S, K, TA:) in this sense, from the same word as signifying the "extremities" [of an animal]. (IATH, TA.) Hence, in a trad. of Mujáhid, طُلَّ مَا أَصَابَ الصَّائِرَ شَوَى [Everything that befalls the faster is a matter of no account, except absence of mind]; i. e. nothing that befalls the faster annuls his fast except الغيبة, for this does annul it. (TA.) — And † The worse, or viler, sort of cattle, (S, K,

TA,) of camels, and of sheep or goats; and the small, or young, thereof. (TA.) [See also شواية.] — And † A remainder, or remaining portion. (TA.) [See, again, شواية.] — Also i. q. شوى † [The making, or causing, or suffering, to remain; or, perhaps, to continue in life, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.)

شوى: see what next follows.

شوى Roasted, broiled, or fried, flesh-meat; (S, MA, Msb, K, KL;) as also شوى; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from الشوى: and شوى [as its n. un.] signifies a piece thereof. (S.)

شوى (K) and شوى (Msb) [Roasted, broiled, or fried], the latter originally شوى. (Msb.) [In the K the former is said to be like شوى; but it has the signification of the latter, i. e., of a pass. part. n.] — See also شاة. — Ks says, (S,) in the phrase عى شوى, and so in عى شوى, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عى]. (S, K.)

شوى: see شواية.

شوى: } see the next paragraph.

شواية What is cut off from, or of, flesh-meat: (K, TA:) or what the slaughterer cuts off from, or of, the extremities of a sheep or goat. (TA.) — A small thing [or portion] of that which is large; as a piece, or detached portion, of a sheep, or goat: one says, ما بقى من الشاة إلا شواية [There remained not of the sheep, or goat, save a piece]. (S.) — Also, (S, K,) and شواية and شوى (K,) A قرص [or round cake, or small round cake,] of bread. (S, K.) — And, all the three, A remaining portion of people, or of cattle, that have perished; as also شوى; (K;) or this last, a remaining portion of people that have perished: (S:) pl. (of the last, S) شوايا. (S, K.) [See also شوى.] — And † The bad, or vile, sort, (K, TA,) or worse, or viler, sort, (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kear and with fet-h. (TA.) [See, again, شوى.] — [And accord. to Freytag, شواية الرضف (i. e. شواية الرضف) is expl. by Meyd as meaning Cooked milk cast upon a hot stone, so that only a small portion remains.]

شواية: see the next preceding paragraph.

شوى A seller of roasted, broiled, or fried, flesh-meat. (KL.)

شوان [mentioned in this art. as though originally شوان] i. q. دم الأخرين [The red, resinous, inspissated juice called dragon's blood: see art. دم]. (S, K.) — And Far-seeing. (S, K.)

شوى A possessor of شاة [meaning sheep or goats or both]. (S, K. [In the CK without teahdeed. Mentioned also in art. شوه, q. v.]) — شوى (with teahdeed to the S, TA, [but in the CK without teahdeed,]) † A palm-branch that has become yellow in drying up. (K. [See 4.]

شوى, (S, K, [in some copies of the K شوى, but]) like موماة (S,) A swift she-camel. (S, K.)

شوى a pl. pl. of شوى, q. v.

شوى, like مهندي (K, TA, [in the CK, شوى, like مهندي, erroneously, as is proved by a verse cited as an ex. in the TA, pass. part. n. of 4,]) applied to a portion of a living serpent, (TA,) That has been missed by the stone [cast at it]. (K, TA.)

شوى (K in art. صول) A frying-pan. (TK in that art.)

شوى: see شوى.

شوى [A place of roasting, broiling, or frying, flesh-meat]. (S in art. طبخ.)

شوى an imitative sequent to أعياء in the phrase ما أعياء وأشياء: see 4 in art. شوى.

شوى, syn. with شاة: see art. شوى.

شوى: and شوى ما لى: see شوى, in art. شوى.

شوى an imitative sequent to عى: see art. شوى.

شوى an imitative sequent to عى: see شوى.

شوى: see art. شوى.

شوا 1. شواة (Msb,) [originally شوىة] like شواة, [which is originally شوىة] (MF,) first pers. (S, K,) acor. شواة (Msb,) [and by poetic license شواة, without ء,] first pers. (S, K,) inf. n. شوى (Msb, K) and شوىة (S, K,) or this is a simple subst., (Msb,) and شواة and شواة (K,) [or these two also are simple substa.,] He, and I, willed, wished, or desired, it; syn. أراد. (Msb) and أردته (S, K:) most of the scholastic theologians make no difference between المشىة and الإرادة, though they are [said to be] originally different; for the former, in the proper language, signifies the causing to be or exist, syn. الإيجاد; and the latter, the willing, wishing, or desiring; syn. الطلب. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَاءَ اللَّهُ وَشئت [What God hath willed and I have willed], as implying the association of another being with God: therefore the Prophet ordered them to say مَا شَاءَ اللَّهُ ثُمَّ شئت [What God hath willed, then I have willed]. (TA.) [مَا شَاءَ اللَّهُ as signifying What hath God willed! is used to express admiration. And as signifying What God willed it is a phrase often used to denote a vague, generally a great or considerable, but sometimes

a small, number or quantity or time: See De Sacy's Relation de l'Égypte par Abdallatif, pp. 246 and 394 &c.] = See also 1 in art. شوا.

3. شَاتَهُ عَلَى الْأَمْرِ [in some copies of the K (erroneously) شَتَّهُ] I incited him, or made him, to do the thing, or affair. (A, S, L, K, TA.) = And شَاتَ اللَّهُ وَجْهَهُ (K, TA,) and خَلَقَهُ (TA,) God rendered, or may God render, foul, unseemly, or ugly, his face, (K, TA,) and his make. (TA.)

4. أَشَاءَهُ إِلَيْهِ He, or it, compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; syn. أَجَاءَهُ (S, K;) a dial. var. of أَجَاءَهُ (S;) of the dial. of Temeem. (TA.) Temeem say, شَرَّمَا بِشَيْءِكَ إِلَى مَخْطَةِ عَرُوبٍ, meaning بِجَمُودِكَ [q. v., i. e. It is an evil thing that compels thee to have recourse to the marrow of a hock]. (S.)

5. تَشَبَّأَ His anger became appeased: (K:) said of a man. (TA.)

شَيْءٌ [A thing; anything; something; somewhat;] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced شَيْءٌ: see: ex. in a verse cited voce صَوَابَةٌ: see also the last sentence but one of this paragraph:] الشَيْءُ properly signifies what may be known, and that whereof a thing may be predicated: (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for anything that has been made to have being, whether an accident, or attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof: (KT:) MF says that it is app. an inf. n. used in the sense of a pass. part. n., meaning what is willed, and meant, or intended, [in which sense مَشِيئَةٌ (pl. مَشِيئَاتٌ) is often used,] without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be; accord. to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying what is caused to be or exist; accordingly,] Er-Rághib says that it denotes whatever is caused to be or exist, whether sensibly, as material substances, or ideally, as sayings; and Bq and others expressly assert that it signifies peculiarly what is caused to be or exist; but Sb says that it is the most general of general terms; and some of the scholastic theologians apply it to what is non-existent; such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such passages as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [Everything is subject to perish except Himself (Kur xxviii. last verse)] and وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ [And there is not anything but it glorifies Him with praising (Kur xvii. 46)], for what is non-existent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَاءٌ (S, Mgh, K, &c.) imperfectly decl., (Mgh, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting

the formation of which there is much difference of opinion [as will be shown hereafter], (Mgh, TA,) and أَشْيَاءَاتٌ (S, K,) a pl. pl. [i. e. pl. of أَشْيَاءٌ], (MF, TA,) and أَشَاوَاتٌ [a contraction of that next preceding,] (K,) and أَشَاوَى (S, K,) with fet-h to the و, (MF, TA,) and it is also mentioned as with kear, (TA,) [and is written in both of my copies of the S أَشَاوَى, though if with kear it should be either أَشَاوٍ or أَشَاوِي, but أَشَاوِي only is meant by J, as is shown by what here follows,] originally أَشَائِي, with three يس, not أَشَائِي as J says, [or rather as the word is written in copies of the S, for J may have held it to be أَشَائِي or أَشَائِي, as he says that the ء was changed into ي, thus occasioning the combination of three يس, so that he held its secondary form to be أَشَائِي, as will presently be shown,] because the first ي is radical, not augmentative, (IB, K,) the medial ي of the three being suppressed, and the final one changed into ا [though written ي], and the initial one changed into و, (S,) and another form of pl. is أَشَائِيَا (S, Mgh, K,) with the ي preserved, not changed into و [as it is in أَشَاوِي], (TA,) [likewise] a pl. of أَشْيَاءٌ (Mgh,) and أَشَائِيَا also is mentioned, (K,) as formed [from أَشْيَاءٌ] by the change of ء into ي and adding ا, (TA,) and أَشَاوَةٌ, which is strange, (Lh, K,) as there is no ء in أَشْيَاءٌ (Lh,) or in شَيْءٌ: (K:) with respect to the first of these forms, [the quasi-pl. n.] أَشْيَاءٌ, the most probable opinion is that of Kh: (Mgh, TA:) accord. to him, (S, Mgh, K,) it is originally of the measure أَفْعَالٌ (S, K,*) in lieu of أَفْعَالٌ (K,) and therefore imperfectly decl., (S,) [i. e.] it is originally شَيْئَاتٌ (Mgh,) and the two hemzehs combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure أَفْعَالٌ (S, Mgh,) as is shown by its having for its pls. أَشَائِيَا and أَشَاوَاتٌ (S:) accord. to Akh, it is [originally] of the measure أَفْعَالٌ (S, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be أَشَائِيَا, as it is, but شَيْئَاتٌ (S:) accord. to Ks, it is of the measure أَفْعَالٌ, and made imperfectly decl. because of frequency of usage, being likened to أَفْعَالٌ; but were it so, أَشَائِيَا and أَشَائِيَا would be imperfectly decl.: (S, K:) accord. to Fr, شَيْءٌ is originally شَيْئٌ, and therefore has a pl. of the measure أَفْعَالٌ, afterwards contracted to أَفْعَالٌ; but were it so, it would not have for its pl. أَشَاوِي. (S. [Much more respecting this pl. is added in the TA, but it is comparatively unprofitable.]) The dim. of شَيْءٌ is شَيْئٌ and شَيْئِي; (S, K, TA, but only the former in some copies of the K, the word being written in other copies: شَيْئِي;) not شَيْئِي, or شَيْئِي; (the former accord. to my two copies of the S and accord. to the copies of the K followed in the TA, in which it is said to be with teshddeed to the ي, and the latter accord. to the CK and my MS. copy of the K;) or this is a dial. var. of weak authority, (K,)

used by post-classical poets in their verses. (MF, TA.) — When a man says to thee, "What dost thou desire?" thou answerest, لَ شَيْءٌ [Nothing]: and when he says, "Why didst thou that?" thou answerest, لِأَشْيَاءٍ [For nothing]: and when he says, "What is thine affair?" thou answerest, لَ شَيْءٌ [Nothing]: it is with tenween in every one of these cases. (A, AHát, TA.) [When one says, لَ شَيْءٌ, he means thereby There is nothing.] — لَيْسَ بِشَيْءٍ means [It is nought, of no account or weight; it is not worthy of notice, or not worth anything;] it is not a good thing; or it is not a thing to be regarded. (W p. 27.) — لَيْسَ مِنَ الْأَمْرِ is a phrase of frequent occurrence, meaning He has no concern with the affair; see two exs. in the first paragraph of art. حوص. — حَصْبَانَةٌ مِنَ الطُّولِ occurs in the TA voce حَصْبَانَةٌ, meaning In it is somewhat, or some degree, of length; i. e. it is somewhat long; and is used in the present day in this sense. — In the phrase هُوَ أَحْسَنُ مِنْكَ شَيْئًا [i. e. He is better than thou in something; meaning he is somewhat better than thou]. (IJ, L.) — مَا أَغْفَلَهُ عَنْكَ شَيْئًا is a phrase of the Arabs [app. lit. signifying How unmindful of thee is he as to anything!] mentioned by Sb as meaning دَعِ الشُّكَّ عَنْكَ [Dismiss doubt from thee (respecting him as to anything)]: IJ says that شَيْئًا is here put in the accus. case as an inf. n., as though the saying were مَا أَغْفَلَهُ عَنْكَ شَيْئًا, because the verb of wonder does not require to be corroborated by the inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that مَا is here lit. interrogative, but in meaning denotative of wonder; and that شَيْئًا is governed in the accus. case by some other word, or phrase, as though the saying were dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it. (TA in art. ما.) — شَيْئًا شَيْئًا means Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop, little and little in succession, by little and little, by degrees, or gradually. — أَيُّ شَيْءٍ [meaning What thing?] is, by the alleviation of the ي [in أَيُّ] and the suppression of the ء [in شَيْءٍ], made into one word, أَيُّ شَيْءٍ: so says El-Farábee: (Mgh:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَيُّ شَيْءٍ. (TA in art. جرر; as on the authority of Ka.) — شَيْءٌ in the Kur lx. 11 may mean Any one (Bq, Jel) or more. (Jel.) — [It is also applied to † The penis of a man; as in the explanation of a phrase mentioned voce ذَنْبٌ; like as its syn. هَنْ is to the same and (more commonly) to the "vulva" of a woman.] — In algebra, it signifies [A square root;] a number that is multiplied into itself; which in arithmetic [and in algebra also] is called جَدْرٌ [i. e. جَدْرٌ]; and in geometry, ضلعٌ [i. e. ضلعٌ or ضلعٌ]; ("Dict. of the Techn. Terms used in the Sciences of the Musalmans," p. 202;) an unknown number that is multiplied into itself,

(Idem, p. 730.) It is also said, on the authority of Lth, to signify Water: and he cites as an ex.,

قَرَى رُكْبَهُ بِالشَّيْءِ فِي وَسْطِ قَفْرَةٍ

[Then seat, or wilt see, his company of riders at the water in the midst of a desert]: but AM says, I know not الشَّيْءِ in the sense of "water," nor know I what it is. (TA.) ... يا شَيْءُ is an expression of regret, (El-Ahmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [Oh! or O my wonder! (Ks, Lh, TA.) One says, يا شَيْءُ, يا شَيْءُ مَا لِي, (El-Ahmar, Ks, Lh, K,) and يا شَيْءُ مَا لِي, i. e. with and without ء, (Ks, TA,) and مَا يَا شَيْءُ مَا لِي, (Lh, K,) or يَا هَيْءُ مَا لِي, and يَا هَيْءُ مَا لِي, (El-Ahmar, Ks, TA,) neither of these two with ء, (Ks, TA,) [meaning Oh! or O my wonder! What has happened to me?] in all of these, (Ks, TA,) ما being in the place of a noun in the nom. case. (Ks, Lh, TA.) ... Some also say, يَا شَيْءُ and يَا هَيْءُ and يَا فَيْءُ and يَا هَيْءُ مَا, meaning How good, or beautiful, is this! (Ks, TA.)

شَاءَ [Will, wish, or desire,] a subst. from شَاءَ, (Lh, K,) [and] so is مَشِيئَةٌ [which is mentioned in the K as an inf. n.]. (Mgh.) One says, كُلُّ شَيْءٍ بِمَشِيئَةِ اللَّهِ, (S, K,) i. e. بِمَشِيئَتِهِ [Everything is by the will of God]. (S.)

شَيْءٌ: see شَوَى or شَوَى and شَوَى and شَوَى in the middle of the paragraph.

شَوَى and شَوَى: see art. شَوَى.

أَشْيَاءُ dim. of أَشْيَاءُ: see شَيْءٌ, in the latter part of the former half of the paragraph.

مَشِيئَةٌ: see شَيْئَةٌ, in two places: — and see also شَيْءٌ, near the beginning of the paragraph.

مَشِيئَةٌ Incongruous, unsound, (K, TA,) foul, or ugly, (TA,) in make, or formation. (K, TA. [See Ham p. 192.]) — And accord. to Aboo-Sa'eed, A child born preposterously, the legs coming forth before the arms. (TA.)

شيب

1. شَابَ, aor. شَيْبَ, inf. n. شَيْبٌ and شَيْبَةٌ (Mgh, TA) and شَيْبٌ, (TA,) He became white-haired, or hoary. (Mgh, TA.) And شَابَ شَيْبًا, (S,) and شَابَ رَأْسَهَا, (Mgh, TA,) inf. n. شَيْبٌ and شَيْبَةٌ, (S,) His head, and her head, became white, or hoary. (S, Mgh, TA.) — [Hence,] شَابَتْ رُؤُوسُ الْإِصْطَكِ [The heads, or summits, of the hills became white, or hoary]. (A.) — And شَابَ الرَّأْسُ It whitened the head: so expl. by ISk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abra: (IB, TA:)

تَصْبُو وَاتَى لَكَ التَّصَابِي

وَالرَّأْسُ قَدْ شَابَهُ الشَّيْبُ

[Then inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such con-

duct when hoariness, or the entering upon the period of hoariness, hath whitened the head?]. (S, IB, TA.) [See also 2.]

2. شَيْبَ الْحَزْنِ (Ks, S, A,) and شَيْبَ الْحَزْنِ رَأْسَهُ, and شَيْبَ رَأْسِهِ, (Ks, S, Mgh, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. بِ] (TA,) Griev rendered him white-headed, or hoary-headed; (Ks, S, A, Mgh, K;) as also شَابَهُ, (A,) and شَابَ رَأْسَهُ, (Ks, S, Mgh, K.)

3. شَابَ, said of a man, He had children that had become white-headed, or hoary. (S, TA.) — See also the next, preceding paragraph, in two places.

The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is often used; as in the TA in arts. صَبَغٌ and خَضَبٌ &c.:] or (K, TA, in the CK "and") whitiness of the hair, or hoariness; (A, K, TA;) as also شَيْبٌ: (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. n.]: (S:) or the former has the latter of the two significations given above; (A, S, Mgh, Mgh;) and is little and much [whitiness of the hair]: one says, عَلَا الشَّيْبُ [Whitiness of the hair, or hoariness, came upon him]: (TA:) but شَيْبٌ signifies a man's entering upon the period of whitiness of the hair, or hoariness: (A, S, Mgh:) see the ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], وَاتَّعَلَّ الرَّأْسُ شَيْبًا, (S,) meaning And whitiness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood, (Jel,) [or the head has become glistening with whitiness of the hair, or hoariness,] شَيْبًا is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said شَابَ الرَّأْسُ شَيْبًا, (S, TA.)

شَيْبٌ, of a whip, a genuine Arabic word of well-known meaning; (S;) The thong (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called شَيْبَانِ (TA.) — Also A word imitative of the sounds made by the lips of camels (S, K) in drinking. (S.) — And pl. of أَشْيَابٌ [q. v.]. (S, K, &c.)

أَشْيَابٌ a pl. of which the sing. is doubted: see أَشْيَابٌ.

شَيْبَةٌ an inf. n. of 1 [q. v.]. (S, Mgh.) — And accord. to El-Khaffjoe, A white, or hoary, beard: but MF says that this is a conventional post-classical meaning. (TA.) — [Also, in the present day, applied to A species of artemisia; (Forskål's Flor. Aegypt. Arab., p. lxxiii., no. 439;) the artemisia arborescens of Linn.: (Delile's Flor. Aegypt. Illustr., no. 799:) — and Lichen; (Forskål ubi suprâ;) the lichen prunastri of Linn. (Delile, ib., no. 976†.) And شَيْبَةُ الْجَبَلِ Lichen acyphifer. (Forskål, p. lxxviii., no. 559.)]

شَيْبَانٌ: see أَشْيَابٌ; near the end of the paragraph: — and see also the paragraph here following.

شَيْبَانٌ and مَلْحَانٌ (S, A,) thus in a verse of El-Kumoyt, as related by Ibn-Solemah, with hear to the ش and م, (S,) or the former word is written شَيْبَانٌ, and sometimes شَيْبَانٌ, and the latter is as above, (K,) and sometimes مَلْحَانٌ, (TA.) [The two months of winter; (A, TA;) [as though meaning the second of the Six Seasons, commencing two months after the autumnal equinox; (see the former of the two tables in p. 1264;)] i. q. شَهْرًا قَلِيحًا, (S, A, K, TA,) which are the two coldest months; (S, K, TA;) so called because of the earth's being then white with snow and hear frost; (S, TA;) falling at the period of the [auroral] rising of the Scorpion and the Vulture, (الشَّوْرُ and النَّسْرُ, [by which latter is meant النَّسْرُ الْوَالِغُ, i. e. the star α of Lyra,]) said by him who knows not to be the two Kánoons [i. e. كَانُونُ الْأَوَّلُ and كَانُونُ الثَّانِي, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Karweene and others say that الْقَلْبُ (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and النَّسْرُ الْوَالِغُ rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see مَنْزِلُ الْقَمَرِ in art. نَزَلَ,) was on the 25th of November O.S.: see also مَلْحَانٌ and قَلِيحٌ: it is also said that] شَيْبَانٌ [used alone] is a name of [the month] كَانُونُ الْأَوَّلُ, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

شَيْبَانٌ and شَيْبَانَةٌ [the former erroneously written by Golius شَيْبَانٌ]: see شَوْبٌ, in art. شَوْبٌ.

أَشْيَابٌ: see شَوْبٌ.

شَابٌ [Being, or becoming, white-haired, or hoary]: see شَيْبٌ شَابٌ — أَشْيَابٌ is a phrase like شَعْرٌ شَابَرٌ (S,) or شَعْرٌ شَابَرٌ (S,) it means Intense whitiness of the hair. (TA.)

أَشْيَابٌ White-haired, white-headed, or hoary: (S, A, Mgh, Mgh, K:) [it is said to be] anomalous in form; (S, Mgh, Mgh;) for an epithet of this measure is only formed [by rule] from a verb of the measure فَعَّلَ, aor. يَفْعَلُ; (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but أَشْيَابٌ signifies white-headed, or hoary-headed; [so that it does denote a colour;] and El-Khaffjoe says that it is reckoned among epithets denoting defects, or blemishes, like أَعْمَى and أَعْرَجٌ: (MF, TA:) it is said in the K that it has no فَعْلَاءُ, i. e., (TA,) the epithet شَيْبَةٌ is not applied to a woman; (Mgh, TA;) شَابَ رَأْسَهَا being used in its stead; (TA;) though one says شَابَ رَأْسَهَا: (Mgh, TA:) [but see Har p. 418, where شَيْبَةٌ is mentioned, applied to a woman, as meaning aged, and white, or hoary, in the head: and see شَيْبَانٌ in art. شَوْبٌ:] the pl. is شَيْبَانٌ; (S, A, Mgh, Mgh, K;) with which is syn. شَيْبٌ; (TA, as from the K; [but not found by me in the copies of the K to

which I have had access;]) and شيب (K, TA:) this last is said by IM to be allowable in poetry, على التمام [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of شائب [q. v.], like as بزل is of بازل; or pl. of شوب [which app. means very white or hoary in the head], accord. to the dial. of the people of El-Hijaz, who say دجاجة دجاجة. (TA.) — [Hence,] one says, رأيت الجبال شيبا; I saw the mountains white with snow and hoar frost. (A, TA.) And شيب [used alone] signifies † Mountains upon which snow falls, and which are white, or hoary, therewith: (S, L:) or mountains white with snow or with dust: and, some say, white clouds: sing. أشيب. (L, TA.) And, applied to truffles (كفاة), † White and large: (TA:) or simply white. (Id. voce شيب.) — يوم أشيب † A day in which are cold and clouds and صراد [correctly صراد, meaning thin clouds, or cold and humid clouds, in which is no water]; as also يوم شيبان. (K.) — ليلة شيباء, (K,) or ليلة شيباء, (TA,) and ليلة شيباء, (TA voce حر,) † The last night of the [lunar] month: (K, TA:) its first night is called ليلة حرّاء and حرّاء. (K voce حرّاء.) ليلة شيباء and ليلة الشيباء: see in art. شوب.

شيب: see شيب, in two places.

شبع

1. شبع: see 4. — [Also, accord. to Freytag, on the authority of the "Kitáb el-Addád," He was brave, or bold: thus having two contr. significations. — Another meaning assigned to it by him, in common with شايح and اشاح, as on the authority of the K, i. e. "Diligens fuit," is a mistake.]

2. شبعه (O,) inf. n. شبع (K,) He cautioned him; or made him to fear, or be in fear. (O, K.) — And He removed him, or it, far away. (O.) — And شبع (O, TA,) inf. n. as above, (K,) He looked at his adversary, or antagonist, and straitened him, or treated him with hardness or harshness: (O, K, TA:) from IApr. (TA.)

3: see the next paragraph, in two places. — Also He fought. (T, K.)

4. اشاح (S, A, K,) inf. n. اشاحة (IApr, TA,) He was cautious, or in fear, (S, A, K,) منه [of it], (A, TA,) i. e. a thing, or an affair, (TA,) and على حاجته [for the thing that he wanted]; (K;) as also شايح (S, A, K,) inf. n. شايحة and شايح; and شاع (K:) or he was cautious and in fear, endeavouring to repel death. (L.) — But in the dial. of Hudheyl, (S,) He strove, laboured, toiled, or exerted himself, في امر [in an affair]; and so شايح (S, A.) — And He continued journeying, or going on. (O.) — اشاح بوجهه He turned

away his face, (S, A, TA,) from a [person or] thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA:) or he averted himself in aversion or turning away. (IApr, TA.) One says, تكلمت له فاشاح بوجهه I spoke to him, and he turned away his face. (A.) — اشاح also signifies He advanced, or came forward; syn. اقبل. (Fr, O, TA.) [Thus it has two contr. meanings. See also the part. n., مشيح.] — And He defended what was behind his back. (IAth, TA.) [See, again, the part. n.] — اشاح بذنبه, said of a horse, He let his tail hang down loosely. (Lth, S.) F, in the K, following Az and Sgh, says that this is a mistranscription of the verb, for اشاح; but his assertion requires proof. (MF.) [See the latter verb, in art. سمح.] — اشاحت الارض The land produced the plant called شبع. (AHn, O, K.)

شبع Cautious, or fearing; (A, K;) as also شايح (A, TA,) and مشيح (As, O:) or this last, cautious, or fearing, and at the same time striving, labouring, toiling, or exerting himself: (Az, TA:) or all signify prudent; discreet; or having, or using, precaution, or good judgment; (Ham p. 281;) and so شيبان. (Id. p. 43.) — In the dial. of Hudheyl, (S, O,) Striving, labouring, toiling, or exerting himself, (S, A, O, K,) in affairs; (S, O, K;) and so شايح (A, K,) and مشيح (As, O, K:) pl. of the first [and app. of the second also] شيبان. (S, O.) — Also [The artemisia Judaica; and absinthium Ponticum; species of wormwood;] a certain plant, (AHn, S, A, O, K,) well known, (AHn, O, K,) of several species, (AHn, O,) of some [species] whereof brooms are made, (L,) [and which is also used for fumigation,] the leaves of which are [of the kind called] هذب; (AHn, O, L;) it has a sweet odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows: (AHn, O, L:) pl. شيبان. (Fr, O, L.) — Accord. to the K, [probably on the authority of Lth,] it signifies also A [garment of the kind called] برد, of El-Yemen: but Az says that there is no kind of garment so called: the correct word is سمح, with [the unpointed] س [and with fet-h]. (TA.)

شيبان [and probably with tenween also]: see شبع. — Also Very jealous; (S, O, K;) because such is cautious for his wives, or women under covert, or household or family; (S, O;) and so شايح (K.) — Also, (O, K,) and شيبان, (As, O, K,) Tall: (O, K:) or goodly in tallness. (L.) — And the former, That makes, or utters, a low sound in running; [so I render عذوا يتهمس عذوا in the K and TA; in the O and in my MS. copy of the K, يتهمس; but the former I think the right reading; app. by reason of quickness, or swiftness; for it is added,] quickness, or swiftness, is meant thereby: (O, TA:) mentioned by Az, on the authority of Khálid Ibn-Jembeh. (TA.) [In this sense it seems to be with tenween: for] شيبانة [is its fem. and] means A quick, or swift,

she-camel. (S, O.) — Also A horse strong in spirit; syn. شديد النفس; (O, K, TA; in the CK, انقيس [i. e. in breath];) and so شيبان: thus expl. by Skr. (O.)

شيبان: see the next preceding paragraph, in two places.

شيبان Mutual caution or fear. (And The act of striving, labouring, toiling, or exerting oneself, in anything. (K.) [But in both of these senses it seems to be an inf. n. of S, q. v.] — Also (K) Drought, dearth, scarcity. (O, K.)

شايح: see شيب, in two places: — and see also شيبان.

مشيح: see شيب, in two places. It is also expl. as meaning Striving, labouring, toiling, or exerting himself, and persevering in his work: (A:) and striving &c., and hastening, or going quickly. (TA.) — Also Advancing, or coming forward, to one. (Fr, O, K.) — And Defending what is behind one's back. (Fr, O, K.)

مشيح is expl. as meaning Striped; applied to a garment: but Az says that there is no such word, so applied: the correct word is مشيح, with [the unpointed] س. (TA.)

مشيحي: }
مشيحه: }
مشيحي: }

see the following paragraph.

مشيحواء (S, O, K) and مشيحي (O, K) A state of haste: (S, O, K:) or a state of confusion: (K:) the latter meaning mentioned in the L: (TA:) you say, هم في مشيحواء من امرهم (S, O, K) and في مشيحي من امرهم (O, K) They are in a state of haste in respect of their affair: (S, O, K:) or in a state of confusion in their affair: (L, K:) as having the latter meaning, Ibn-Málik says that it is مشيحاء, with ح and medd, of the measure مفعلة, not مفعلة; but this requires consideration: Ibn-Umm-Málik and others, following AHei, say that القوم في مشيحاء القوم من امرهم means the people, or party, are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair. (TA.) — مشيحواء also signifies A land that produces the plant called شبع; (S, O, K;) and so مشيحي: (O, K:) or it signifies many plants of the kind so called: thus in the T, on the authority of As and A'Obeyd, and so says AHn, as is stated [in the O and] in the R; (TA;) AHn saying further that it is like مشيحواء meaning a company of شيوخ [or elderly men], and مشيحواء meaning a herd of عوور [or asses], &c.; (O;) [so that it is a quasi-pl. n.]; but this is disallowed by El-Mufaddal Ibn-Selemeh. (TA.)

شبع

1. شايح (S, A, Msh, K,) acc. شايح (S, Msh, K,) inf. n. شايح, with fet-h to the ي, (S; K,) and

شَمْعَةٌ (K) and شَمْعَةٌ (TA) and شَمْعَةٌ (K) and شَمْعَةٌ (Zbd, TA) and شَمْعَةٌ [the most common form, respecting which see what follows,] (S, A, Mgh, K) and شَمْعَةٌ; (K;) and شَمْعٌ, inf. n. شَمِعَ; (S, A, K;) and شَمِعَ; (K;) He became a شَمْعٌ [i. e. an old, or elderly, man; &c.]: (S, A, Mgh, K;) in شَمْعَةٌ, the ش is originally movent [with fet-h], and afterwards made quiescent, for there is not in the language a word of the measure فَعْلُول [except صَعْفُول, as is said in the § in art. حيد]: as to the similar words whose medial radical letter is و, as كَبُونَةٌ and قَبْدُونَةٌ and دَبْمُونَةٌ and هَبْعُونَةٌ, these are originally كَبُونَةٌ [for كَبُونَةٌ, of the measure فَعْلُول,] and the like, and are contracted; for were it not so, they would be كَبُونَةٌ and the like. (S, L.)

2. شَمِعَهُ: see the preceding paragraph. شَمِعَهُ, (S, K,) inf. n. تَشَمِيعٌ, (TA,) He called him by the appellation of شَمِعٌ, to pay him honour, or respect. (S, K, TA.) — And شَمِعَ عَلَيْهِ He attributed or imputed to him, or charged him with, a vice, or fault; blamed, or reproached, him; (K, TA;) cast a bad, an evil, a foul, or an excessively bad or evil or foul, imputation upon him. (TA.) And شَمِعَ بِهِ [and so شَمِعَهُ accord. to an explanation of شَمِعَتِ الرَّجُلُ, as on the authority of AZ, in the TA, but this may be a mistranscription for بِالرَّجُلِ,] He exposed his vices, faults, or evil actions; disgraced him; or put him to shame. (K, TA.)

5. تَشَمِيعٌ: see 1. — [It signifies also] He feigned, or made a show of, old age. (KL.)

شَمِعُونَ (S, A, Mgh, L, Mgh, K, &c.) and شَمِعٌ (K,) but the latter is a strange word, mentioned by some of the expositors of the Fg, as expressing more than the former word, (MF,) [An old, or elderly, man; an elder, as meaning a man whose age gives him a claim to reverence or respect; a senior;] one advanced in age, (Mgh,) such as is beyond him who is termed كَهْلٌ, (Mgh, Mgh,) which means him whose شَبَابٌ [i. e. youthfulness, or prime of manhood,] is ended: (Mgh:) one in whom age has become apparent, (L, K,) and hoariness: (L:) or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty: (L, K:) also expl. as meaning a man advanced in age but having strength, or vigour, to fight: and an old and weak, or a decrepit, man, who is of no service: (Mgh:) [in the present day, شَمِعٌ is used in the senses above mentioned; and is also especially applied, as an appellation of honour, to a doctor of religion and law; a head, or chief, of a religious confraternity; a chief of a tribe or the like, and of a village; and to a reputed saint:] fem. شَمِعَةٌ, (S, A, Mgh, K,) an old, or aged, woman; syn. عَجُوزٌ: (A:) [and applied in the present day particularly to a learned woman; an instructress; and the like:] the pl. [of pauc.] of شَمِعٌ is أَشْمَاعٌ (S, A, Mgh, Mgh, K) and

شَمْعَةٌ (Kr, ISd, A, Mgh, Mgh, K) and [of mult.] شَمْعٌ (S, A, Mgh, Mgh, K) and شَمِعٌ (K, with kear, to agree with the ش, TA) and شَمِعَانٌ (S, A, Mgh, K) and شَمِعَةٌ (S, Mgh, K) and شَمِعَةٌ (A [there said to be like عَمْدَةٌ]) and شَمِعَةٌ, (K,) and so in one of my copies of the §, or this last is a quasi-pl. n., (Mgh, Mgh,) and [so are] شَمِعَةٌ and شَمِعَةٌ and شَمِعَةٌ (TA) and شَمِعَةٌ (K, and so in one of my copies of the §,) and شَمِعَةٌ, (S, K,) the last like شَمِعَةٌ and مَعْبُورَةٌ and مَعْبُورَةٌ and مَعْبُورَةٌ, which are said to be the only other instances of this form, (TA,) [but to these should be added مَعْبُورَةٌ and مَعْبُورَةٌ and مَعْبُورَةٌ and perhaps some other instances,] and شَمِعَةٌ, (K,) and another pl. is شَمَائِعٌ, (S, A, K,) or this last is pl. of شَمِعَةٌ, (Mgh, Mgh,) and is disallowed by IDrd and Kz (TA) [though very commonly used in the present day, especially as applied to doctors of religion and law]; and the pl. of أَشْمَاعٌ is أَشْمَائِعٌ, like أَتَابِبٌ pl. of أَتَابٌ: (Z, TA:) the dim. of شَمِعٌ is شَمِيعٌ (S, A, K) and شَمِيعٌ, (S, K,) with kear to the ش: (S:) شَمِيعٌ is not allowable, (S, A,) or is rare. (K.) — [الشَمِيعَانِ, The two Sheykhhs, is a title peculiarly applied to the first two Khaleefehs, Abou-Bekr and 'Omar.] — شَمِعٌ also signifies † A woman's husband, (K,) though young: and in like manner, a man's wife, whether old or young, is called his عَجُوزٌ. (AZ, TA in art. عجز.) — [And † An ancestor. Accord. to a copy of the A that seems to have been used by the author of the TA, one says, وَرَثٌ مِنْ وَرَثِ مَنْ مِنْ أَشْمَاعِهِ and مَشِيخَةِ الْكَوْمَرِ, meaning مِنْ أَبَائِهِ: but the right reading is evidently مِنْ مَشِيخَتِهِ and الْكَوْمَرِ; and the meaning, † He inherited, from his ancestors, generosity.] — شَمِعٌ means † Iblees: because he was created of fire, or because his ultimate place will be the fire of Hell. (Har p. 130.) — And الشَمِيعُ † The mountain-goat that is advanced in age, or full-grown. (TA.) — And † The milk-skin. (TA.) — أَشْمَاعٌ i. q. أَصُولًا (K,) i. e. † The seven [or five] planets; (TK;) or the دَرَارِيءُ [also applied by some to the five planets, Mercury, Venus, Mars, Jupiter, and Saturn]; accord. to IAsr, أَشْمَاعُ النُّجُومِ, (TA in this art.) or أَشْمَاعُ النُّجُومِ as is related by Th, (TA in art. سنخ,) means the stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الْأَخْدِ: ISd says, I think that he means, by the نُجُومِ, the fixed stars: Th says that they are called only النُّجُومِ, i. e. the أَصُولُ thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also سنخ, last sentence.]) — شَمِعٌ signifies also A certain tree; (AZ, K, TA;) also called شَجَرَةُ الشَّمْعِ, the fruit of which is a جَرُورٌ [q. v.] like

that of the شَمِعِ, which is the bastard saffron (شَجَرَةُ الْعَصْفَرِ); it grows in the meadows, and the قَرْيَانِ [or places where water runs to, or in, or into, meadows, &c.]. (AZ, TA.)

شَمِعَةٌ fem. of شَمِعٌ, q. v. (S, A, Mgh, K.)
شَمِعُونَ: see شَمِعٌ.
شَمِيعٌ and شَمِيعٌ and شَمِيعٌ: dims. of شَمِعٌ, q. v.
شَمِعَةٌ and شَمِعَةٌ &c.; and the pl. شَمَائِعٌ: see شَمِعٌ, in seven places.

شَمِعَةٌ: see شَمِعٌ.
شَمِعَةٌ: see شَمِعٌ.

شهد

1. شَادَهُ, aor. يَشِيدُ, (S, Mgh, K,) inf. n. شَيْدٌ, (S,) He plastered it (a wall) with شهد, (S, K,) i. e. gypsum, or the like: (K:) he built it (a structure) with شهد, meaning gypsum. (Mgh) — See also 2. — شَادُوا الدِّينَ † They strengthened and exalted the religion: from شَادَ in the first of the senses expl. above: (Har p. 5:) [or rather from this verb as syn. with شِيدَ and أَشَادَ.] — See also 4. — As inf. n. of شَادَ in the phrase شَادَ بِالْإِبِلِ, aor. as above, (TK,) شَادَ signifies † The calling camels, (Ibn-'Abbád, O, K, TA,) as also † إِشَادَةٌ, (Ibn-'Abbád, O,) raising the voice in doing so. (TA.) — Also, (K,) as inf. n. of the same verb, (TK,) † The rubbing perfume with the skin; (K;) as also † تَشِيدٌ; in some copies of the K, † تَشِيدٌ: (TA:) [the former of these two seems to be the right; and the meaning seems to be, the rubbing the skin with perfume; for,] accord. to AA, one says يَشِيدُ بِهَذَا الطِّيبِ meaning Rub thy skin with this perfume. (O.) — شَادَ, (said of a man, TA,) aor. as above, (K,) inf. n. شِيدٌ, (TA,) also signifies He perished, or died. (K.)

2. شِيدَةٌ, (A, L, Mgh, TA,) inf. n. تَشِيدٌ, (L, Mgh, TA,) He raised it high; (A, Mgh, TA;) namely, a palace, (A,) or a building; (Mgh, TA;) as also † إِشَادَةٌ, (A, L, TA,) and † شَادَةٌ: (A: [this last is app. included with the two other verbs, in the A, as having this meaning, which is confirmed, as pertaining to it, by an explanation of its pass. part. n., مَشِيدٌ, q. v.:]) or شِيدَةٌ [implies a repetition of the act of building: (see مَشِيدٌ:) or] signifies he built firmly, or strongly, and raised it high. (L.) — See also 1.

4. إِشَادَةٌ: see 2. — Hence, (L,) إِشَادَةٌ signifies † The raising the voice in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like تَشِيدٌ. (Lth, L.) See also 1. You say, إِشَادَ صَوْتَهُ † He raised his voice. (A.) And إِشَادَ بِهِ † He proclaimed it, or cried it, raising his voice; namely, a stray, or any other thing: (As, L:) † he made it known; (AA, S, A,

ك;*) namely, a stray. (S, K.) And اثاره بلطيمه † He raised his good fame, by praising him; raised a good report of him: (S, A, L.) and he raised his ill fame, by dispraising him; raised an evil report of him: and اثاره and † اثاره he raised his notoriety or fama. (L.) And اثار عليه † He published against him something disliked, disapproved, or odious: one says, اثار عليه قبيحا and بلطيمه † [He published against him something bad, evil, abominable, or foul]. (A.) — And اثاره also signifies † The act of destroying: (K, TA:) from the same word as syn. with تدمير (TA.)

5: see 1, in two places.

شهيد, a Pers. word, [or rather of Pers. origin, from شيدا,] Possessed; or mad, or insane: or intoxicated. (TA.)

شهيد Anything with which a wall is plastered, (S, A, K,) consisting of gypsum and the like; (A, K;) J says, of gypsum or بلاط; but this last word is a mistake, [probably originated by an early transcriber of the S,] for ملاط, i. e. mud, or clay: (K:) or [peculiarly] gypsum. (Msb.) — Az says that some of the Arabs sometimes call thus A حصن [i. e. fortress, fort, or fortified place]. (TA.)

Plastered with شهيد; and so, as some say, † شهيد: (T:) or built with gypsum: (Msb:) or made with شهيد, (S, A, K,) i. e. gypsum; and so, some say, † شهيد: (A:) or the latter signifies raised high, or made lofty; (A'Obeyd, S, A, K;) and so the former, applied to a palace, (A,) or building: (TA:) the former has this meaning in the Kur xxii. 44: (Jel:) J says in the S, Ks says, شهيد is applied to a sing., from the saying in the Kur, [ubi supra,] وقصر مشيد; and † شهيد, to a pl., from the saying in the same, [iv. 80,] في نروج مشيدة: but this is a mistake: what Ks says is that مشيدة, with s and tesheed, is a pl. [i. e. a lexicological, not a grammatical, pl.] of شهيد: (IB, K:*) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that شهيد and مشيد both signify plastered with شهيد, on the supposition that the Arabs did not use مشيدة as applied to a pl., but only to a sing.: (Az, L:) [for] Fr says that the pass. part. n. of the unaugmented verb only is used when applied to a sing. and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure فعل may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say كباش مذبح [“a slaughtered ram”]; but not مذبح; but you may say ثوب مخروق [as meaning “a garment in which holes have been repeatedly made,” or “in which many holes have been made,” or “much pierced with holes,” as well as ثوب مخروق meaning “a garment in which a hole has been made,” or “in

which holes have been made,”] and كباش مذبح [“slaughtered ram”]: and hence you may say † قصر مشيد; because تشيد denotes building, and the act of building is repeated, and a building becomes high by degree. (L.)

شهيد: see the next preceding paragraph, in four places.

شور

6. تشاور: see 6 in art. شور.

شور: n. un. with s: pl. of the latter شورات; and dim. شورة and شورة: see شجر.

شيار: } see art. شور.
شير: }

شيز

شيز and شيزي A kind of black wood, of which bowls (قصاص) are made: (S, K:) or the latter is a certain black wood of which combs and bowls (جفان) are made: (Mgh:) or ebony: or ساسر [a certain wood of which bows or arrows are made]: (AA, K:) or walnut-wood: (As, Ed-Decanwarce [AHn], Mgh, K:) As says of the شيز, by the name of which the Arabs call bowls (قصاص and جفان) and the sheaves of pulleys, that it is walnut-wood, but it becomes blackened by grease, and therefore is thus called, and it is not شيز: so says AHn: and he adds, the case is as he has described it; for the شيز does not become thick so as that bowls may be carved from it: (Sgh, TA:) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that bowls made from the walnut-tree are called شيزي. (TA.)

شيزي: see the preceding paragraph.

شيش

4. اشاشت الشخلة The palm-trees produced dates such as are termed شيش. (O, K.)

شيش and شيشة A sort of dates which do not organize and compact stones; (Fr, O, K;) or, if they do so, they do not become hard; and when they dry, they become such as are termed شيش, not sweet: (O, K:) dial. vara. of شيش and شيشة: (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.)

شيشة: see the next preceding paragraph.

شيس

8: see the next paragraph.

4. اشاشت الشخلة The palm-trees was not fecundated by the flowers, or pollen, of the male tree: (A, K:) or its dates dried up: and it bore dates such as are termed شيس: (Msb:) or it became bad, and its dates became such as are termed شيس; (TA;) as also † شيصت. (Kr, TA.)

5. تشيس التهر The dates became such as are termed شيس. (S.)

Dates of which the stones do not become hard; as also † شيشة; (S, A, K;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S:) and sometimes, having no stones: (Fr, TA:) or bad dates: (A:) or the worst of dates; (IF, Msb, K;) as also † the latter word: (Msb:) or the worst of dates when full-grown but unripe: (Lth, TA:) called in the dial. of Belharith Iba-Kaah, شيس; and by the people of El-Medoonch, شيسل: (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with s; (A, Msb, K;) i. e., شيشة and شيشة. (A, Msb.)

شيشة: n. un. with s: see شيس, in two places.

شوط

1. شاط, (S, Msb, K,) aor. يشيط, (Msb, K,) inf. n. شيط and شيطا (K) and شيطوطا, (Lth, K,) It (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) burned, or became burnt; (Msb, K, TA;) as also † تشيط, (K,) said of flesh-meat: (TA:) or both, said of flesh-meat, signify its upper part became burnt by the contact of fire: (Lth, TA:) the latter is also said of wool; and the former likewise, of wool, and of hair: (TA:) the former also signifies it was near to becoming burnt: (TA:) and, said of clarified butter, and of olive-oil, (S, K,) it became cooked so much that it burned; (S;) because, in that case, it perishes; (O;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or became thick; or became cooked so much that it almost perished. (K.) You say also, شاطت القدر The cooking-pot burned, and had something sticking in it: (S:) or had something burnt sticking in the bottom of it. (O, K.) — شاط, (S, K,) aor. as above, (S,) also signifies He (a man) perished, or died. (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] — Also He burned with anger. (TA in art. شطن.) — And It was, or became, null, void, of no account, or of no force. (Msb, TA.) — His (a man's) blood, (S,) or it, (his blood,) (Mgh, Msb, K,) went (S, Mgh, Msb, K) for nothing, unretaliated, and uncompensated by a mulct; it was, or became, of no account. (S, Mgh, Msb.) — And It (anything) went away; passed away. (TA.) — شاطت الجوز The slaughtered camel became dispensed; syn. تنفتت; (S, K, TA;) there remained not of it any portion that was not divided and given: (As, S;) and شاطت لغير الجوز The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining. (A, TA.) — شاط also signifies † He hastened (S, K, TA) in an affair. (K, TA.) — [شاطا seems to be a dial. var. of شاط, as signifying He mixed it. — And hence,] شاط الدماء † He mixed the bloods; as though he shed, or poured forth, the blood of the slayer upon that of the slain. (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses the expression لو شاط دماؤنا [If our bloods were

mixed]; (S, TA;) accord. to one relation; but accord. to another, the verb is with **س**. (TA.) — **شَاطَ بِدَمِهِ**: see 4.

3: see the next paragraph, in five places.

4. **شَاطَهُ**, (Mqb, K,) inf. n. **شَاطَةٌ**, (Mqb,) *He burned it, or made it to burn*; (Mqb, K;) namely, a thing, (Mqb,) as, for instance, olive-oil; (TA;) as also **شَيْطَهُ**, (K,) inf. n. **تَشْيِطٌ**. (TA.) **شَاطَ** The latter also signifies *He burned its wool, namely, that of a sheep, in order to cleanse it*; and so **شَوَّطَهُ**: (S, TA:) and each of these, *he (a cook) set it on fire, namely the foot of a bull or cow, or of a sheep or goat, and the head, so that what was upon it, of hair, or wool, became burnt*. (TA.) You say also, **شَاطَ الْقَدْرَ** *He made the cooking-pot to burn, and to have something sticking in it*. (S.) And **شَاطَ الْقَدْرَ** *He made the cooking-pot to boil*; as also **شَوَّطَهَا**. (El-Kilábee.) And **شَاطَ اللَّحْمَ** *He cooked thoroughly the flesh-meat*; as also **شَوَّطَهُ**: (Ibn-'Abbád:) or *he smoked it, or made it smoky, and did not thoroughly cook it*; (S;) and so the latter. (TA in art. **شَوَّطَ**.) And **شَاطَ النَّبْتَ** *He burned the herbage*; and **شَاطَ الصَّبْغَ** *the medicine, the wound*. (A, TA.) [See also **شَوَّطَ**.] — Also, (K,) inf. n. as above, (S,) *He destroyed him, or it*. (S, K.) — **شَاطَ دَمَهُ**, (S, Mgh, Mqb, K,) and **بَدَمَهُ**, (S, K,) *He (the Sultán, Mgh, Mqb) made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account*: (Mgh, Mqb, K,* TA:) or the latter, (TA,) or both, (K,) *he laboured to destroy him, or to kill him*: (K, TA:) or both, *he exposed him to slaughter*: (S, K:) or, accord. to I'Amb, you say, **شَاطَ بِدَمِهِ**, meaning *he exposed him to destruction*. (TA.) You say also, **شَاطَ دَمَ الْجَزُورِ** *He shed the blood of the camel that was to be slaughtered*. (Aq, K.) — **شَاطَ اللَّحْمَ** *He distributed the flesh*, (K, TA,) i. e. the flesh of a slaughtered camel: (TA:) or **شَاطَ الْجَزُورَ** *he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed*. (S, TA.) Also **شَاطَ** *He cut up, or cut in pieces, the flesh of the slaughtered camel before the distribution*. (ISH.)

5: see 1, first sentence.

10. **اشْتَاطَ** *He became inflamed by anger*; **عَلَيْهِ** *against him*: (K, TA:) or *he became as though he were inflamed in his anger*; accord. to Aq, from **شَاطَ** as applied to a she-camel: (S, TA:) [or] *he burned, and became inflamed, by vehement anger*. (TA.) — **شَاطَ** (a man, TA) *became brisk, or sharp*; (K,* TA;) *he burned*: (TA;) **شَاطَ مِنَ الْأَمْرِ** *by reason of the thing, or affair*. (K, TA.) — **شَاطَ** (a pigeon) *flew briskly*. (K, TA.) — **شَاطَ** *He sought to be slain in war or fight*. (TA.) — **شَاطَ** *He became at the point of destruction*. (TA.) — **شَاطَ** (a camel) *became fat*: (S, TA:) [as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:] or *fatness spread in him*. (TA.)

شَيْطَانٌ [i. e. شَيْطَانٌ or شَيْطَانٌ, accord. to dif-

ferent authorities, as shown below, *A devil*; and with the article **الشَّيْطَانِ**, *the devil, Satan*;] is, accord. to some, from **شَاطَ**, (Mqb, K, TA,) as signifying "it was, or became, null, void, of no account;" and the like: (Mqb, TA:) or "he perished:" (K, TA:) or "he went away:" or "it burned," or "became burnt:" two reasons given for this derivation are, that among the names of the devil are **الشَّيْطَانُ** and **البَّاطِلُ**: and another is this; that several read, in the **كُورِ** xxvi. 210, **الشَّيْطَانُونَ** [instead of **الشَّيْطَانِينَ**]: but some say that it is from **شَاطَ**, signifying "he became distant," or "remote." Sb gives both of these derivations: respecting the former of which, it should be observed that if from **شَاطَ** as signifying "it burned," or "became burnt," it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is imperfectly decl., being of the measure **فَعْلَانُ**: (S in art. **شَاطَ**, in which see it:) [but in the **كُورِ** it is always perfectly decl.: and SM says that] it is perfectly decl., unless used as a proper name; in the latter case being imperfectly decl. (TA.)

شَاطَ The smell of a piece of cotton burning, or burnt. (S, K.) — See also **شَاطَ**.

شَاطَ and **شَاطَ**, like **هَاتَرَ** and **هَارَ**, [the latter being formed by transposition from the former, **شَاطَ** and **شَاطَ** being for **شَاطَى** and **هَارَى**,] *Flesh-meat [&c.] burning, or being burnt*. (TA.)

شَاطَ *Flesh-meat roasted*, (K,) or *made good, and roasted*, (TA,) *for a company of men*: (K:) a subst., like **تَشْيِطٌ**. (K, TA.) [In the CK, for **شَاطَ**, we find **كَالْتَشْيِطِ**.]

شَاطَ *A she-camel that quickly becomes fat*: (Aq, S, A, K:) applied also to a he-camel: (TA:) pl. **شَاطِيَةٌ**; (S, K;) in some of the copies of the S, **شَاطِيَةٌ**: and you say also **شَاطَ** [app. a mistake for **شَاطِيَةٌ**, which is fem., like **شَاطِيَةٌ**, as well as masc.]: AA says that **شَاطَ**, [or **شَاطِيَةٌ**,] applied to camels, signifies *assigned for slaughter*; from **شَاطَ** said of a person's blood. (TA.)

شَاطَ *A fat camel*. (K.) [See 10.] — **شَاطَ** *Laughing exceedingly*; (K;) *laughing vehemently, like one exerting himself in his laughing*. (ISH.)

شيع

1. **شَاعَ**, aor. **يَشِيعُ**, (S, O, Mqb, K,) inf. n. **شِيعٌ** (O, Mqb, K) and **شِيعَةٌ** (S, O, K) and **شِيعَانٌ** (K) and **شِيعَانٌ** (O, K, the last, in the CK, **شِيعَةٌ**), said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Mqb,) *It became spread, published, divulged, revealed, made known, or disclosed*; (S, O, K, TA;) or *it became apparent, or manifest*; (Mqb, TA;) **شَاعَ** [among the people]; so as to reach every one, becoming equally known by the people, not known by some

exclusively of others. (TA.) — [Hence, app.,] **شَاعَ**, aor. as above, said of a thing, signifies also **شَاعَ** *It became scattered, or dispersed*; like **شَاعَ**. (TA in art. **شَاعَ**.) You say, **شَاعَ اللَّبَنُ فِي الْمَاءِ**, (Mqb,) or **شَاعَتِ قَطْرَةٌ مِنَ اللَّبَنِ فِي الْمَاءِ**, and **شَاعَتِ قَطْرَةٌ مِنَ اللَّبَنِ فِي الْمَاءِ**, (TA,) **شَاعَتِ قَطْرَةٌ مِنَ اللَّبَنِ فِي الْمَاءِ**, (TA,) *became dispersed in the water*, (Mqb, TA,) and mixed: (Mqb:) and **شَاعَ** likewise signifies *it became dispersed in it*. (TA.) And **شَاعَ الشَّيْبُ**, inf. n. **شِيعٌ** and **شِيعَانٌ** and **شِيعَانٌ** and **شِيعَةٌ** and **شِيعَةٌ**, **شِيعٌ** *Whiteness of the hair, or hoariness, appeared, and became scattered*: and **شَاعَ فِيهِ الشَّيْبُ**, inf. n. as above, **شِيعَةٌ** *Whiteness of the hair, or hoariness, spread upon him*; as also **شِيعَتْ فِيهِ** [or **شِيعَتْ فِيهِ**, agreeably with what has been said above]. (TA.) And **شَاعَ** **شَاعَ فِي الصَّدْعِ فِي الزُّجَاجَةِ** *The crack spread, and became dispersed, in the glass, or glass vessel*. (Th, TA.) And **شَاعَ الْإِبِلَ** *The camels became scattered, or dispersed*; or *they scattered, or dispersed, themselves*. (TA.) — As trans. by means of **ب**: see 4, in two places. — [It is also trans. by itself.] **شَاعَكَ السَّلَامُ** is like the saying **عَلَيْكُمْ السَّلَامُ** [Safety, or peace, &c., be, or light and abide, on you]; (S, O, K;) but is only said by a man to his companions when he desires to quit them: (S, O:) or it means [may safety, &c.,] *follow you*: (O, K:) or, *not quit you*: (K:) whence, (TA,) one says also **شَاعَكَ الْخَيْرُ** *may prosperity not quit thee*; and in like manner Lebeed says of praise (**حَمْدٌ**): (O, TA:) [and J says that] **شَاعَهُ**, inf. n. **شِيعٌ**, signifies *he, or it, followed him*: (S:) or **شَاعَكَ السَّلَامُ**, (Yoo, O, K,) aor. **يَشَاعُكَ**, inf. n. **شِيعٌ**, (Yoo, O,) means [may safety, &c.,] *fill you*: (Yoo, O, K:) [app. from what next follows.] — One says also **شِيعَتْ الْإِنَاءُ**, (K, TA,) aor. **أَشِيعُهُ**, inf. n. **شِيعٌ**, (TA,) *I filled the vessel*. (K, TA.)

2. **شَاعَ** *He (a pastor) called to the camels, whereupon they followed one another*; (Mqb;) in [some of] the copies of the K, i. q. **أَشَاعَ**, [in the CK **أَشَاهَا**,] but correctly **بِهَا**, (TA,) which means *he called to the camels*, (K in another part of the art., and TA,) *when some of them remained, or lagged, behind*: (TA:) and [in like manner] **شَاعَ** **بِإِبِلِهِ** *he (a pastor, S) shouted and called to his camels*, (S, K,) *when some of them remained, or lagged, behind*: (S:) or **شَاعَ** *he (a pastor) called out among his camels, whereupon they went along, following one another*: (Mgh:) and **شَاعَ** **الضَّمَرَ** *he urged on the sheep, or goats*, (K,* TA,) *because of their lagging behind*, (TA,) *in order that they might follow the others*. (K, TA.) [The last two phrases are app. from the second of the explanations here following.] — **تَشِيعُ**, inf. n. **شِيعَةٌ**,

شع

also signifies *He sent, or sent on, him, or it.* (TA.) — And *He made him, or it, to follow.* (TA.) — [And *He made it to be followed* by another thing.] One says, شِعْتُ رَمَضَانَ بِسِتِّ مَن شَوَالِ [or rather شِعْتُ + I made [the fasting of] *Ramādān* to be followed by [the fasting of] *six* [days] of *Shawwāl*; expl. by أَتَّبَعْتُهُ بِهَا [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being أَتَّبَعْتُهُ بِأَمَانَةٍ, lit. meaning "I made them to follow it;" this being virtually the same as "I made it to be followed by them"]]: (Mṣb:) [and in like manner, the elliptical phrase] شِعَّ رَمَضَانَ (K,) or شِعَّ شَهْرَ رَمَضَانَ (O, TA,) meant *He fasted after Ramādān, or the month of Ramādān, six days*; (O, K, TA;) i. e. أَتَّبَعَهُ بِهَا. (TA.) — شِعْتُهُ عِنْدَ رَجِيلِهِ (Lth, O, Mṣb, K*) *I went forth with him (Lth, O, Mṣb, K) on the occasion of his departure, (O, Mṣb,) namely, a guest, (Mṣb,) in order to bid him farewell, and to conduct him to his place of alighting, [app. meaning, to his first place of alighting,] (Lth, O, K,) or to show honour, or courtesy, to him; and I bade him farewell:* (Mṣb:) or شِعَّ الضَّيْفَ signifies *he followed the guest [app. on the occasion of his departure, in order to bid him farewell, &c.]:* (Mḡh:) or شِعْتُهُ عِنْدَ رَجِيلِهِ *he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place:* and شَاعَهُ signifies the same. (TA.) — [شَاعَهُ sometimes signifies *He followed him, not coming up with him, but always going behind him*]. See الْمُشِيعَةُ, voce شَاعِعٌ. — [And *He followed, or imitated, him; conformed, agreed, or complied, with him; like شَاعِيَهُ*]. See 3, in three places. — شَاعَ فَلَانًا *He encouraged such a one, and emboldened him, (O, K, TA,) and strengthened him.* (TA.) One says, شَاعَ فَلَانًا شَوْعَهُ *Such a one strengthens him to do that.* (TA.) And شَاعَ هَذَا بِهَذَا *He strengthened this with this.* (TA.) — شَاعَ النَّارَ *He threw, or put, firewood upon the fire to make it blaze or flame, burn up, or burn brightly or fiercely.* (ISK, S, K, TA.) — And شَاعَهُ بِالنَّارِ *He burned him, or it, with fire.* (S, K, TA.) Of anything that has been burned, one says, شَاعَ. (TA.)

3. شَاعِيَهُ primarily signifies *The following another, or conforming with him, in, or as to, an affair, and an opinion; as also شَاعِيًا*; [an inf. n. of شَاعِيَهُ, like the former;] and so too signifies شَاعِيَهُ [if not a mistranscription for شَاعِيَهُ, which I rather think it to be, agreeably with what follows]: and the *agreeing, or complying, with him, or obeying him.* (TA.) You say, شَاعِيَهُ عَلَى أَمْرِ (Lth, O, Mṣb, K,) inf. n. شَاعِيَهُ (Mṣb) [and شَاعِيَهُ], *He followed him, or conformed with him, [&c.,] in, or as to, an affair:* (Lth, O, Mṣb:) or *he did so, and strengthened him; and likewise شَاعِيَهُ عَلَى رَأْيٍ in, or as to, an opinion; as also شَاعِيَهُ عَلَى*, referring to an opinion [and an

affair]. (TA.) And مَا شَاعِيَهُ رَجِيلِي وَلَا سَالِي *My leg does not conform with [my wish] nor aid me to walk, nor does my shank.* (TA.) And شَاعِيَهُ نَفْسُهُ عَلَى ذَلِكَ *His soul conformed [or complied] with him, [i. e. with his wish,] and encouraged him, to do that; as also شَاعِيَهُ.* (L, TA.) — Also (O, K) *He befriended him, or was friendly to him; syn. وَأَلَاهُ*, (S, O, K,) from الْوَالِي. (S.) — شَاعَهُ عِنْدَ رَجِيلِهِ: see 2, in the latter part of the paragraph. — شَاعَ بِأَيْدِيهِ: see 2, near the beginning. [Hence, app.,] one says also, شَاعَ بِمِزَانِ الدَّلِيلِ فَابْتَصَرُوا الْهَدْيَ *The guide called to them [and they saw the right direction].* (TA.) — شَاعَ الشَّيْءُ occurs in a trad., as some relate it, and is expl. as there meaning الْمَخَاوِرَةُ بِكَمَرَةِ الْجَمَاعِ: but AA says that it is a mistranscription for الشَّيْءُ, with س and ب; or that it may be from شَاعَةٌ signifying "a wife." (IAth, TA.)

4. شَاعَ الشَّيْءَ (S, O,) or شَاعَ الشَّيْءَ (Mṣb, K,) or rather الشَّرَّ, as in the L; (TA;) and شَاعَ بِهِ (O, K;) as also شَاعَ بِهِ, first pers. شَاعْتُ بِهِ (Mṣb, K;) *He spread, published, divulged, revealed, made known, or disclosed, (S, O, K,) and (K) made apparent or manifest, (Mṣb, K,) the information, announcement, news, narrative, or story, (S, O,) or the thing, (Mṣb, K,) or the secret.* (L, TA.) And شَاعَ ذِكْرَ الشَّيْءِ *He made the mention, or fame, of the thing to fly [abroad, or to spread].* (TA.) — أَشَاعَتِ الْبَالُ بَيْنَ الْقَوْمِ *I dispersed, or distributed, the property among the people, or party; and القِدْرُ فِي الْحَيِّ the [contents of] the cooking-pot among the tribe.* (A'Obeyd, TA.) [See also its pass. part. n.] — شَاعَتْ بِهَوْلِهَا *She (a camel) ejected her urine, (S, K,) scattering it, (K,) and stopped it;* (S, K;) expl. in the K in two places; but this is only when the stallion has leaped her, and is only said in relation to camels; and شَاعَتْ بِهَوْلِهَا signifies the same: and in like manner شَاعَ is said of a he-camel. (TA.) — أَشَاعَكَ اللَّهُ السَّلَامَ (S, O,) or بِالسَّلَامِ (K,) or both, (TA,) as also شَاعَكَ اللَّهُ السَّلَامَ (K,) *May God make safety, or peace, &c., [to light and abide upon you, or] to accompany and follow you.* (S, O, K.) [See also 1, latter half.] — شَاعَ بِالْإِبِلِ: see 2. — شَاعَتْ is also expl. in the TA as meaning *خرجت*: but I suspect a mistranscription or an omission in this case.]

5: see 1, in two places. — شَاعَ شَاعِيَهُ said of a man, (S, O,) *He asserted himself to hold the tenets of the شَاعِيَهُ [q. v.]:* (S, O, K, KL, TA:) or *he became a شَاعِيَهُ*: a verb similar to شَاعَتْ and شَاعَتْ. (TA.) — [Accord. to Golius, it is expl. in the KL as meaning *He left a portion of a thing undistributed*: but this explanation is not in my copy of that work.] — شَاعَ فِي الشَّيْءِ *He strove, or laboured, or he distressed himself, or he courted death, (استهلك) in his love of the thing.* (TA.) — شَاعَهُ الْغَضَبُ *Anger excited him to*

lightness, levity, or unsteadiness; or flurried, or disquieted, him. (TA.) — See also 3, first sentence.

6. شَاعَتِ الْإِبِلُ: see 1. — شَاعُوا is from شَاعَ الشَّيْءَ (S, O,) and signifies *They became شَاعِيَهُ [i. e. separate parties, &c., pl. of شَاعِيَهُ, q. v.].* (TA.) — And *They went, or went along, together.* (KL.) — [See also the part. n., voce شَاعِعٌ.]

7. شَاعَتْ بِهَوْلِهَا, said of a she-camel: see 4. — [See also the part. n., voce شَاعِعٌ.]

شَاعَ, originally شَاعِعٌ: see the latter word. — Also *The urine of the she-camel, that becomes scattered when the stallion leaps her.* (Aq, O, K.) And, (Aq, O, [accord. to the K "or,"]) *The urine of the he-camel when he is excited by lust.* (Aq, O, K.)

شَاعَ A space [of time]. (S, O, K.) One says, شَاعَ أَقَامَ فَلَانٌ شَهْرًا أَوْ شَاعَهُ *i. e. Such a one remained, or stayed, a month or the space thereof: or nearly the space thereof.* (TA.) — One says also, شَاعَ أَتَيْكَ غَدًا أَوْ شَاعَهُ *I will come to thee to-morrow or after it:* (S, O, K:) or *to-morrow or the day after it.* (L, TA.) — And هَذَا شَاعَ هَذَا *This is he that was born next after this; like شَوْعُهُ*: (S, O, K, all in art. شَوْع:) or *this is the like of this.* (A'Obeyd, O and K in the present art.) — شَاعِعٌ signifies also *A follower: and a friend, or a comrade, or an assistant.* (KL.) — And *A lion's whelp:* (Lth, IDrd, S, O, K:) or *when he has attained to taking prey; so in the L: and some say the lion [himself].* (TA.) — See also شَاعِعٌ.

شَاعَ نِسَاءً *One who follows after women, and mixes, associates, or converses, with them.* (K, TA.)

شَاعَةَ A wife: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) — See also شَاعِعٌ.

شَاعِيَهُ A certain tree, (O, K,) below the stature of a man, having knotted, or jointed, rods, and small, dark-red blossoms, smaller than the jasmine: (O:) *the bees feed upon it; (O, K;) and men eat its tender extremities, being rendered healthy, or sound, thereby; (يَتَضَحَّوْنَ بِهِ); and it has a hot quality in the month; and is sweet in odour: (O:) clothes become sweet-scented by adhering to it, (O, K, TA,) i. e. to its blossom, agreeably with what is said in the "Book of Plants," not to the tree, to which the pronoun refers in the O and K; (TA;) and its honey is clear, (O, K,) very clear, and is well known: it is a pasture; and grows in the plains, and near to seed-produce. (O.)*

شَاعِيَهُ A separate, or distinct, party, or sect, (O, K, TA,) of men: this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, the ش is originally و, and it is from شَوْعٌ قَوْمُهُ, which means "he collected his people or party:"

(TA:) the followers and assistants (S, O, Mgh, K) of a man: (S, O, K:) any people that have combined in, or for, an affair: (Mgh, TA:) accord. to Az, persons who follow, or conform with, one another, [though] not all of them agreeing together: (TA:) and any assistant and partisan of a man: (O, TA:) [for] the word is applied to one and to two and to a pl. number and to the male and to the female, (K, TA,) without variation: (TA:) the pl. is شيع and اشيع, (S, O, Mgh, K,) the latter a pl. pl.; (Mgh;) and the former is applied to any people, or party, whose affair, or case, is one, who follow one another's opinion. (S.) The saying, in the Kur [xxxiv. last verse], كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ means As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before: (S, O, TA:) and similar to this is the saying in the Kur liv. 51. (TA.) — Afterwards, الشيعه became a name of A particular party [or sect]; (Mgh, K:) being predominantly applied to all who took as their friends, or lords, 'Alec and the people of his house: (K:) those who followed 'Alec, saying that he was the [rightful] Imam after the Apostle of God, and believing that the office of Imam should not depart from him and his descendants: (KT:) they are an innumerable people, who are innovators; the extravagant zealots among them are the Imameeyeh, who revile the Two Sheykhhs [Abou-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhhs disbelievers: some of them rise to the pitch of [that misbelief which is termed] الزندقه [q. v.]. (TA.) [It is also applied to A single person of this party, or sect; agreeably with what has been said above; and such a person is likewise called شيعي: see 5.]

شيعي: see the next preceding sentence.

شيعية and شيعية The way of doctrine and practice, or the system of tenets, of the sect called الشيعه.

شيع: see the next paragraph.

شيع The reed-pipe of the pastor; (IAqr, O, K;) the instrument with which the pastor blows; so named because he calls together the camels with it: (A, TA:) or the sound of the pastor's reed-pipe. (S, O, K.) — And Callers, or summoners; syn. دعات, (O, K,) pl. of داع: (K:) in the Tekmileh, دَعَا [a call, or calling, &c.]. (TA.) — Also, (S, O, K,) and شيع, (O, K,) but the former is the more chaste, (O, [and the same is implied in the K,]) slender firewood, with which a fire is made to blaze or flame, burn up, or burn brightly or fiercely: (S, O, K, TA:) and شيع signifies [the same, i. e.] slender firewood (AHn, O, K) that is quickly kindled by a weak fire, so that it prevails over the thick, or large, firewood. (AHn, O.)

شيع: see next preceding sentence.

شيع A sharer, or partner: (TA:) pl. شيعاء. (O, K, TA.) One says, هُمْ شِعَاءُ لَهَا [They are sharers, or partners, in it, i. e. a house (دار) or land;] i. e. every one of them is a شيع to his follow [or followed]. (O, K.) And هُمَا مُتَشَاعِرَانِ (O, K,) or اُرْبَعِي (O;) and مُتَشَاعِرَانِ (O, TA,) in the copies of the K, erroneously, (O, TA:) They two are sharers, or partners, in a house, (O, K,) or land. (O.) — And اَلْبَيْتُ شَاعِرٌ شِعَةً بَيْنَهُمْ The house is undivided [i. e. shared] among them; syn. شَاعَةٌ. (O, K. [See also شَاعٌ.]

Information, an announcement, a piece of news, a narrative, or a story, spreading; or becoming spread, published, divulged, revealed, made known, disclosed, apparent, or manifest; [among the people]; so as to reach every one, becoming equally known by the people, not known by some exclusively of others: (TA:) and شَاعَةٌ [is app. a pl. thereof, like as باعة is of باع, signifying, or so شَاعَةٌ شَاعَةٌ] news, or tidings, &c., spreading, or becoming spread. (IAqr, O, K.) — [+ A thing scattered, or dispersed, or in a state of dispersion: fem. with ش: pl. of the latter شَوَاعٍ; which may also be pl. of the former applied to a rational being, like جاءت الخيل شوائع. فارس.] One says, جاءت الخيل شوائع, [The horsemen came scattered, or dispersed, or in a state of dispersion; as also شَوَاعِي, formed by transposition. (TA. [But the latter is also mentioned as belonging to art. شعو.] — Also A lot, share, or portion, (شعر, S, O, Mgh, K, and نصيب, TA,) undivided; and so شَاعٌ (S, O, K, TA,) like as one says سائر الشيء, (S, O;) and شَاعٌ (S, K;) [i. e. shared in common; as though] spread; (TA;) so called because mixed, not being separated: (Mgh:) [and it seems, from the usage of a phrase in art. خلط of the K, (المشارك في الشوع), that شَوَاعٌ, as sing. of شَوَاعٌ, signifies an undivided portion.] — Also Anything that is a supplement to a thing: or an addition, or augment, thereto. (TA.)

شَاعٌ and its fem., with ش: see شَاعٌ and شَاعَةٌ. شَاعٌ Filled; (O, K;) applied to a vessel. (K.) — [Hence,] + Very rancorous, malevolent, malicious, or spiteful; filled with baseness, meanness, or sordidness. (K, TA. [In the CK, erroneously said to be, in this sense, مشيع, like مكيل; instead of مشيع, like مكيل.] Hence also, هُوَ ضَبٌّ مَشِيْعٌ + He is [like a lizard of the kind called ضَبٌّ that is] very rancorous, &c. (TA.) IAqr says, I heard Abu-l-Mekarim revile a man, saying, هُوَ ضَبٌّ مَشِيْعٌ, [perhaps correctly ضَبٌّ, but see this word, which is used as a syn. sequent to ضَبٌّ, meaning He is like a ضَبٌّ that is very rancorous, &c., and unprofitable; (O, TA;) مشيع, here, being with fet-h to the م; (O;) from شَعْتُهُ "I filled it." (O, TA.)

شَاعَةٌ and شَاعَةٌ: see the dual of each, voce شيع. شيف شوف 2. شيف الدواء [from شيفان]: see 2 in art. شوف. شيف The prickles (شوك) that are at the back of the عسيب [or leafless portion, next above the lowest and thickest part, of the branch] of the palm-trees: (O, K:) so says AHat: (O:) but Lth says that the word is [شيف, q. v.,] with the unpointed س. (TA.) شيفان, originally شواف: } see art. شوف. شيفان and شيفان: } شوق شوق 1. شوق الطنب إلى الرد (S,) inf. n. شوق, (TA,) is like نُطِنْتُ. (S.) [See 1 (last sentence but one) in art. شوق.]

other things: (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.)

مشيع One who will not keep, or conceal, a secret; or one who is unable to conceal his information, news, or tidings; [a babbler of secrets &c.]; syn. مذبذب. (S, O, K.)

مشيع Courageous: (S, O, K, TA:) as though he were encouraged and emboldened and strengthened by another, or encouraged and emboldened by the strength of his heart: (O, K:) or whose heart is encouraged and emboldened by every formidable affair in which he has embarked. (A, TA.) — And Very quick or speedy or hasty. (Ibn-'Abbád, Z, O, K.) — المشيعه, in a trad. relating to sheep or goats to be slaughtered as victims on the day of sacrifice, in which trad. such are forbidden, (O, Mgh, K,) means the sheep or goat (Mgh) that requires one to urge it on after the [other] sheep or goats, (Mgh, O, Mgh, K,) because of its weakness (Mgh, K) and leanness, (Mgh,) or because of its lack of strength to follow them: (O:) or, as some relate it, the word is المشيعه, (Mgh, O, Mgh, K,) meaning that ceases not to follow the [other] sheep or goats, (Mgh, O, K,) or that ceases not to lag behind the [other] sheep or goats, (Mgh,) not coming up with them, (Mgh, TA,) but always going behind them, (TA,) because of its leanness; (Mgh, Mgh, K;) from شيع الضيف [expl. above (see 2)]; (Mgh;) or as though urging on the [other] sheep or goats. (Mgh.)

المشيعه: see what next precedes.

مشيع Overtaking, or coming up with another or others; or one that overtakes, &c.: (S, K, TA:) as in the saying of Lebeed,

كَمَا ضَمَّ أُخْرَى التَّالِيَاتِ الْمَشَاعِ

[Like as he that overtakes collects together the last of those cattle that go behind the others]. (TA.)

مشيع: } see the dual of each, voce شيع. مشيع:

شيف

2. شيف الدواء [from شيفان]: see 2 in art. شوف.

شيف The prickles (شوك) that are at the back of the عسيب [or leafless portion, next above the lowest and thickest part, of the branch] of the palm-trees: (O, K:) so says AHat: (O:) but Lth says that the word is [شيف, q. v.,] with the unpointed س. (TA.)

شيفان, originally شواف: } see art. شوف. شيفان and شيفان:

شوق

1. شوق الطنب إلى الرد (S,) inf. n. شوق, (TA,) is like نُطِنْتُ. (S.) [See 1 (last sentence but one) in art. شوق.]

شيقة A mountain: (IAqr, §:) or the highest part of a mountain: (Skr, O, K:) or a part that is even, (Lth, O, K,) and small in breadth, in the face of a mountain, resembling a wall, (في لثب جبل,) (Lth, O,) that cannot be ascended: (Lth, O, K:*) or the most difficult place in a mountain. (§, O, K.) A poet says, cited as using it in the last sense,

شِقْوًا تُوطِنُ بَيْنَ الشَّيْقِ وَالنَّبِيِّ

[An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (§, O.) See also a verse of Aboo-Dhu-eyb cited voce شِقَاةٌ, in art. حُوف. — A long, or tall, mountain; (جبل طويل) (K); thus accord. to some in the verse of Aboo-Dhu-eyb. (TA.) — And accord. to some, it signifies in that verse (TA) A narrow cleft in a mountain: or in the head thereof: or a cleft between two rocks. (K, TA.) — A side; syn. جانب. (Skr, O, K.) One says, شِقْوًا مِنْ الشَّيْقِ إِلَى الشَّيْقِ It became filled from side to side. (TA.) — The head [or glans] of the penis. (IAqr, O, K.) — The hair of a horse's tail: n. un. with ة. (IAqr, O, K.) — A species of fish. (IAqr, O, K.) — The aquatic bird [or rather birds] called بُرْق [pl. of بُرْقَة, q. v.]: (K:) n. un. with ة. (TA. [In the K, شِقَاةٌ is mentioned in another place as meaning a certain aquatic bird: and in the O as meaning a species of aquatic birds.]) — And accord. to Ibn-'Abbád, i. q. كِتَابٌ [A writing, or book, &c.]. (O.) — See also art. شوق.

شِيَاقُ : } see art. شوق.
شَيْقُ :

شيل

1. شَيْل is a bad [or vulgar] dial. var. of شَوْلُ: one says, شَلَّتْ بِهِ, [and now, more commonly, شَلَّتُهُ, like شَلَّتُهُ, meaning I raised it; and, as now used, I lifted it; and hence, I removed it, or took it away; and I carried it; and I loaded it, namely, luggage upon a beast &c.]; aor. أَشَيْلُ, inf. n. شَيْلٌ and مَشَيْلٌ, the latter [in measure] like مَعْدٌ. (TA.)

شَيْالَةٌ The occupation of the شَيْالِ, i. e. porter, or carrier of burdens. (TA.)

شَيْلٌ and شَيْلٌ pls. of شَائِلٌ. (K in art. شَوْل, in which see the singular.)

شَيْالٌ, from شَلَّتْ بِهِ [expl. above], A porter, or carrier of burdens. (TA.)

شَيْالٌ A horse incongruous, unsound, faulty, or weak, in make: (AO, O and TA in the present art.): mentioned in the L in art. شَوْل. (TA.)

شهر

1. شَهَرَ [aor. يَشْهَرُ] inf. n. شَهْرٌ, (TA,) He hid, or concealed, the thing in the thing: (K, TA:) and he inserted the thing in

the thing. (TA.) [Hence,] شَامَ سَيْفَهُ (K,) first pers. شَمَّتَهُ (S,) aor. as above, (K,) inf. n. شَمَرٌ, (TA,) He sheathed his sword; (§, K;) and [in like manner] شَامَ نَبْلَهُ [He put his arrows into the quiver]. (TA:) and the former signifies also He drew his sword: thus having two contr. meanings: (§, K:) A'Obeyd doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of El-Farezdaq. (TA.) It is said in a trad. of Aboo-Bekr that a complaint was made to him against Khálid Ibn-El-Waleed, and he said, لَا أَشْمُرُ سَيْفًا لِأَنَّ سَلَهَ اللَّهِ عَلَى الْمُشْرِكِينَ i. e. I will not sheath a sword [which God has drawn against the believers in a plurality of gods]. (TA.) [Hence also,] one says, شَامَ أَبَا عَمِيْرٍ (K, TA) i. e. [He sheathed] the ذَكَرُ; (TA;) meaning † he attained his desire of the virgin. (K, TA.) — And شَامَ فِي الْفَرْسِ سَاكَةً He struck the mare with his shank to make her run: (K:) or he impressed (lit. inserted) his leg [or shank] in the belly of the mare, striking her [with it]. (Aboo-Málik, TA.) — شَمْتُ مَخَابِلَ الشَّيْءِ I directed my look towards the indications, or symptoms, of the thing, waiting, or watching, for it. (§.) — And [hence, or the reverse may be the case,] شَمْتُ الْبُرْقِ (S, Msh, K,*) aor. and inf. n. as above, (Msh, TA.) I looked at, (§, K,*) or watched, or observed, (Msh,) the lightning, (Msh, K,) or the cloud thereof, to see where it would rain, (§,) or to see where it would pour, or bring rain, (Msh,) or to see whether it tended and where it would rain: (K:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, شَمْتُ بُرْقِ فَلَانَ † I looked hoping for the benefits of such a one: mentioned by Freytag on the authority of Meyd: and the like is said in Har p. 319.] — And شَامَ السَّحَابَ He looked at the clouds from afar: and [in like manner,] اتَّارَ the fire. (TA.) It is said in a prov.,

لَا تَشِيرُ الْغَيْثَ فَقَدْ أُوْدِيَ النَّقْدُ

i. e. [Look not thou hoping for rain, for] the lambs have perished: addressed to him who mourns for that which has past. (Meyd.) And one says, فَلَانَ مُوسِرًا وَلَا أَشِيْمُهُ مِنْ فَقْرٍ [Such a one is wealthy, and I do not look at him in hope by reason of poverty]; meaning that he is independent of him. (Z, TA.) — [Hence also,] شَرُّ مَا بَيْنَهُمَا † Compute thou, or estimate, or consider, (K, TA.) and look, or see, (TA,) what [relation, or difference,] is between them two. (K, TA. [In the CK, شهر is erroneously put for شهر; and قَدْرُهُ, in the explanation, for قَدْرُهُ.]) — شهر also signifies It (a thing, TA) entered, into a thing; (K, TA;) quasi-pass. of the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so أَشَامَ, (S, K, TA,) and أَشَامَ, and أَشَامَ, and

شَهَرَ, and شَهَرَ. (K, TA.) — Also, (K,) aor. as above, (TA,) inf. n. شَهْرٌ and شَوْمٌ, He made a valid charge, or assault, or attack, in war, or battle. (K.) — Also, (K,) aor. as above, (TA,) He (a man) had a black رَمْلَةٌ [app. meaning spot, or mole, i. e. رَمْلَةٌ] apparent in his skin. (K.) And شَهَرَ, inf. n. شَهْرٌ, [perhaps a mistranscription for شَهْرٌ,] He was marked with a رَمْلَةٌ [or mole]: or, as some say, [the pass. part. n.] شَاهِرٌ [signifying "marked with a رَمْلَةٌ"] has no verb: and AZ says that شَهَرَ, signifying the having upon him a رَمْلَةٌ, has no known verb: (TA:) or شَهْرٌ is an inf. n. signifying the having upon him [i. e. moles]. (Ham p. 361.) — شَامَ فَلَانًا (K,) aor. as above, (TA,) He soiled the legs, or feet, of such a one with dust, or earth: (K, TA:) in [some of] the copies of the K, شَامَ رِجْلَيْهِ بِالشَّيْمَارِ; but correctly, [as in the CK and in my MS copy of the K,] شَامَ رِجْلَيْهِ; and accord. to the M, from الشَّيْمَارِ, [meaning that the verb is derived from this word,] i. e. الشَّرَابِ. (TA.)

2: see 1, in the latter half. — شهر يَدِيهِ فِي رَأْسِهِ, or نُوبِهِ, He seized his head, or his garment, fighting him. (K.)

4: see 1, in the latter half.

5: see 1, in the latter half. — شَيْمَةُ الضَّرَامِ The kindling of fire entered it; namely, a wood; as used in a verse of Sá'idih: or, as some relate it, شَهَرَ الْحَرِيْقِ الْقَصَبَ [q. v.]. (S, TA.) And شَهَرَ الشَّيْبَ † Hoariness came upon him, (K, TA,) and became intermixed upon him: or, accord. to IAqr, became abundant upon him, and spread; (TA;) as also تَشَيْبَهُ. (IAqr, M and TA in art. سَبْر.) — شهر أباه He resembled his father in شَيْبَةٌ i. e. nature, or natural disposition. (IAqr, K, TA.)

7. انشام: see 1, in the latter half. — Also He (a man) became one who was looked at. (§, K.)

8: see 1, in the latter half.

شَامٌ: see 1, in three places. — The country of الشَّامِ [i. e. Syria] has been mentioned in art. الشَّامُ [as originally الشَّامُ].

شَيْمٌ A certain species of fish. (§, K,*) — Also pl. of أَشْمَرٌ [q. v.]. (§, TA.) — And pl., in one sense, of شَيْمَارٌ [q. v.]. (K.)

شَهْرٌ: see 1, near the end. — Also Any land, or ground, in which one has not yet dug, remaining in its [original] hard state, (Aboo-Sa'eed, K, TA,) so that the digging therein is more difficult [than elsewhere] to the digger. (Aboo-Sa'eed, TA.)

شَامَةٌ A mole, syn. خَالٌ, (§, Msh, TA,) upon the person; (Msh;) [i. e.] a pimple inclining to blackness, upon the person; (Mgh;) or a [natural] mark differing from the colour of the person upon which it is: (K, TA:) its medial radical letter is originally ي: (§, TA:) and it is

also with *s*, i. e. شَامَةٌ (IAth, TA:) pl. شَامَرٌ (S, Mgh, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] شَامَاتٌ (Mgh, K.) شَامَاتٌ [So that ye may be as though ye were a mole amid the people], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the شَامَةٌ, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, صَارُوا شَامًا meaning † They became scattered [in the countries] like the شَامَرٌ [or moles] upon the person. (TA.)— Also A black mark upon the person, [an explanation which seems to apply, like the former in the K, to a mole, though given as differing therefrom,] and upon the ground: pl. [or coll. gen. n.] شَامَرٌ (K.)— It is also [A mark, or spot,] upon a mare, upon a place that is disapproved, and sometimes upon her ذَوَابِرٌ [which means what are termed feathers, pl. of دَابَّةٌ, q. v.] (ISh, TA.)— And A spot (نَكَّةٌ) [upon the face] of the moon. (K.)— And † A black she-camel: (IAqr, S, K, TA:) accord. to Nisfaweyh, شَامَةٌ, with *s*; but ISd says, I know not the reason of this, unless it be extr., like الخَاتِرٌ and العَامِرٌ. (TA.) One says, مَا لَهُ شَامَةٌ وَلَا زَهْرَةٌ, meaning, † He has not a black she-camel nor a white one. (S, K, TA.)

شَهِيَّةٌ Nature; natural, native, or innate, disposition, temper, or other quality or property; (S, Mgh, K;) as also شَهِيَّةٌ (K,) which is an extr. dial. var.: (TA:) pl. شَهِيَّةٌ (Mgh.)— Also Dust, or earth, dug from the ground; (Aq, S, K;) and so شَهِيَّةٌ (S, as on the authority of Aq; but only in one of my two copies of the S.)

شَهِيَّةٌ Soft, or plain, land; (AA, K, TA;) of which the earth is soft, or uncompact. (TA.)— See also the paragraph here following, in two places.

شَهِيَّةٌ Dust, or earth, (K, TA,) in a general sense; (TA;) as also شَهِيَّةٌ (K:) see also شَهِيَّةٌ: [or,] accord. to Kh, a hollow dug in the ground: or, as some say, land of which the earth is soft, or uncompact. (S, TA.)— And A [covert such as is termed] مَكْنَانٌ: so called because of the wild animal's entering (دُخُولُهُ i. e. لَانْتِهَابِ الْوَحْشِيِّ) into it. (Aq, S, TA.)— Also The rat, or mouse; syn. فَارٌ: (IAqr, K, TA:) but written by Abou-'Amr Ez-Zahid شَهَامٌ, and said by him to be the جَرَذٌ [generally meaning a large field-rat]: (TA:) pl. شَهَامٌ (K.)

شَهِيَّةٌ A people, or party, in a state of security: occurring in a trad.: and it is said that شَهِيَّةٌ is an Abyssinian word: but, as some relate the trad., it is شَهِيَّةٌ [q. v., voce سَاهِرٌ, of which it is said to be pl.]. (TA.)

شَهِيَّةٌ A man (S, Mgh) having a شَامَةٌ [or mole] upon his person; (AZ, S, Mgh, K;) and

شَهِيَّةٌ (S, K) and شَهِيَّةٌ (K) and شَهِيَّةٌ (S, K) signify the same [or rather marked with a mole]: (S, K:) or شَهِيَّةٌ signifies having upon him شَامَرٌ [or moles]: (Ham p. 361:) fem. شَهِيَّةٌ: (TA:) and pl. شَهَامٌ (S, TA.)— And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) having upon him, or it, a [mark such as is termed] شَامَةٌ (Lth, AO, TA,) or [marks such as are termed] شَامَرٌ (AO, TA.)— And شَهَامٌ شَهَامٌ † Such as are black, of camels: sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Abou-Dhuyh, as related by AA: but as heard by Aq, in this verse, شَهَامًا, and thought by him to be a pl. [originally شَهَامٌ] of شَهَامٌ (S.) See also شَاهَرٌ (in art. شَامَرٌ), last sentence.

شَهِيَّةٌ: see the next preceding paragraph. — And see شَهَامٌ, in art. شَامَرٌ.

شَهِيَّةٌ: see شَهَامٌ: — and see also the paragraph here next following.

شَهِيَّةٌ The غَرَسٌ; (S, TA;) i. e. (TA) the place of, (K, TA,) or [membrane that encloses, or forms the] covering of, (Mgh,) the fetus (Mgh, K, TA) of a human being: (Mgh: [see غَرَسٌ:]) originally شَهِيَّةٌ: (S, Mgh:) pl. مَشَاهِيرٌ (S, K) and [coll. gen. n.] مَشَاهِيرٌ (IB, K.) [See also مَسَلَى.]

شَهِيَّةٌ: see شَهَامٌ.

شهن

1. شَهَانَةٌ, aor. شَهَانَةٌ (S, Mgh, K, &c.) inf. n. شَهِنٌ (S, Mgh, TA,) He, or it, disgraced him, or dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him; (MA, PS;) i. q. عَابَهُ; (Mgh, TA;) contr. of زَانَهُ; (S, K;) [and شَهِنَةٌ, inf. n. تَشَهِينٌ, signifies the same, (the verb alone rendered by Freytag, on the authority of Mejd, "dehonestavit," like as the contr. زَانَهُ signifies the same as زَانَهُ.)— The saying of Lebeed,

يَشِينُ صَخَّاحَ الْبَيْدِ كُلِّ شَيْبَةٍ
بِعُوجِ السَّرَاةِ عِنْدَ بَابِ مَحْجَبٍ

[They deface what is unmarred of the deserts, every evening, with the crooked things (i. e. the bows) of the wood of the tree called سَرَاةٌ, at a coiled door, (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (شَاهَنَهَا) with those marks, or lines. (S.)

2: see 1. — شَهِنٌ شَهِنًا حَسَنًا (T, TA) or حَسَنَةً (K) He made, (Th, TA,) or wrote, (K,) a beautiful شَيْءٌ (Th, K, TA.)

شَهِنٌ is the contr. of زَيْنٌ (S, Mgh;) and مَشَاهِينٌ [in the CK مَشَاهِينٌ] is an anomalous pl.

thereof: (TA:) the latter signifies *Diagrams* or *dishonours*, i. e. things, or qualities, that cause to be disgraced or dishonoured; things that render ugly or unseemly, that disfigure, or that blemish; syn. مَعَابِيحٌ (S, K, TA,) and مَعَابِيحٌ (S, TA;) on the authority of Fr.: (TA:) [شَاهَانَةٌ, also, signifies the same; and its pl. is شَوَائِنٌ;] one says هَذِهِ شَاهَانَةٌ مِنَ الشَّوَائِنِ [This is one of the things that disgrace or dishonour, &c.]. (TA.)— [It is also used as epithet, like as is its contr. زَيْنٌ:] one says, وَجْهَهُ شَهِنٌ, i. e. His face is ugly, or unseemly; for ذُو شَهِنٍ; mentioned by Az. (TA.)

شَهِنٌ One of the letters of the alphabet, (S, K,) [i. e. the name of that letter; (see art. شَيْءٌ)] of the letters termed مَهْمُوسَةٌ [expl. in art. شَيْءٌ], with somewhat of التَّغْسِيْمُ and التَّنْقِيصُ [app. meaning that kind of utterance which is undertoned, and muffled, exactly like our "sh"], its place of utterance being the شَهْرُ, i. e. the place of the opening of the mouth, (K, TA,) near the place of utterance of ح: masc. [as meaning a حَرْفٌ, or letter], and fem. [as meaning a كَلِمَةٌ, or word]: pl. شَهَانَاتٌ and شَهَانَاتٌ [a mistranscription for شَهَانَاتٌ]. (TA.)— Also, thus with kesr, A man having many رُقَاعٌ [i. e. patches in his garment, pl. of رُقْعَةٌ]. (Kh, TA.)— And A long مَرْكَبٌ [app. meaning ship or boat]. (TA.)

شَهَانَةٌ [An action that disgraces or dishonours, &c.]. (TA.)

شَهَانَةٌ [a subst. from شَهَانَةٌ]: see شَهِنٌ.

شَهَانَةٌ Disgraced, or dishonoured; rendered ugly or unseemly, disfigured, or blemished; pass. part. n. of 1. (Mgh.)

شَهَانَةٌ an anomalous pl. of شَهِنٌ, q. v. (TA.)

شبه

1. شَهَاهَةٌ, aor. شَهَاهَةٌ (K,) inf. n. شَهَاهَةٌ (TA,) i. q. عَابَهُ (Ibn-Buzurj, K, TA, [in the CK, erroneously عَابَهُ]) i. e. He smote him with the [evil] eye. (TA.) [See also 1 in art. شَوْه.]

شَهَاهَةٌ and شَهَاهَةٌ: see شَاهَةٌ (of which they are quasi-pl. na.) in art. شَوْه.

شَهَاهَةٌ: see شَاهَةٌ (of which it is a pl.) in art. شَوْه.

شَهَاهَةٌ That smites vehemently with the [evil] eye. (Ibn-Buzurj, K, TA. [In the CK, شَهَاهَةٌ is erroneously put for شَهَاهَةٌ.]

شَهَاهَةٌ: see شَاهَةٌ (of which it is a quasi-pl. n.) in art. شَوْه.

أَشَهَةٌ [More, and most, wont to smite with the evil eye]. One says, هُوَ مِنَ أَشَهَةِ النَّاسِ [He is of the most wont, of men, to smite with the evil eye: this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)

ص

The fourteenth letter of the alphabet; called صَادٌ. It is one of the letters termed مَهْمُوسَةٌ [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed أُسْلِيَّةٌ, as also ز and س, because proceeding from the tip of the tongue; (TA;) and is one of the letters termed مُسْتَعْلَبَةٌ, which are obstacles to إِمَالَةٌ: (M in art. صَوَدُ:) it is not conjoined with س, nor with ز, [nor, as some say, with ج, (see إِجَاصُ)] in any Arabic word. (TA. [See also art. صَوَدُ.]) It is a radical, and a substitute; not an augmentative. (M in art. صَوَدُ.) It is sometimes substituted for س; and, as MF observes, what Ibn-Umm-Kásim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Málik, in the Tes-heel, makes it subject to conditions, saying that it is allowable accord. to a certain dial. when the س is followed by غ or خ or ق or ط, even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l-'Ambar, accord. to Sb and others; who give as exs. صَقَبٌ for سَقَبٌ, and صَخْرٌ for سَخْرٌ, and صَقَبٌ for سَقَبٌ, and صَطَعٌ for سَطَعٌ. (TA.) [As a numeral, ص denotes Ninety.]

صَابٌ

1. صَوَابٌ His head abounded with [or nits]; (S, M, K;) as also أَصَابٌ. (S, K.) — أَصَابٌ مِنَ الشَّرَابِ (M, K.) aor. صَابٌ, (K.) inf. n. صَابٌ, (M.) He was, or became, satisfied, and filled, with drink: (M, K:) or صَابٌ [alone] he drank much water. (S.)

4: see the preceding paragraph.

صَوَابَةٌ A granary, or granaries, (أَنْبَارٌ) of wheat (طَعَامٌ). (K.) — And A place where dates are dried: so in the dial. of the people of El-Felj. (TA in art. حَضْرُ.)

صَوَابٌ: see the next paragraph, in three places.

صَوَابَةٌ, (S, K.) vulgarly pronounced صَوَابَةٌ, without ة, (MF, TA.) A nit; i. e. an egg of a louse; (S, K;) and an egg of a flea; (K;) but accord. to some, not applied to the latter unless tropically: (MF, TA.) accord. to IDrst, a young louse: (TA:) or the eggs of the flea and of the louse; as also صَوَابٌ: (M:) [or,] accord. to the

§ and ك, صَوَابٌ and صَبَانٌ, (TA,) the letter of which is vulgarly pronounced صَبَانٌ, without ة, (MF, TA,) are pls. of صَوَابَةٌ; but the former of them is a coll. gen. n., of which صَوَابَةٌ is the n. un.: (TA:) Yaqqoob has erroneously asserted that one should not say صَبَانٌ. (M, TA.) — صَوَابٌ is also sometimes applied to †The small pieces of gold that are taken forth from the dust, or earth, of the mine. (IDrst, TA.) In the following verse, cited by IAqr,

يَا رَبِّ أَوْجِدْنِي صَوَابًا ۖ حَيًّا
فَمَا أَرَى الطَّيَّارَ يُغْنِي شَيْئًا

the poet means, [O my Lord,] cause me to find gold like صَوَابٌ [or nits], whole, or sound, not broken into minute parts; [for I see not the طَّيَّارَ to stand in any stead; شَيْئًا being for شَيْءًا] by the طَّيَّارَ meaning the minutest pieces of gold that the wind blows away. (M, L, TA.) — And [the pl.] صَبَانٌ signifies [also] †Hoar-frost formed into grains like small pearls. (A'Obeyd, L, TA.) [And drops of fine rain are said to be likened to صَبَانٌ: see Ham p. 796. See also صَبِيٌّ (in art. صَبُو), last sentence.]

مَصَابٌ A man who drinks much water: (S:) or who satisfies and fills himself with drink. (K.)

صَاكٌ

1. صَاكٌ, aor. صَاكَ, (AZ, S, O, K,) inf. n. صَاكٌ, (AZ, S, O,) He (a man, AZ, S, O) sweated so that there arose from him a fetid odour, (AZ, S, O, K,) from ذَرٌّ [app. as meaning stench of the arm-pit], or otherwise. (AZ, S, O.) — And, said of blood, It congealed. (O, K.) — And صَاكٌ It (a thing, TA) stuck, or clave, to him. (K, TA.) Hence, accord. to the 'Eyn, صَاكٌ, used in this sense in a verse of El-Aqshà: (TA:) or this belongs to art. صَاكٌ, (S and O in that art.,) agreeably with the opinion of ISd. (TA in that art.)

3. فَلْ يَصَالِكْنِي مِنْذُ الْيَوْمِ He has continued vying with me, or contending with me for superiority, or striving to surpass me, in strength, or power, or force, (يَصَالِكُنِي,) all this day. (O, K., TA.) [And so يَصَالِكُنِي, mentioned in the TA in art. صَوَاكٌ; but app. belonging to art. صَوَاكٌ.]

صَانِكٌ A strong man. (O, K.)

صَاكَةٌ The odour, (K, TA,) i. e. altered odour, (TA,) of a piece of wood when it has become moist. (K, TA.) [And probably The altered colour and odour of rain-water trickling from trees: see what follows.]

صَانِكٌ, applied to rain trickling from trees, [app. a possessive epithet, meaning صَاكَةٌ,] Altered in colour and odour. (TA in art. حَلَبُ.)

صَايٌ

1. صَايٌ, (S, M, K,) aor. يَصِي, (M,) like يَصِي aor. يَصِي, (S, [in one of my copies of the S,] which is wrong, or, accord. to the TA, both are correct, and in the K the pret. is said to be like يَصِي, which implies that the aor. is like يَصِي,) inf. n. صَيْ, (S, M, K,) صَيْ (Ks, M, K, TA) and صَيْ, (Ks, K, IA,) said of a young bird and the like, (S, K,) of a bird and of a young bird (M) and of a rat or mouse (S, M) and of a jerboa (S) and of a cat and of a dog (M) and of a pig and of an elephant, (S, M,) It uttered a cry, or sound; (S, M, K;) as also يَصِي: (M, K:) and accord. to Fr, one says also of the scorpion, يَصِي and يَصِي. (S.) It is said in a prov., وَتَصِي، تَلْدَغُ الْعَرَبُ وَتَصِي، (Aq, S, Meyd,) this latter verb being formed by transposition, (Meyd,) i. e. The scorpion stings while uttering a cry; (S, Meyd;) the و being a denotative of state: (Aq, S:) applied to him who does wrong in the guise of him who complains of wrongdoing. (Meyd.) And one says also, جَاءَ صَايٌ وَصَيْتُ, (S, K,) and صَايٌ وَصَيْتُ, (IAqr, S, TA,) صَايٌ being formed by transposition from صَايٌ, (S,) He brought what was vocal and what was mute; (S, K;) such as slaves and beasts, and clothes and silver; (Aq, TA;) or sheep or goats, and camels, and gold and silver; (IAqr, TA;) meaning he brought much property: and this is likewise a prov. (S.)

4. صَايَةٌ I made it (i. e. a young bird &c.) to utter a cry, or sound. (M, K. [See 1.])

6: see the first paragraph above.

صَيْ, of the measure فَعِيلٌ, (TA, [originally an inf. n., written in a copy of the M صَيْ, but the

former is evidently the right.) The bitch: so called because of her cry. (TA.)

صب

1. **صَبَّ**, (S, M, Mqb, K, &c.) aor. ², inf. n. **صَبَّ**, (M, Mqb,) *He poured out, or forth* (S, M, Mqb, K) water (S, M, Mqb) and the like. (M.) One says, **صَبَّتُ لِفُلَانٍ مَاءً فِي الْقَدَحِ لِشَرِبِهِ** [*I poured out for such a one water into the drinking-cup that he might drink it*]. (TA. [See also 8.]) — Hence [+ *He paid down a price, or sum of money*:] it is said in a trad., **إِنْ أَحَبَّ أَهْلَكَ أَنْ** **صَبَّ** **أَصْبَ لِهَيْئَتِكَ صَبَةً وَاحِدَةً** meaning [+ *If thy family like that I should pay down to them thy price*] at once, or at one time. (L, TA.) — And **صَبَّ فِي الْبُئْرِ** [+ *He lowered, or let down, the rope into the well*] on the occasion of drawing water. (M in art. بئ.) — And **لَمْ يَصْبِ رَأْسَهُ** [+ *He did not bend down his head*: occurring in a trad. relating to prayer. (T, TA.) — And **صَبَّ** **رِجْلًا** **فُلَانٍ فِي الْقَيْدِ** [*The legs of such a one were [put into the shackles, or] shackled*. (Z, L, TA.) — And **صَبَّ دِرْعَهُ** [+ *He put on, or clad himself with, his coat of mail*: (A, TA.) and **صَبَّهَا عَلَيْهِ** [+ *I put it on him*]. (A.) — And **صَبَّ عَلَيْهِ نَفْسَهُ** [+ *He threw himself upon him*]. (A.) — And **صَبَّ إِلَى الْغَنِيِّ** [*He pours forth to me wealth*]. (A, TA.) — And **صَبَّ اللَّهُ عَلَيْهِمْ سَوْطًا** [+ *God poured upon them a portion, or a share, or vehemence, or severity, of punishment; or] God punished them*. (A, TA. [See also سَوْطٌ.]) And **صَبَّ اللَّهُ عَلَيْهِ صَاعِقَةً** [+ *God poured upon him a thunderbolt, or a destructive punishment, &c.*]. (A, TA.) See also another ex. voce **صَبَّ**. — And **صَبَّ**, (K, TA,) in the pass. form, said of a man, and of a thing, (TA,) [+ *He, or it, was annihilated, caused to pass away, or done away with*. (K, TA. [See also R. Q. 2.]) — See also 7, with which it is syn. in the first of the senses assigned to the latter below. — [Hence, app.,] **صَبَّ فِي الْوَادِي** [+ *He descended into the valley*. (M, K.) And **انْصَبَتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي**, occurring in a trad., means [+ *His feet descended [into the interior, or bottom, of the valley]: (TA:) or] انْصَبَتْ قَدَمَاهُ فِي الْوَادِي means [+ *his feet rested in the valley*; from **انْصَبَ** said of water. (Mgh.) — And **صَبَّتِ الْحَيَّةُ عَلَى** **الْمَلْدُوحِ**, (S, TA,) or **انْصَبَتْ**, (A,) [+ *The serpent darted down upon the person bitten by it*], said of the serpent when it has raised itself desiring to bite. (Ez-Zuhree, S, TA.) And **انْصَبَ الْبَايُ عَلَى الصَّيْدِ** [+ *The hawk, or falcon, stooped upon the prey, or quarry*]. (A, TA.) And **صَبَّ ذُؤَالَهُ عَلَى غَنَرِ فُلَانٍ** [+ *The wolf [rushed upon or] made havock among the sheep, or goats, of such a one*. (TA.) — **صَبَّ**, (IAqr, A, TA,) sec. pers. **صَبَّيْتُ**, (S, M, K,) aor. **صَبَّ**, (IAqr, TA,) inf. n. **صَبَابَةٌ**, (IAqr, S, M, A, K, TA,) *He (a man) was, or became, affected with excessive love, or with attachment, or**

admiring love, (IAqr, S, TA,) and desire: (S:) or with desire: (M, A, K:) or with tenderness of desire, (S, M, A, K,) and ardour thereof: (S:) or with tenderness of love. (M, K.) One says, صَبَّتُ إِلَيْهِ [I was, or became, affected with excessive love, &c., for him]. (M, A, TA.) And صَبَّ بِهَا and إِلَيْهَا He was, or became, affected with desire, or vehement desire, [&c.,] of, or for, her. (MA.) — Lh mentions, among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms, and I will be sleepless for him: but I incline to think that the explanation has been corrupted by a copyist from رَوَى قَارِقُ إِلَيْهِ, or لَهُ, meaning may he be tender-hearted to me, and I will be tender-hearted to him]. (M, L, TA.)

4. **أَصْبُوا** They (a company of men, TA) took their way down a declivity, or declivous place. (M, K, TA.)

5: see 7, in four places. — And see also what here follows.

6. **تَصَابَتِ الْمَاءُ** I drank what remained of the water (S, A, K) in a vessel: (S, A:) [or] you say, **تَصَابَتْ** and **تَصَابَتْهَا** and **تَصَابَتْهَا** [*he drank what remained of the water, or of the milk, in a vessel*]; (M, L;) all signifying the same. (L, TA.) — And [hence,] **تَصَابَ فُلَانٌ الْبَعِيضَةَ** [*Such a one drank the remains of life after such a one*], meaning [+ *such a one outlived such a one*: (A, TA.) and **تَصَابَتِمْ** [+ *I outlived them all except one*]. (TA.) Eah-Shemmakh says, (M,) or El-Akhtal, (TA.)

* قَوْمٌ تَصَابَتِ الْبَعِيضَةُ بِعَدَمِهِ *
* أَعَزُّ عَلَيَّ مِنْ عِفَاءِ تَخْفِيرَا *

[*Verily the loss of a people whom I have outlived is more severe to me than abundant and long hair that has become altered in colour*]: he means, the loss of those with whom I was in a state of ease and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of beverage that he was sipping up. (TA.)

7. **انْصَبَ** It (water, S, M, and the like, M) poured out or forth, or became poured out or forth; (S, M, A, K;) as also **صَبَّ**, (M, Mqb, K,) aor. **صَبَّ**, (Mqb, TA,) inf. n. **صَبَّيْتُ**; (Mqb;) and **تَصَابَتْ**, (M, K,) which is of a form rarely occurring as that of a quasi-pass. of an unaugmented triliteral verb, being generally that of the quasi-pass. of a verb of the form **فَعَّلَ**; (MF, TA;) [but this app. denotes its doing *corropestedly*; and abundantly, like **تَدَقَّقَ**, q. v.]; and **اصْطَبَّ**. (K.) One says, **الْمَاءُ يَنْصَبُ مِنَ الْجَبَلِ**, (TA,) and **يَنْصَبُ مِنَ الْجَبَلِ**, (S, TA,) *The water descends, little by little, from the mountain*. (S, TA.) And **تَصَابَتْ** **الْعَرَقُ** [*The sweat flowed*], and **تَصَابَتْ** **الدَّمُ** [*the blood*]. (A.) — And **عَرَقًا** **صَبَّ** [which may be rendered *I flowed with sweat*] is a phrase of the Arabs, meaning **تَصَابَتْ عَرَقِي** [*my sweat flowed*]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say **عَرَقًا تَصَابَتْ**; for, as it is not allowable to put the agent before the verb, so it is not allowable to put the specificative, when it is virtually the agent, before the verb. (IJ, M.) — One says also, **انْصَبَ الْكُوزُ** [*The mug had its contents poured out or forth*]. (TA in art. دقق.) — See also 1, in three places. — **انْصَبَ النَّاسُ عَلَى الْمَاءِ** [generally implies descent, but] means [+ *The people collected together, or assembled, at the water*. (Mqb.) — [And **انْصَبَ** is often said of a place, or the ground, &c., meaning [+ *It sloped downwards*. — Har (p. 126) uses the phrase **انْصَبَ إِلَى الْبُئْرِ**, meaning (as there expl.) [+ *Thou inclinest to diversion, or sport*].

3. **اصْطَبَّ** **الْمَاءُ** is expl. by Sb as signifying *He took for himself the water*; agreeably with general analogy: (M:) [but it is more properly rendered *he poured out for himself the water*:] one says, **اصْطَبَّتُ لِنَفْسِي مَاءً مِنَ الْقِرْبَةِ لِأَشْرَبَهُ** [*I poured out for myself water from the skin that I might drink it*]: and **اصْطَبَّتُ لِنَفْسِي قَدَحًا** [*I poured out for myself a cup*]. (TA.) — See also 6. — And see 7.

R. Q. 1. **صَبَّهَ** [+ *He annihilated it, caused it to pass away, or did away with it*; (M, K;) namely, a thing. (M.) — And [+ *He dispersed it, or scattered it*: (K:) *he (a man) dispersed, or scattered, it, namely, an army, or property or wealth*. (AA, K.)

R. Q. 2. **تَصَابَتْ** [+ *It was, or became, annihilated, caused to pass away, or done away with*; (S, M, K;) it passed, or went, away; said of a thing. (S, M. [See also **صَبَّ**].) — [+ *It (the night, M, A, K, and the day, AZ, TA, and the heat, A) passed, or went, away, (AZ, M, A, K,) except a small portion, (AZ, M, TA,) or for the most part. (A, K.) — [+ It (what was in a water-skin, or milk-skin,) became little in quantity. (Fr, TA.) — [+ It (a company of men) became dispersed, or scattered. (M, TA.) — He (a man) was, or became, very bold, or daring, and very adverse, or repugnant, (M, K, TA,) عَلَيْنَا [against us]. (TA.) — And, said of a day, It was, or became, intensely hot. (M, K, TA.)*

صَبَّ is an inf. n. [and is] used [as an epithet] in the sense of the measure **فَاعِلٌ**, or of the measure **مَفْعُولٌ**: (TA:) [thus it is used as an epithet] applied to water, [meaning *Pouring out or forth, or poured out or forth*], like as are **سَكَبٌ** and **غَوْرٌ**: (S, TA: [see also **صَابَ** and **صَبَّ**]:) and hence, in 'Alee's description of Aboo-Bekr, when he died, **طَفَّتْ عَلَى الْكَاذِبِينَ عَذَابًا صَبًا** [*Thou wast, against, or upon, the unbelievers, a punishment pouring forth, or poured forth*]. (TA.) — And [hence, app.,] one says, **ضَرَبَهُ ضَرْبًا صَبًا**, meaning [+ *He smote him with the edge of the sword [as though with a smiting pouring down, or poured down]*; as also

ضربه (IAqr, L, TA.)—One says also, ضربه مائة قضا (TA,) or أخذ مائة قضا (A,) meaning, † [He smote him with a hundred blows, or he took a hundred,] and less than that, i. e. ذللك فدون (TA,) contr. of فصاعدا; (A;) or and more [than that], or above [that], i. e. كفاصاعدا (A, TA,) i. e. ذللك ما فوق ذللك (TA.)—And عليه الهلاك صب, من صب, meaning † [Trial, or affliction, was poured upon him] from above. (A, TA.)—Also, applied to a man, Affected with excessive love, or with attachment, or admiring love, (IAqr, S, A, TA,) and desire: (S:) or with desire: (M, A, K:) or with tenderness of desire, (S, M, A, K,) and ardour thereof: (S: [see صب:]) or with tenderness of love. (M, K.) One says, هو صب بها (and إليها) [see صب:] He is affected with excessive love of her; &c.: (A:) fem. صبة: (M, K:) dual masc. صبان, pl. masc. صبون; dual fem. صبتان, pl. fem. صبات: thus accord. to those who hold صب to be similar to رجل فبر and حذر, originally صب: (TA:) [hence it appears that some hold صب to be originally an inf. n., and therefore use it as an epithet in its original form, without regard to gender or number: but] accord. to Sb, صب is [originally] of the measure فعل صب, because you say صببت صبا, like as you say قنعت قناعا. (M.) See also 1, last sentence.

صب: see صبة. — Accord. to AO, it may also be pl. of صبوب or of صب: but As says that, accord. to others, it is not pl. of either of these two words; their pl. being صب: (L, TA:) it is said in a trad., (S, L, TA,) respecting conflicts and factions, or seditions, (L, TA,) لتعودن فيها أساود (S, L, TA:) here by أساود are meant “ [great and noxious] serpents:” (L, TA:) and صبا, accord. to Ez-Zuhree, is from الصب [“the act of pouring out or forth”]; for the serpent, he says, when it desires to bite, raises itself, and then darts down (lit. pours down) upon him that is bitten: (S, L, TA:) [as though the meaning were, Ye will be, therein, like great and noxious serpents, one portion of you emitting the necks of another portion:] Ez-Zuhree says that صبا is pl. of صبوب, and originally صبا; like as صب رجل is originally صب; and so says IAmb: but IAqr is related to have said that صبا means companies, pl. of سواد; and صبا, pouring, one upon another, with slaughter: and some say that it is صبي, in measure like حبلى; and it is said to be from صبا, [for إلى الدنيا], acr. تصبو, meaning “he inclined to the things of the present world;” and thus to be like حذى, pl. of حاز: [see صاب, in art. صبو:] IAqr used also to say that it is originally صبا, with ص, [pl. of صاب], from صبا عليه “he came, or came forth, upon him unexpectedly.” (L, TA.)

صب A quantity of wheat or food, &c., that is

poured out or forth (M, K) together, or collectively; (M;) also (M, K) sometimes (M) termed صب. (M, K.) See also 1, near the beginning.—And A سفرة [or piece of skin in which the traveller puts his food; or the thing upon which one eats]; (M, K;) so called because the food is poured into it, or upon it: (M:) or a thing like the سفرة: (M, K:) and صفة, with ن, signifies the same. (M.)—See also صبابة, with which it is syn.—Also A company of men: (M, Msh, K:) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.)—† A detached number of horses, (S, M, A, Msh, K,) and of camels, (A, K,) and of sheep or goats, (A, Msh, K,) and of dirhems, or pieces of money: (A:) or from ten to forty: (A, K:) or from twenty to thirty and forty of camels and of sheep or goats: or less than a hundred (M, A, K) of camels: (M, K:) or of camels i. q. صرمة: (S:) and from ten to forty of goats: (AZ, S:) or a flock of sheep or a herd of goats, as being likened to a company of men: (TA:) or from twenty to forty of sheep and of goats; or peculiarly of goats: or about fifty: or from sixty to seventy: and of camels about five or six: (IAth, TA:) and a collection of dirhems, or pieces of money, and of wheat, or food, &c.: and a piece of a thing: (Msh:) [or] a small quantity or portion of wealth or property. (M, K.)—And † A part, or portion, of the night: so in the saying, مضت صبة من الليل † [A part, or portion, of the night passed]. (S.)

صب The descent, (صوب, M, L, TA, in the K erroneously written تصب, TA,) of a river, or rivulet, or channel of water, or of a road, down a declivity. (M, L, K, TA.)—And A declivity, declivous place, or ground sloping down; (M, A, K, TA;) and (TA) so صبوب, of which the pl. is أصباب; (S, TA;) so too صبوب and صبوب, with fet-h and with damm; (TA;) [i. e.] صبوب signifies that down which you descend, or have descended, (ما أنصبت فيه,) and its pl. is صبب [like عود pl. of عود]; (M, TA;) [and so صبوب]; or, as some say, صبوب, with fet-h, is a name for the water, &c., that is poured out upon a man, like طهور and غسل; and صبوب, with damm, is pl. of صب: but AZ mentions his having heard the Arabs apply صبوب to a declivity, or declivous place; and says that its pl. is صبب: (TA:) and الصبب من الرمل signifies what has poured out or forth or down, of sand: (M, K:) and the pl. of صبب is أصباب. (M, K.)

صباب: see صبابة.

صبوب [app. syn. with صب as part. n. of the intrans. verb صب, signifying Pouring out or forth or down; or like the latter but having an intensive meaning]: see صب, in two places.—See also صبب, in four places.

صبوب: see صبب, in three places.

صبوب [Poured out or forth: (see also صب, in

first sentence:) or, as an epithet in which the quality of a subst. predominates,] water poured out or forth; syn. صب صبوب. (M, K.)—And (M, K) some say (M) Blood: (S, M, K:) and sweat; (K;) as in the saying,

هو اجر تحلب الصببا

[Vehement midday-heats that draw forth the sweat]: (TA:) [or what is poured forth of sweat and of blood; for] one says, جرى صبيب العرق and الدم [What was poured forth, of the sweat and of the blood, ran, or flowed]. (A.)—And (M, K) some say (M) The expressed juice of عذرم [or dragon's blood]. (M, K.)—And (M, K) some say (M) A certain red dye. (M, K.)—And (K) The juice of the leaves of sesame: (S, M, K:) A'Obeyd (so in a copy of the S, or Aboo'Obeydeh accord. to the TA,) says, it is the juice of the leaves of sesame, or of some other plant, which was described to me in Egypt, the colour of which juice is red tinged with blackness: and some say, it is the expressed juice of the leaves of the حنة [q. v.]. (S, TA.)—And عسفر [i. e. Safflower]: (K:) or purified عسفر. (S.)—And A kind of tree [or plant] resembling سداب [or rue], (M, K,) with which the hair is dyed. (M.)—And Senna, (M, K,) with which beards are dyed, as with حنة. (M.)—And A certain thing [or plant] resembling the وصبة [or وصبة, q. v.], (M, K, TA,) with which beards are dyed. (TA.)—Also Hoar-frost. (AA, K.) AA cites, as descriptive of the sky,

وليس بها إلا صبا وصببا

[And there is not in it aught save east wind and its hoar-frost]. (TA.)—And Good, or excellent, honey. (K.)—Also, (K,) or صبب سيف, (TA,) The extremity of a sword: (K, TA:) or the extremity near the سبلان [q. v.] thereof: or, as some say, its سبلان absolutely. (TA.)—See also صبب.

صبابة [is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies [Excessive love, or attachment, or admiring love: (see its verb:) or] desire: (M, A, K:) or tenderness of desire, (S, M, A, K,) and ardour thereof: (S:) or tenderness of love. (M, K.)

صبابة and صببة A portion, (S, M, Msh, K,) or a small quantity, (Fr, A, and A'Obeyd in explanation of the former,) of water, (Fr, S, M, Msh, K,) and of milk, (M, K,) or of wine, or beverage, (A'Obeyd,) remaining (A'Obeyd, S, M, Msh, K) in a vessel. (A'Obeyd, S, M, Msh.)

صبابتي ثروتي وليست هبلا

My remaining portion of water in the vessel &c. satisfies thirst, though it is not water running [copiously] upon the surface of the earth, is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA.) In the following verse, cited by IAqr,

وليل هديت به فثبة

سقاوا بصباب الكرى الأثيد

‡ [During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to side], صَبَابٌ may be put for صَبَابَةٌ; or it may be pl. of the latter, [or rather a coll. gen. n. of which صَبَابَةٌ is the n. un.,] like اسْتَعِيرُ is of شَعِيرَةٌ: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word سَقَاؤُهُ. (M, L, TA.) One says also لَمْ أَدْرِكْ سَقَاؤَهُ. (M, L, TA.)

‡ [I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

صَبَابٌ: see صَبُوبٌ: and see also صَبُّ.

صَبَابٌ (M, K,) applied to a camel, (M,) Thick, or big, and strong; as also صَبَابٌ (M, K, TA, in the CK صَبَابُ) so applied; (M;) and صَبَابٌ (K,) likewise so applied. (TA.)

صَبَابٌ: see what next precedes. — Also, applied to a [journey such as is termed] قَرْبٌ, Hard, or severe: (M, TA:) and, applied to a [journey such as is termed] حَيْسٌ, i. q. حَيْسَانٌ (A, S, K) and حَيْسَانٌ, i. e., in which is no delay, or intermission, nor any flagging. (A, S, TA.) — And الصَّبَابُ also signifies *What remains* of the thing: or *what is poured out* from it; (K, TA:) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

صَبَابٌ: see صَبَابٌ.

الْأَصْبَ [app. a dial. var. of الْأَصْبَرُ], an epithet applied to the month رَجَبٌ (TA in art. حُرُورُ): see حُرُورٌ.

‡ *A place where water, or the like, pours out or forth*, from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see فَصَاحَةٌ); and a *sink, or sink-hole*: pl. مَصَابٌ (occurring in the S and K in art. رَفَقٌ, &c.).]

[صَبَابٌ, accord. to Reiske, signifies *A ship*: so says Freytag: but for this I find no authority.]

صَبُوبٌ: see صَبَابٌ, first sentence.

صَا

1. صَا (S, M, K,) aor. ʿ, (M, K,) inf. n. صَوُّوْهُ, (S, M, K, [in the last of which it is implied that this verb in all its senses-except the last has صَبِيءٌ also for an inf. n., and likewise صَوُّوْهُ as a syn. form, but this I do not find authorized by any other lexicon,]) said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of الصَّالِئِ وَالنَّابِ, the reading in the K, I find in the M نَابُ الصَّالِئِ وَالنَّابِ, and the like in the L,]) It grew forth; (M, K;) or its point, or extremity, grew

forth: (S:) and accord. to the K, it appears that صَا signifies the same; but this is not the case.

(TA.) And صَاٌ said of the ثَنِيَّةُ [i. e. a central incisor] of a boy, *It grew forth*. (S.) — Also, said of a star, (M, K,) and of the moon, (M,) *It rose*; and so صَاٌ (M, K,) or نَصَبَاً النُّجُومُ *the stars come forth from their places of rising*: (AO, S:) or صَاَتِ النُّجُومُ *the stars appeared*: (TA:) and صَاَتِ النُّجُومُ *the Pleiades* [antonomastically called النُّجُومُ] rose. (S.) — [Hence,] صَاٌ, (S, M, K,) or صَاٌ مِنْ دِينِهِ إِلَى دِينٍ آخَرَ, (AO, S, Mgb, *) aor. ʿ, (M, Mgb, K,) inf. n. صَوُّوْهُ (S, M, K) and صَاٌ; and صَوُّوْهُ, (M, K,) aor. ʿ, (TA,) inf. n. صَوُّوْهُ; (CK [but not in the TA nor in my MS. copy of the K];) + *He departed from his religion to another religion*; (S, M, Mgb, K;) like as the stars come forth from their place of rising. (AO, S.) And صَاٌ, (S,) or صَاٌ فِي دِينِهِ, aor. ʿ, inf. n. صَوُّوْهُ, (T, TA,) *He was, or became, a صَابِيٌّ* [or Sabian]. (T, S, TA. [See صَابِيٌّ, below.]) — And صَاٌ عَلَيْهِمُ, (S, M,) aor. ʿ, (S,) inf. n. صَاٌ and صَوُّوْهُ, *He came forth upon them*; (S, M;) as also صَاٌ: (M;) and accord. to IAAr, صَاٌ عَلَيْهِ *he came forth, or went forth, upon him, or against him*: and *he inclined against him with enmity*: (TA:) or *he came, or came forth, upon him unexpectedly*: whence, he says, the word صَاٌ in the saying of the Prophet, لَتَعُوذُنَّ فِيهَا أَسَاوِدُ صَاٌ, [which see in art. صَب] the said word being of the measure فُعْلًا, [originally صَاٌ,] and the ʿ being suppressed: (L in art. صَب:) and صَاٌ signifies *he came upon them suddenly, not having knowledge of their place*. (K.) — One says also, صَاٌ عَلَيْهِمُ العَدُوُّ, (M, K,) aor. ʿ, inf. n. صَاٌ; (M;) as also صَبَعَ; (TA;) *He guided to them* (M, K) *the enemy*: (K:) mentioned by IAAr, from AZ. (TA.) — And قَدَّمَ قَدْرَهُ إِلَى طَعَامِهَا صَاٌ وَلَا أَصْبًا *Food was presented to him, and he did not put* (M, K*) *his hand* (M) *or his finger* (K) *into it, or upon it*: (M, K; [see also صَبَعَ:];) mentioned by IAAr. (M.) And صَاٌ فِي الطَّعَامِ, aor. ʿ, *He [app. a camel] put his head into the food*: as also صَبَعَ. (O in art. صَبَغ.) And صَاَتِ فِيهَا رَأْسَهَا [or فِيهِ, *She put her head into it*]; like صَبَغَتْ. (TA in that art.)

4: see the preceding paragraph, in six places.

صَابِيٌّ [part. n. of صَاٌ: and as such signifying] *One who departs from his religion to another religion*. (Mgb.) The Arabs used to call the Prophet الصَّابِيَّ [for الصَّابِيُّ], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, مَصْبُوٌّ, changing the ʿ to و; and the Muslims [collectively], الصَّابِيَّةُ, as though pl. of الصَّابِي, without ʿ, like فَاؤَةُ and فَاؤَاتُ pls. of فَاؤٌ and فَاؤَةٌ. (TA.) And [the pl.] الصَّابِيُونَ in the Kur [v. 73, &c.,] is said by Zj to mean *Those who depart from one religion to another*. (TA.) — Then this appella-

tion, صَابِيٌّ, was applied to [Any individual of] a certain sect of the unbelievers, [the Sabians,] said to worship the stars secretly, and openly to profess themselves to belong to the Christians: they are called الصَّابِيَّةُ and الصَّابِيُونَ: and they assert that they are of the religion of Sábī the son of Shoyth [or Seth] the son of Adam: their appellation may also be pronounced الصَّابِيُونَ, and thus Náfi' read it [in the Kur]: (Mgb:) or the صَابِيُونَ are a certain class of the people who possess revealed scripture: (S:) or a people whose religion resembles that of the Christians, except that their kibleh is towards the place whence blows the [south, or southerly, wind called] جَنُوبٌ: (Lth, T, TA:) [or] whose kibleh is from (مِنْ [or this may mean some point of]) the place whence blows the [north, or northerly, wind called] شَمَالٌ at midday: (M, K:) or, accord. to some, their kibleh is the Kaabeh: (MF:) and they assert that they are of the religion of Noah, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to Sábī the son of Lámak [or Lamech], the brother of Noah: Bq says, it is said that they are worshippers of the angels: and it is said that they are worshippers of the stars: and that their appellation is Arabic; from صَاٌ "he departed from a religion;" or from صَاٌ "he inclined," because of their inclining from truth to falsehood. (MF, TA.)

صَب

1. صَبَعَ (S, Mgh, TA,) aor. ʿ, (Mgh, TA,) inf. n. صَبَعَ; (S, TA;) and صَبَعَهُ (K, TA,) inf. n. تَصَبَّيْحُ; (TA;) *He gave him to drink a morning-draught, or what is termed a صَبُوحٌ*; (S, Mgh, K, TA;) [and] so صَبَعَهُ صَبُوحًا: (MA:) and the first [and second also] he handed to him a morning-draught of milk or of wine. (TA.) And صَبَعَ الإِبِلَ, aor. and inf. n. as above, *He watered the camels in the morning, between day-break and sunrise*. (TA.) — And both are said respecting a غَارَةٌ [meaning + *He made a hostile, or predatory, incursion upon him in the morning*; as though he made the غَارَةَ to be to him a morning-draught: see صَابِيٌّ]. (Ham p. 66.) — [And accord. to Reiske, as stated by Freytag, صَبَعَ signifies *He drank in the early morning*: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.] — See also 2, in five places. — صَبَعَ as an inf. n. [of which the verb is صَبَعَ accord. to a general rule] signifies *The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a صَبُوحٌ*. (L.) — And صَبَعَ, aor. ʿ, inf. n. صَبَعَ [in the CK (erroneously) صَبَعَ] and صَبَعَةً, [He, or it, was of the colour termed صَبَعَةٌ meaning as expl. below: or] it (hair) had whiteness naturally intermixed in it with redness; as also صَبَعٌ (K, TA,) inf. n.

صَبَّاحٌ (TA.) ... (Mgh, TA) in the face. (Mgh.)

2. صَبَّاحٌ (S) or صَبَّاحٌ (K) inf. n. ... (TA.) He came to him, or to them, in the morning, in the time termed the صَبَّاحُ; (S, K;) as also [صَبَّاحٌ, or] صَبَّاحٌ, cor. 2: (K:) the teshdod in the former does not imply muchness, or frequency: (S:) and صَبَّاحٌ الْخَيْلِ and صَبَّاحٌ الْبَرِّ The horsemen came to them at daybreak, at the time termed the صَبَّاحُ: (TA:) but Abou-Adnan says that there is a difference between صَبَّاحٌ and صَبَّاحٌ; which is this: you say, صَبَّاحٌ بَلَدٌ كَذَا [We came in the morning to such a town, or country], and صَبَّاحٌ لِرَأْسِ كَذَا [We came in the morning to such a one], with teshdod; and صَبَّاحٌ لِقَوْمٍ or صَبَّاحٌ لِقَوْمٍ [We came in the morning to its people, or inhabitants, with good or with evil, without teshdod; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of ب suppressed]: you say also, صَبَّاحٌ كَذَا; and you may also say, صَبَّاحٌ كَذَا, as well as صَبَّاحٌ كَذَا; He came to him in the morning with such a thing. (L.) — And صَبَّاحٌ اللهُ بِخَيْرٍ (S, A, Mgh) or صَبَّاحٌ (TA) [May God visit thee in the morning with good, or good fortune, or happiness; or make thee to be in, or during, the morning attended with good, &c.; i. e. make thy morning good, or happy; or grant thee a good, or happy, morning]: a prayer for the person thus addressed. (Mgh.) — And صَبَّاحٌ إِيَّاهُ I said to him صَبَّاحٌ [expl. below, see صَبَّاحٌ]; (S;) and صَبَّاحٌ لَهُ he said to them صَبَّاحٌ: (K:) or صَبَّاحٌ means I said to him صَبَّاحٌ اللهُ بِخَيْرٍ [expl. above]. (Mgh.) — See also 1, first sentence. — [Hence,] صَبَّاحٌ الْبَرِّ inf. n. as above, I journeyed with the people, or party, by night until I brought them in the morning to the water. (K.) — صَبَّاحٌ الْحَقِّ; فلان الحق; Such a one declared, or told clearly, to me the truth; syn. صَبَّاحٌ. (A, TA. [See صَبَّاحٌ.]) — صَبَّاحٌ as a subst., see below.

4. صَبَّاحٌ He entered upon the time of morning termed صَبَّاحٌ [which means both dawn and forenoon]: (S, Mgh: [in the former this meaning is indicated, but not expressed:]) or he entered upon the time of daybreak, or dawn, the time termed صَبَّاحٌ. (L, K.) By the following words of Rah-Sheunakh,

وقيل المتأدي أصبح القوم أدلبي

is meant, [And the saying of the crier is,] The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey: for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قد بلغناه; and when travellers are near the time of day-

break, they say, أصبَحنا. (T, L.) — [Hence,] † He awakes from sleep in the جوف [i. e. last third, or last sixth,] of the night. (A, TA.) [And simply † He awakes: for] one says to the sleeper, أصبَح, meaning † Awake thou from sleep. (A, TA.) And one says also, أصبَح يا رجل, meaning † Become roused, O man, (A, K, TA,) from thy heedlessness or inadvertence, (A, TA,) and see thy right course, (K, TA,) and what will rectify thy state. (TA.) And أصبَح ليل [Become morning, O night]: a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) — [Also He, or it, becomes in the morning in any particular state or condition: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.] — And [hence, simply,] He, or it, became; syn. صار. (S, K.) One says, اصبح فلاناً He became knowing, or learned. (S, TA.) Thus, فاصبحوا فلانين, in the Kur lxi. last verse, means And they became victorious. (Bd.) And فاصبح قلبه بكفبه, in the Kur xviii. 40, [And he became in a state, or condition, in which he turned over his hands; i. e. and he became repentant, or grieved for what he had done. (A in art. قلب, and Bd.) And فاصبحوا لا تروى إلا مساكنهم, in the Kur xlvi. 24, i. e. [And they became] in a condition such that, if thou wert present in their country, thou wouldst not see aught save their dwelling-places; or, as Hamzeh and Ks read, لا تروى إلا مساكنهم [there was not to be seen aught save their dwelling-places]. (Bd.) [اصبح يفعل كذا] is of frequent occurrence, meaning He became occupied, or engaged, in doing such a thing; he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing.] — [Also He performed the prayer of daybreak.] It is said in a trad., اصبحوا بالصبح, meaning Perform ye the prayer of daybreak in the time of daybreak. (L.) — See also 3. — Also He acted gently. (TA in art. ارش: see an ex. in a verse cited voce مارتوش.) — اصبح مصباحاً He trimmed a lamp, or wick; or prepared it properly for use. (TA.) — See, again, 8. — اصباح as a subst., see صبح, in two places.

5. اصبح He slept in the morning; or first part of day, before sunrise. (S, Mgh, K.) — And He ate such food as is termed a صبحه. (K, TA.) It is said in a trad., من تصبح بسبع من تمرات حنوة [He who eats as a صبحه seven dates of the sort called حنوة]. (TA.) — See also 6, in two places.

6. اصباح فلان يتصباح [Such a one affects to be beautiful, comely, pretty, or elegant: the latter verb is here added as an explicative of the former: see اصبح]. (A, TA.)

8. اصباح He drank a morning-draught, or what is termed a صبح; (S, K, TA;) [and] so

اصبح. (Mgh. [Thus in my copy of the Mgh, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy.]) It is said in a trad., ما لنا صبى يتصبح [We have not a child that drinks a morning-draught]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) — And اصبح [as meaning He lighted a lamp or wick, or himself or another with a lamp &c.]; (K, TA;) and so اصبح (A, TA) [in the former sense], as in the phrase اصبح مصباحاً [he lighted a lamp or wick]; (A;) and اصبح alone has this meaning, i. e. اصبح سراجاً. (TA, from a trad.) [But it is used often in the latter sense:] one says, للشمع اصبح مصباحاً Candles are of the things with which one lights [himself, or others]; syn. يصرح: (S;) [and in like manner اصبح; for] one says, اصبح اصبحاً [He lights himself, or others, with candles]: (A:) [and in like manner also اصبح; for] one says, اصبح بالصباح (S, MA, Mgh, Mpb, K) He lighted [himself, or another,] with the lamp, or wick; (MA;) syn. اصبح; (S;) or اصبح: (K:) [hence it appears that اصبح and اصبح and اصبح may be aptly rendered he employed it as a means of light; and thus the second of these three verbs, is expl. in treatises on practical law:] one says also, اصبح بالثمن [He employed oil as a means of light; or] he made the lamp, or wick, to give light by means of oil: (Mgh, Mpb:) and it is said in a trad. respecting the several sorts of fat (شحم) of carrion, بها الناس يتصبحون The people [employ them as means of light; or] make their lamps, or wicks, to give light by means of them. (TA.)

10: see the next preceding paragraph, in four places.

11: see 1, last sentence but one.

اصبح (S, A, Mgh, K, &c.) and اصبح (Mgh, K) and اصبح (Mgh, K) and اصبح (S, A, Mgh, K;) i. e. (so in the Mgh, but in the K "or") the beginning, or first part, of day: (Mgh, K:) اصباح is an inf. n. [inf. n. of اصبح] used in the sense of اصبح, in the Kur vi. 96, (Jel.) and is similar to اصبح; (TA;) [and اصبح is the n. of place and time from اصبح:] the pl. of اصبح is اصباح; (K;) and thus some read in the Kur vi. 96. (Bd.) See also اصبح. One says, اصبح اصبحاً meaning [I came to him] in the morning (اصباح) [of the last] of five days; (K;) i. e., of a fifth day; (TK;) [or rather, of a fifth night, as the last word is fem.;] like as one says, ليلى حامية. (S.) —

الصُّبْحُ is also used as meaning † The truth; and the clear, or plain, thing or case. (Ham p. 449.) — And *أمر صبح* is one of the names of *Makka*. (K, TA.)

صبح: see the next preceding paragraph.

صبح: see *صَبَّحَ*. — Also The glistening of iron (K, TA) and of other things. (TA.)

صبح: see the next paragraph, in three places. — Also A watering of camels in the morning, or first part of day, before sunrise: which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.)

صبح The early part of the forenoon, after sunrise; syn. *صُحَى*; as also *صَبْحَة*: (Msb:) or the period of one's entering upon the *صَبَاح* [which means both dawn and forenoon]: so in the saying, *لَقِيتُهُ ذَاتَ صَبْحَةٍ* [I met him when he was entering upon the dawn or forenoon]. (TA.) — And A sleep in the morning, or first part of day, before sunrise; as also *صَبْحَة*; (S, K;) or both signify a sleep in the *صُحَى* [expl. above]; (A;) but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says, *فَلَانَ يَتَأَمَّرُ الصَّبْحَةَ* and *الصَّبْحَةَ* [Such a one sleeps in the first part of day, before sunrise]. (S.) — And Food with which one contents, or diverts, himself [so as to allay the craving of his stomach], in the morning or first part of day, before sunrise. (K.) — See also *صَبُوح*. — Also (Suh, K, TA,) and *صَبَح*, (Lth, S, TA,) [each said in one place in the K to be an inf. n. of which the verb is *صَبَحَ*,] Blackness inclining to redness: (K:) or intense redness in the hair: (Lth, TA:) or a colour inclining to that which is termed *صَبْبَة*: (K, TA:) or nearly the same as *صَبْبَة*: (Lth, S, TA:) or a colour inclining to that termed *شَبْبَة*: (K, TA:) or whiteness that is not clear, or pure; so the former is expl. by Suh. (TA. [See also *أَصْبَحَ*].)

صَبْحَانُ A man who has drunk a morning draught, or what is termed a *صَبُوح*; (TA;) or who has done so, and satisfied his thirst thereby: (Aboo'Adnán, TA:) [in the S and K it is implied that it is syn. with *مَصْبُوح*, q. v.:] fem. *صَبْحِي*. (S, TA.) Hence the prov., *مَنْ أَكْثَبَ مِنَ الْأَعْيَادِ الصَّبْحَانَ* (Aboo'Adnán, S, TA) More lying than the captive who had satisfied his thirst with a morning-draught: (Aboo'Adnán, TA:) the person thus alluded to was a man who was among a people that gave him a morning-draught, after which he arose and quitted them, and was taken by another people, who said to him, "Guide us to the place where thou wast;" to which he replied, "I have passed the night in the bare desert:" but presently he sat down to make water, so they knew that he had passed the

night with a people near by; and by his means they found their way to them, and exterminated them: (IAqr, TA:) or the prov. is *أَكْثَبَ مِنَ الْأَعْيَادِ الصَّبْحَانَ* More lying than the young unweaned camel that has satisfied its thirst with drinking [its mother's milk in the morning]; which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAqr, Sh, TA:) or, accord. to Fr, than the young unweaned camel that is affected with indigestion, or heaviness of the stomach, from drinking much milk, and therefore craves for milk again. (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) — Also the fem., *صَبْحِي*, A she-camel that has been milked [app. in the morning]. (Meyd, in his Proverbs, under the letter *ص*; and TA.) — See also *صَبَّحَ*.

صَبْحَانُ A man who hastens to take the morning-draught, or what is termed the *صَبُوح*. (K.)

صبح: see *صَبَّحَ*. — Also (Msb) Contr. of *صَبَّحَ*, (S, A, Msb,) and so *صَبَّحَة*, (S,) [and *صَبَّحَة* (as in a phrase following in this paragraph), and *صَبَّح*, (see this last word,) i. e. Morning, or forenoon, counted from sunrise to noon: (Msb and TA in art. *مَسُو*:) or, accord. to some, from midnight to noon: (TA in art. *مَسُو*:) or, accord. to the Arabs, from the beginning of the latter half of the night to the time when the sun declines from the meridian; then commences the *صَبَّحَة*, extending to the end of the former half of the night; thus expl. by Th; so says El-Jawáleekee. (Msb.) The Arabs say, when they regard a man, &c., as ominous of evil, *صَبَّاحٌ* *لَا صَبَّاحَ لَكَ* [God's morning: not thy morning]: and if you will, you may say, *صَبَّاحٌ* *لَا صَبَّاحَ لَكَ*. (Lh, TA.) And *عَمَّرَ صَبَّاحًا*, (S,) or *عَمَّرُوا صَبَّاحًا*, (K,) lit. imperative, but meaning a prayer, i. e. May thy life, or your life, be pleasant during the morning, (Har p. 32, and TA* in arts. *نَعَم* and *وَعَمَّر*.) is a salutation of the people of the Time of Ignorance. (TA.) One says also, *لَقِيتُهُ صَبَّاحًا*, and *لَقِيتُهُ ذَا صَبَّاحٍ*, (S,) or *لَقِيتُهُ ذَا صَبَّاحٍ*, (K,) which [i. e. *ذَا صَبَّاحٍ*] is only used adverbially, (Sb, S, K,) except in the dial. of Khath'am, (Sb, S,) meaning [I met him, or I came to him,] in a morning, [or] between daybreak and sunrise: (K:) the following verse (S, TA) by Anas Ibn-Nuheyk, of Khath'am, (TA,) or, as some say, by Iyas Ibn-Mudrikeh El-Hanafee, (so in a marginote in a copy of the S,) presents an exception to the adverbial usage:

عَزَمْتُ عَلَى إقامَةِ ذِي صَبَّاحٍ
لَأَمُرَ مَا يَسُودُ مِنْ يَسُودٍ

(S, TA:) the poet means, I determined to stay until the time of the *صَبَّاح* [i. e. either dawn or forenoon]: for it is on account of some particular thing, i. e. some good quality, or some praiseworthy thing, that he is made a chief who becomes a chief: thus Ibn-Ra-Scearfee explains this verse. (TA.) And one says, *لَقِيتُهُ ذَا صَبَّاحٍ*, not used

otherwise than adverbially, meaning the same as *ذَا صَبَّاحٍ*, expl. above; (K;) and *ذَاتَ الصُّبُوحِ* in the morning, or first part of day, before sunrise: (IAqr, TA:) or *ذَا صَبُوحٍ* [properly means] in a time of drinking the [morning-draught called] *صَبُوح*. (TA.) And *أَتَيْتُهُ صَبَّاحًا* *يَوْمَ كَذَا*, [I came to him in the dawn, or in the morning, or forenoon, of such a day]: (A:) and *أَصْبُوحَةً* *كُلَّ يَوْمٍ* [in the morning of every day]; and in like manner, *أَمْسِيَةً* *كُلَّ يَوْمٍ*. (S.) And *أَتَيْتُهُ صَبَّاحًا*, (Sb, A, TA,) for *صَبَّاحًا* *وَمَسَاءً*, [I came to him morning and evening,] meaning every morning and evening: (Sharh esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of *خَمْسَةَ عَشْرَ*: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotive of state, or adverbially: (TA:) [or, accord. to IHsh,] *صَبَّاحٌ* is allowable as [an adverbial expression] meaning *ذَا صَبَّاحٍ* [lit. in a morning having an evening, or in a forenoon having an afternoon]; and a similar instance occurs in the Kur, ch. lxxix. last verse. (Sharh esh-Shudhoor, ubi suprâ.) — *يَوْمَ الصَّبَّاحِ* means † The day of the hostile, or predatory, incursion. (S, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, *يَا صَبَّاحًا* † [O! a hostile, or predatory, incursion!]; warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, The time of the *صَبَّاح* [or morning] has come, therefore prepare yourselves for fighting. (JM.)

صَبَّاحٌ The *شُعْلَة* [or lighted wick] of a *قَدِيدٍ* [or lamp]. (K.) [See also *مَصْبُوح*.] — And I. q. *صَبَّاح*, q. v. (Ks, S, K.)

صَبُوحٌ A morning draught; i. e. a draught, drink, or potation, that is drunk in the morning, or first part of day, before sunrise, (S, A, Msb, TA,) and afterwards, before noon; (TA;) contr. of *صَبُوحٌ*: (S, A:) and whatever is eaten, or drunk, in the morning, or first part of day, before sunrise; contr. of *صَبُوحٌ*: (TA:) [and particularly] milk that is drunk at that time: (AHeyth, L:) milk, or wine, that is drunk at that time: or what is drunk at that time hot: (L:) milk that is milked at that time: (K:) and *شَرَابٌ* [i. e. beverage, or wine,] that people have, (K, TA,) and drink, (TA,) in the morning: (K, TA:) pl. *صَبَائِح*. (TA.) [Dest thou make a delicate allusion to a morning-draught?] is a prov., [the origin of which is expl. in art. *رَق*, q. v.,] applied to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a

thing incumbent on thee which is not really so. (TA.) — See also صبغ, in three places. — Accord. to Lth, it signifies [absolutely] Wine. (T, TA.) — And The quantity of milk of a camel that is drawn at dawn, or in the first part of day; and so صبغة. (TA.) — Also A she-camel that is milked at dawn, or in the forenoon, (Lh, AHeyth, K,) or in the morning, or first part of day, before sunrise; and so with ص. (K.)

صبغ (S, A, Mgh, Msh, K) and صبغ (K, S, K) and صبغ and صبغ (K) Beautiful, comely, (S, A, Mgh, K,) pretty, or elegant; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or bright (Msh, TA) in the face: (Msh:) the first is expl. by Lth as signifying fair of face: fem. صبغة and صبغة: and the pl. of صبغ and صبغ, and of their fems. here mentioned, is صبغ. (L, TA.)

صبغة Beauty, comeliness, prettiness, or elegance; (S, A, K;) as some say, peculiarly in the face: (TA:) or brightness in the face: (Msh:) it is said that صبغة is in the face; وضاءة, in the skin; جمال, in the nose; حلالة, in the eye; ملاحه, in the mouth; طرف, in the tongue; رشاقة, in the stature; لباقة, in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.]

صبغة: see صبغ: and صبغ, in two places.

صبغى Intensely red blood: (K, TA:) from صبغ signifying one "whose hair is overspread with redness." (TA.) — Also صبغة Wide spear-heads. (K, TA.) [In the CK the latter word is without tashdeed.] ISd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also صبغ.]

صبغ: see صبغ.

صبغ [Giving to drink a morning-draught, or what is termed a صبغ: act. part. n. of 1, q. v.: see also Ham p. 66. And] One who waters his camels in the morning, between day-break and sunrise. (TA. [See صبغة.]) — And † One who makes a hostile, or predatory, incursion upon a people in the morning; as though he made it to be to them a صبغ. (Ham p. 66.) — الحق الصابغ † The plain, manifest, clear, truth. (K, TA.)

صبغ Of a black colour inclining to redness: (K;) or having redness intermixed in his black hair: (Sh, TA:) or whose hair, or beard, has a red hue overspreading it: (Abou-Nagr, Sh, TA:) or having hair intensely red: (TA:) it is nearly the same as أصب: (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning having whiteness naturally intermixed in it with redness; (K, TA;) of whatever kind it be: (TA:) fem. صبغة: (K:) and pl. صبغ: (TA:) and hence [accord. to some] صبغ meaning "the dawn;" for, as Az says, the colour of the

true dawn inclines a little to redness. (TA.) [Hence, because of his colour,] الأصبح signifies The lion. (K.) In the phrase الأسود صبغ, the epithet is added as a corroborative. (Z, TA.) — And the fem., صبغة signifies A female conspicuous, or clear, or fair, in the جبين [or side of the forehead]. (TA.)

صباغ A whip: (S, K:) and صباغ certain whips: (AO, S, TA:) so called in relation to ذو أصبغ, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.)

صبغ: see صبغ, in two places. — It is said to signify also Darkness; contr. of صبغ, which is its primary signification: and accord. to Esh-Sherreeshee, redness of the hair. (Har p. 284.)

صبغة: see صبغ, in two places.

صبغ The morning meal, that is eaten between daybreak and sunrise; syn. غداة: (A, K:) a subst. of the measure تغيل, (K, TA,) similar to تغيب etc.: pl. تصابيح. (A, TA.) One says, قرب إلى الضيوف تصابيحهم [He brought near to the guests, or put before them, their early morning-meals]. (A, TA.)

صبغ (S, Msh, and some copies of the K,) formed from the unaugmented verb, (S, Msh,) and صبغ (S, Msh, K,) formed from the augmented verb أصبغ (S, Msh,) The place of entering upon the time of morning called صبغ: and the time of entering upon the same: (S, Msh, K:) or the former signifies i. q. صبغ, and the time thereof, and the place thereof. (Marg. note in a copy of the S.) See also صبغ.

صبغ: see the next preceding paragraph: and see also صبغ, in two places.

صبغ: see the paragraph here following, in four places.

صبغ A lamp: or its lighted wick: syn. صبغ: (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or a large, bright, or brilliant, صبغ: (Bd:) and صبغ signifies a lamp: (L:) [the pl. of this is مصابيح: and] the pl. of صبغ is مصابيح. (Msh.) — أعلام الكواكب means مصابيح النجوم [i. e. † The stars, or asterisms, that are signs of the way to travellers]. (L, TA.) — Also A large [drinking-vessel of the kind called] قذح; (AHn, K;) and so صبغ: (K:) or مصابيح [the pl. of the former] signifies the [vessels called] قذح [pl. of قذح] with which one drinks the morning-draught called صبغ. (S.) — And A she-camel that remains in the morning in the place where she has lain down, (S, K, TA,) not going forth to pasture,

(S, TA,) until the sun has risen high, (S, K, TA,) by reason of her strength (K, TA) and her fatness: (TA:) the quality thus described is approved: (S, S, TA:) and such a she-camel is also termed صبغ: pl. of the former as above. (TA.) — And A wide spear-head; (K, TA;) [app. of such as are termed صبغة] as also صبغ. (TA.)

صبغ Drinking a morning-draught, or what is termed a صبغ. (S, K. [See also صبغ, first sentence.])

صبر

صبره, aor. صبر, (S, M, A, K,) inf. n. صبر, (M, K,) He confined him; held him in custody; detained, retained, restrained, or withheld, him, or it; (S, M, A, K;) عنه from it. (M, A, K.) [Accord. to a copy of the A, صبره signifies the same; but this may be a mistranscription. Hence,] صبرت نفسي I restrained, or withheld, myself, or my soul; (S, Mgh;) على طعنا [to endure such a thing]. (Mgh.) 'Antarah says, mentioning a battle in which he was engaged,

صبرت عافية لذيك حرة
تروى إذا نفس الجبان تطلع

meaning صبره نفساً صابرة [i. e. And I restrained thereat a soul patient and ingenious, that is firm when the soul of the coward yearns: the last word (for تتطلع) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.) [And hence,] صبر is also used intransitively: (Msh:) [or as a trans. verb of which the objective complement, namely, نفس, is understood:] you say, صبر, aor. and inf. n. as above, (S, M, Msh, K,) He was, or became patient, or enduring; contr. of صبر: (M, K:) or he restrained, or withheld, himself, or his soul, from impatience: (S, Msh:) or he restrained, or withheld, himself, or his soul, from impatience, and his tongue from complaint, and his members from broil: or, accord. to Dhu-n-Noon, he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found: or, as some say, he endured trial, or affliction, with good manners: or he was contented in trial, or affliction, without show of complaint: or he constrained himself to attempt things that he disliked: or, accord. to 'Amr Ibn-'Othmán, he maintained constancy with God, and received his trials with an unstrained mind: or, accord. to El-Khowwár, he steadily adhered to the statutes of the Kur-an and the Sunnah: or, as some say, he was content to perish for gaining the approval of him whom he loved: or, accord. to El-Hareere, he made no difference between a state of ease, comfort, and affluence, and a state of affliction; preserving calmness of mind in both states: (B:) and you also say صبر, (S, M, Msh, K,) and صبر, (S, M, K, TA, [in the CK, erroneously, صبر])

changing the ط into ص, but not صبر, for ص is not to be incorporated into ط; (§;) and likewise صبر (M, K) both syn. with صبر; (M;) or صبر signifies he constrained himself to be patient; (§, TA); [or he took patience: and اصطبر, he acquired patience; and he was tried with patience: see صابر.] One says, صبر فلان عند المحبة Such a one was patient on the occasion of affliction. (§.) And صبرت على ما أكره [I was patient of, or I endured with patience, or bore with, what I dislike]. (A.) And صبرت عما أحب [I endured with patience the withholding of myself, or the being debarred, from what I love, or like; or I was patient of the loss, or want, of what I love, or like]: (A:) and تصبرت عنه [I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him; or I constrained myself to be patient of the loss, or want, of it, or him]. (L, voce تجلّد.) And أفضل الصبر التصبر [The most excellent kind of patience is the constraint of oneself to be patient]: a saying of 'Omar. (IAar.) And بدني لا يصبر لا بدني على البرد [My body will not be patient of cold, or will not endure patiently cold]. (A.) And صبر signifies also The being bold or daring [in enduring, or attempting, a thing]. (TA.) — Also He made him, or it, firm, or fast; or bound, or tied, him, or it, firmly, or fast. (TA.) [Hence,] صبره, inf. n. as above, He confined him, namely, a man, and other than man, [with bonds or otherwise,] (K, TA,) alive, (TA,) and shot, or cast, at him until he died: (K, TA,) or he set him up for slaughter: (M:) and you say also, قتلته صبرا; (§, M, Mgh, K;) and صبره; meaning he confined him (i. e. a man) to die, until he died; and in like manner you say اصبره; (§;) which latter signifies also he slew him in retaliation. (T in art. هوى.) And قتل صبرا He (i. e. any living thing) was confined alive, and then shot at, or cast at, until he was put to death: (§;) or he (any living thing) was bound until he was put to death: (Mgh:) or he (a man) was bound hand and foot, or held by another man, until he was beheaded: (Mgh:) or he was slain [deliberately,] not on the field of battle, nor in war or fight, nor by mistake: (A'Obeyd:) and صبر he was confined, (A,) or held and confined, (B,) to be put to death. (A, B.) صبر الروح [signifies The confining the living, and shooting, or casting, at him until he dies; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning the act of gelding, or castrating. (A, TA.) — Also, (§, Mgh,) aor. and inf. n. as above, (Mgh,) He confined him to make him swear, until he swore, or took an oath; as also اصبره: (§;) or he made him to swear a most energetic oath; (Mgh;) as also صبر يمينه, (A, Mgh,) which is a tropical phrase: (A:) and اصبره على يمينه, (TA in art. يمين) or اصبره, (TA in the present art.) he (the judge, or governor,) constrained him to swear, or take an oath. (TA.) And صبر He was confined, or held in custody, in order that he might be made to swear, or take an oath. (A.) And حلف صبرا He

swore, or took an oath, being confined, or held in custody, (§, M,) by the judge, or governor, (M,) in order that he might be made to do so. (§, M.) And صبر يميناً He swore, or took an oath: (TA in art. يمين) and he compelled one to take an oath. (Mgh.) — See also 2. — Also He clave to him; namely, a man; syn. لزّمه. (M, K.) — صبر منه: see 8. — صبرته, (§, [thus in my copies, without any complement,]) or صبرته به, (M, Mgh, K,) aor. ٤, inf. n. صبر (S, M, Mgh, K) and صبرته, (§, Mgh, K,) I became responsible, or surety, for him, or it. (§, M, Mgh, K.) — And اصبِرني Give thou to me a surety. (§, K.) — صبروا طعاهم (so in the CK, [agreeably with an explanation of the pass. part. n. مضبور, q. v.,]) or صبروه, (so in the M, and in my MS. copy of the K, [both probably correct,]) They collected their wheat together without measuring or weighing it; made it a صبرة [q. v.]. (M, K.)

2. صبره, (M, Mgh, K,) inf. n. تصبر, (TA,) He urged him, or made him, to be patient, by a promise of reward: or he said to him, Be thou patient: and تصبره he made him to be patient: (Mgh:) or the former, he commanded him, or enjoined him, to be patient; as also اصبره: (M, K:) and the first, he required of him that he should be patient: (§gh, TA:) and اصبره, he attributed to him (جعل له) patience; (M, K;) as also اصطبره. (TA.) — See also 1, second sentence. — صبروا طعاهم: see 1, last sentence. — صبر الشيء, inf. n. as above, He heaped up the thing. (O.) — صبر also signifies He embalmed a dead body with صبر, meaning accord. to Freytag myrrh; but for this I know not any authority: he mentions the verb as occurring in this sense in "Hamak. Waked." p. 94, last line. — Also He ballasted a ship: used in this sense in the present day. See صابورة.]

3. صابره, (A, MA,) inf. n. مصابرة (A, K) and صبار, (K,) [He vied with him in patience, or endurance; as shown in what follows: or] he acted patiently with him: (MA:) صابروا in the Kur iii. last verse means Vis ye in patience, or endurance: (Ksh, Bd, Jel:*) or in this instance, in the saying اصبروا وصابروا ورابطوا, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [be ye patient] with yourselves, and [vis ye in patience] with your hearts in enduring trial with respect to God, and [remain ye steadfast] with your minds in desire for God: or [be ye patient] with respect to God, and [vis ye in patience] with God, and [remain ye steadfast] with God. (B, TA.) [See also 3 in art. صبط.]

4. اصبره: see 1, latter half, in four places: — and see 2, in two places. — ما اصبره على النار How patient, or enduring, is he! — ما اصبرهم على النار [in the Kur ii. 170] means How bold are they [to encounter the fire of Hell]! (K:) or how bold are they to do the deeds of the people of the fire [of Hell]! (TA:) or how much do they occupy

themselves in doing the deeds of the people of the fire [of Hell]! (K:) this last explanation is in the Tekmileh. (TA.) — اصبره also signifies He (the judge, A, TA, or the Sultan, El-Ahmar, TA) retaliated for him. (El-Ahmar, A, TA. [See 8.]) — اصبر [intrans.] It (a thing) was, or became, hard; syn. اشتد. (A. [See صبر.]) — اصبر, (K, TA,) i. e. a calamity: and he became in what is termed امر صبور, i. e. a حرة. (TA.) — اصبر, (K, TA,) i. e. the mountain. (TA.) — اصبر (milk) was, or became, very sour, inclining to [the flavour of صبر, i. e.] bitterness. (K.) — اصبره, (IAar, K,) i. e. the thin, round cake of bread so called. (TA.) — اصبره, (K, TA,) i. e. a stopper. (TA.)

5: see 1, near the middle of the paragraph, in four places.

6. تصابر [relating to a number of persons] signifies The being patient, or enduring, one with another. (KL.) [You say, تصابروا They were patient, or enduring, one with another.] — And تصابروا على فلان They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA in art. صفر.)

8. اصطبر, and its var. اصبر: see 1, former half in three places. — اصطبر منه He retaliated by slaying him, or wounding him, or the like; (A, K;) and so صبر منه. (TA.) — [And accord. to Reiske, It was collected: (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] — اصطبره: see 2.

10. اصتبر It (a vapour, TA) became dense. (K, TA. [See صبر.])

R. Q. 1, accord. to the §, صبر see art. صبر.

صبر [inf. n. of 1, q. v. — Used as a simple subst.] Patience, or endurance; contr. of جزع: (M, K:) or restraint of oneself, or of one's soul, from impatience. (§. [Several other explanations of this word are shown by explanations of the verb.]) — شهر الصبر The month of fasting: (K:) fasting being called صبر because it is self-restraint from food and beverage and sexual intercourse. (TA, from a trad.) — قتل صبرا, and قتلته صبرا: see 1. — يمين الصبر The oath for which the judge, or governor, [in the CK الحكم is erroneously put for الحكم,] holds one in custody until he swears it: (M, K:) or the oath that is obligatory (K, TA) upon the swearer, (TA,) and which the swearer is compelled to take, (Mgh, K,) he being confined by the Sultan until he do so: (Mgh, TA:) such an oath is also termed يمين مضبورة: (Mgh:) [i. e.] the term مضبورة is applied to an oath, (§, K, TA,) meaning one on account of which a man is confined, in order to make him swear it; (TA; [and this seems to be indicated by the context in the § and K;]) but the man being مضبور, and not the oath, the latter is thus

termed tropically. (TA.) — [حَلَفَ صَبْرًا : see 1.]
See also صَبْرٌ.

صَبْرٌ (S, M, Mṣb, K) and صَبْرٌ (M, Mṣb, K)
The side of a thing: (S, M, K:) or a side rising
above the rest of a thing: (Mṣb:) or its upper
part, or top: (TA:) and the edge of a thing: (S,
M, K:) and its thickness: formed by transposi-
tion from صَبْرٌ: (S:) pl. أَصْبَارٌ, (S, M, Mṣb, K,)
and pl. pl. أَصْبَارَةٌ. (Mṣb.) أَصْبَارٌ signifies The
sides of a vessel, (S,) and of a grave. (TA.)
And you say, He filled the drinking-cup, (S, M,
A, K,) and the measure, (A, TA,) إِلَى أَصْبَارِهِ
(S, M, A, K,) to its top, (S, M, K,) as also إِلَى
أَصْبَارِهِ (S;) or to its uppermost parts; (TA;) or
to its edges. (A.) And أَخَذَهُ بِأَصْبَارِهِ He took it
altogether. (S, M, A, Mṣb, K.) And نَقَى الشَّدَّةَ
بِأَصْبَارِهَا † He met with complete distress, or ad-
versity. (A, S.) And in a trad., the tree called
سِدْرَةُ الْمُنْتَهَى is said to be صَبْرٌ الْجَنَّةِ in the highest
part of Paradise. (A, TA.) — Also the former,
(S, M, K,) and صَبْرٌ (M, K,) Land in which
are pebbles, (S, M, K,) not rugged. (S, M.)
Hence, صَبْرٌ صَبْرًا, q. v. (S, M.) — See also صَبْرٌ,
in two places.

صَبْرٌ: see صَبْرٌ: — and صَبْرٌ in two places: —
and see also صَبْرٌ.

صَبْرٌ Ice; syn. جَمَدٌ: (A, Sgh, K:) and [its
n. un.] with ة, a piece thereof: (A, Sgh:) from
أَصْبَرُ meaning أَشْتَدُّ. (A.)

صَبْرٌ (S, M, Mṣb, K) and صَبْرٌ, which latter is
allowable only in cases of necessity in poetry, (S,
Mṣb, K,) or it is allowable in other cases, as also
صَبْرٌ, agreeably with analogy, (Ibn-Es-Seed,
Mṣb,) [Aloes;] a certain bitter medicine; (S,
Mṣb, Mṣb;) the expressed juice of a certain
bitter tree; (M, K;) the expressed juice of a
certain tree of which the leaves are like the
sheaths of knives, long and thick, with a dusty
and dull hue in their greenness, of rough appear-
ance, from the midst of which there comes forth a
stalk whereon is a yellow flower, نَجْدٌ [but what
this means I know not] in odour; (Lth, TA;) it
grows like the green سَوْسَنٌ [or lily], save that
the leaves of the صَبْرٌ are longer and broader and
much thicker, and it contains very much juice;
(AHn, M, O, TA;) it is crushed and thrown into
the presses, then bruised with pieces of wood, and
trodden with the feet until its expressed juice
flows, when it is left until it thickens, then it is
put into leathern bags, and exposed to the sun
until it dries: (AHn, O:) the best sort is the
سُقَطْرِيُّ [i. e. of the Island of Suqatrâ]: and it
is also known by the name of صَبْرَةٌ [a name now
applied to the plant]: (TA:) the n. un. is صَبْرَةٌ
[and صَبْرَةٌ and صَبْرَةٌ]: and the pl. is صَبْرٌ. (M,
TA.) — [Accord. to Freytag, it signifies also
Myrrh: but for this I know not any authority.]

صَبْرٌ: see صَبْرٌ.

صَبْرَةٌ: see صَبْرَةٌ: — and see صَبْرَةٌ, in two
places. — Also Urine, and dung of camels and

other beasts, compacted together in a watering-
trough. (K.) — أَبُو صَبْرَةٌ, (so in a copy of the
M,) or أَبُو صَبْرَةٌ, (so in the K and TA,) A
certain bird; (M, K;) red in the belly, black in
the head and wings and tail, the rest of it being
red; (M;) thus in the L; (TA;) or red in the
belly, black in the back and head and tail; (K;) thus
in the Tekmileh: (TA:) [but] AHát says, in
“the Book of Birds,” أَبُو صَبْرَةٌ, which is [the
same as] أَبُو صَبْرَةٌ, is [a bird] red in the belly,
black in the head and wings and tail, the rest of
it being red, of the colour of صَبْرٌ: and the pl. is
صَبْرَاتٌ and صَبْرَاتٌ. (O.)

صَبْرَةٌ A quantity collected together, of wheat
[&c.], without being measured or weighed, (S,
M, Mṣb, K,) heaped up: (TA:) pl. صَبْرٌ. (S,
Mṣb.) You say, اشْتَرَيْتُ الشَّيْءَ صَبْرَةً I bought
the thing without its being measured or weighed.
(S, Mṣb.) — And Reaped grain collected together;
or wheat collected together in the place where it
is trodden out: (M, TA:) or when trodden out
and thrashed. (Mṣb in art. كَدَسٌ) — And
Wheat sifted (M, K) with a thing resembling a
سَرْدَنٌ [or سَرْدَنٌ, which is a Pers. word, here app.
meaning a kind of net]. (M.) — And Rough, or
rugged, stones, collected together: pl. صَبْرٌ. (M,
K.) [See also صَبْرَةٌ.]

صَبْرَةٌ: see صَبْرَةٌ.

صَبْرٌ: see صَبْرَةٌ, in two places.

صَبْرٌ (M, K) and صَبْرٌ (K) The fruit of a kind
of tree, intensely acid, having a broad, red stone,
brought from India, said to be (M) the tamarind,
(M, K,) used as a medicine. (M.)

صَبْرٌ A stopper [of a bottle]; syn. سِدَادٌ. (K.)
[See 4, last sentence.] — And The fruit of a
certain acid tree. (K.) [But in this sense it is
probably a mistake for صَبْرٌ, q. v.]

صَبْرٌ: see صَابِرٌ, in four places.

صَبْرٌ: see صَابِرٌ, in two places. — Also A
surety. (S, M, Mṣb, K.) You say, هُوَ بِهٖ صَبْرٌ
He is a surety for him, or it. (TA.) — And
صَبْرٌ قَوْمٌ The chief, head, director, conductor, or
manager, of the affairs of a people, or party:
(M, K:) he who is patient for, and with, a people,
or party, in [the managing of] their affairs:
(A:) pl. صَبْرَاءٌ. (M.) — [And accord. to Golius,
A solitary man, having neither offspring nor
brother: but app. a mistake for صَبْرٌ, which is
thus expl. in the S in this art.] — Also, (S, M,
K,) and صَبْرَةٌ (M,) A white cloud; (M, K;) and
so صَبْرٌ and صَبْرٌ, of which the pl. is أَصْبَارٌ:
(K:) or white clouds; (M, K;) as also أَصْبَارٌ, pl.
of صَبْرٌ and صَبْرٌ: (Fr, Yaḥkoob, S:) or white
clouds that scarcely ever, or never, give rain:
(S:) or clouds, (M, K,) or white clouds, (A, S,
M, K) in the manner of steps: (A, S, M:) or a
dense cloud that is above another cloud: (M, K:)
or a stationary portion of cloud: (K:) or a

portion of cloud which one sees as though it were
صَبْرَةٌ, i. e. detained; but this explanation is of
weak authority: or, accord. to AHn, clouds
remaining stationary a day and a night; as
though detained: (M:) or clouds in which are
blackness and whiteness: or, as some say, clouds
slow in motion, by reason of their heaviness and
the abundance of their water: (Ham p. 786:) the
pl. of صَبْرٌ is the same as the sing., (M,) or it is
صَبْرٌ. (S, M, K.) — And صَبْرٌ, A mountain:
(O, K:) or الصَّبْرُ is the name of a particular
mountain. (TA.) — [And accord. to Freytag, as
from the K, in which I do not find this meaning,
A hill consisting of stones.] — Also صَبْرٌ, (K,)
i. e. (TA) the صَبْرُ of a حَوَانٌ [or table, or thing
upon which one eats], (M, A, TA,) A thin,
round cake of bread, which is spread beneath the
food that one eats: (M, A, K:) or (K, TA, but
in the CK “and”) upon which the food to be
eaten at a wedding-feast is ladled (K, TA) by
the maker of the bread: (TA:) also called صَبْرَةٌ.
(K.)

صَبْرَةٌ: see the next paragraph: — and see
صَبْرَةٌ.

صَبْرَةٌ (S, M, K) and صَبْرَةٌ and صَبْرَةٌ (K)
Stones: (S, M, K:) or smooth stones: (TA:) or
صَبْرَةٌ signifies, (M,) or صَبْرَةٌ signifies also, (K,)
a piece of stone, or portion of stones: or of iron.
(M, K.) A poet says, (S,) namely, El-Aḡshà,
(M,) or 'Amr Ibn-Milkaṭ Et-Tá-ee, addressing
'Amr Ibn-Hind, who had a brother slain, (IB),

• مَنْ فَبَلِّغْ عَمْرًا بِأَنَّ الْمَوْتَ لَمْ يَخْلُقْ صَبْرَةً •

(so in the S; but in the M and TA this verse is
given differently, with شَيْبَانٌ and أَنْ in the places
of عَمْرًا and بِأَنَّ; and it is said in the M that
accord. to one relation the last word is صَبْرَةٌ,
[with ي] which, it is added, is like صَبْرَةٌ in
meaning; [i. e. Who will tell 'Amr, or Sheybán,
that man was not created stones?] but IB says
that the last word is correctly صَبْرَةٌ, with keṣr to
the ص; and the poet means, man is not stone,
that he should patiently endure the like of this:
(TA:) [J says,] accord. to one relation, the last
word is صَبْرَةٌ, with fet-ḥ, which is pl. of صَبْرٌ,
the ة being affixed to denote its being a pl. pl.,
for صَبْرٌ is pl. of صَبْرَةٌ, signifying strong, or hard,
stones: [and he adds,] El-Aḡshà says,

• فَبَلِّغِ الصَّبْحَ أَصْوَاتِ الصَّبَارِ •

(S:) but IB says that صَبْرٌ and صَبْرَةٌ are not pls.
of صَبْرَةٌ; for فَعَالٌ is not a pl. form, but فَعَالٌ, with
keṣr, like حَجَارٌ and جِبَالٌ: (TA:) [and it is said
that] the verse from which this is cited is not by
El-Aḡshà, and is correctly and completely as
follows:

• كَانَ تَرْتَمِرُ الْبَهَاجَاتِ فِيهَا •

• فَبَلِّغِ الصَّبْحَ أَصْوَاتِ الصَّبَارِ •

by الصَّبَارِ being meant the صَبْحُ, (TṢ, K, TA,) the
stringed instrument thus called: (TṢ, TA:)

accord. to the reading given in the §, the verse means, *As though the croaking of the frogs in it, a little before daybreak, were the sounds of falling stones*: and this is correct. (TA.) See also صبر.

صِبْرَة: see the next preceding paragraph.

مَصْبُورٌ: see صِبْرَةٌ.

صَبِيرٌ: see صَبِيرٌ, last sentence.

أَبُو صَبِيرَةٍ: see صَبِيرَةٌ.

صِبْرَةٌ, [respecting the form of which see صِبْرَةٌ,] (§, M, K,) and صِبْرَةٌ, without teshdeed, (Lh, M, K,) and صَبِيرَةٌ, (K,) The intenseness of the cold (§, M, K) of winter: (§, M:) and [in an absolute sense] intenseness of cold: (TA:) and صَبِيرَةٌ signifies also the middle of winter; (K;) and so صَبِيرَةٌ. (TA.)

صَبْرٌ: see صَبْرٌ, in two places. — أَمْرٌ صَبْرٌ (§, M, A, K) and أَمْرٌ صَبْرٌ (K,) or the former only is meant in the K as having the first of the significations here following, (TA.) A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ; (T, §, M, A, &c.;) for which حَرٌ is erroneously put in copies of the K: (TA:) from صَبْرٌ, q. v.; (§, M;) or from صِبْرَةٌ: or, accord. to some, such as is level, abounding with stones, and difficult to walk upon: (M:) or the former is [the tract called] حَرَّةٌ لَثَارٌ, and [that called] حَرَّةٌ لَثَى (El-Fezáree:) or it has the first of the above-mentioned significations, and signifies also a [mountain, or hill, such as is termed] حَصْبَةٌ: (ISK:) or smooth rock upon which nothing makes an impression: but the latter, accord. to Aboo-Amr Esh-Sheybánee, signifies a حَصْبَةٌ without a pass. (ISH.) — Also أَمْرٌ صَبْرٌ (M, K) and أَمْرٌ صَبْرٌ (§, M, K) A calamity, or misfortune: and a severe war: (M, K:) or the latter, a distressing case. (§.) One says, وَقَعُوا فِي أَمْرٍ صَبْرٍ (M) and أَمْرٌ صَبْرٌ (§, M) They fell into a calamity, &c.: (M:) or the latter, they fell into a distressing case: (§:) or into a perplexing and distressing case, from which they could not escape, like the حَصْبَةٌ, above mentioned, without a pass: (Aboo-Amr Esh-Sheybánee:) but in some of the copies of the "Alfádh" [of ISK], أَمْرٌ صَبْرٌ, as though derived from صِبْرَةٌ, signifying "stones." (TA.)

أَمْرٌ صَبْرٌ: see صَبْرٌ. — أَمْرٌ صَبْرٌ: see صَبْرٌ, in three places. — رُجُلٌ صَبْرَةٌ Rugged ground, rising above the adjacent part or parts, and hard, (K, TA,) in which is no herbage, and which produces none: or i. q. أَمْرٌ صَبْرٌ. (TA.) See also صَبْرٌ.

صَبْرٌ and صَبِيرٌ (M, K,) the latter of which is also applied to a female, without ة, (M,) and صَبِيرٌ (M, K) and صَبْرٌ (M,) are epithets from صَبْرٌ "he was patient, or enduring:" (M, K:)

the five following epithets are said to denote different degrees of patience: صَابِرٌ is the most general of them [in signification, meaning simply Patient, or enduring]: مَصْبُورٌ signifies acquiring patience; and tried with patience: مَتَّصِرٌ, constraining himself to be patient: صَبِيرٌ, having great patience; [or very patient;] whose patience is greater than that of others; [as also صَبِيرٌ; or this signifies rendered patient, from صَبْرَةٌ;] denoting quality, or manner: and صَبْرٌ, having an intense degree of patience; [or having very great patience;] denoting measure, and quantity: the pl. of صَبْرٌ is صَبْرٌ. (TA.) As an epithet applied to God, (Aboo-Is-hák [i. e. Zj],) صَبِيرٌ signifies The Clement, or Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives, or defers: (Aboo-Is-hák, K:) [it may be well rendered The Long-suffering:] it is an intensive epithet. (TA.) One says also, هُوَ صَابِرٌ عَلَى الْبُرْدِ [He is a patient endurer of cold]. (A.)

صَبْرٌ; &c.: see art. صَبْرٌ.

صَبْرَةٌ: see صِبْرَةٌ.

صَابُورَةٌ Ballast of a ship; the weight that is put in the bottom of a ship. (TA.)

أَصْبَرٌ [More, and most, patient or enduring]. — أَصْبَرٌ مِنْ حِمَارٍ [More patient than an ass] is a prov. (Meyd.) And one says, هُوَ أَصْبَرُ عَلَى الْغُرْبِ مِنَ الْأَرْضِ [He is more patient of beating than the ground]. (A.) [The fem.] صَبْرِي is applied to a she-camel by Honeyf El-Hanátim [as meaning Surpassingly patient or enduring]. (IAar, TA in art. صَبْرِي.)

أَصْبِرَةٌ Sheep or goats, and camels, that return in the evening and morning to their owners, not remaining away from them: (M, K:) [a pl.] having no sing.: (K:) [ISd says,] I have not heard any sing. of it. (M.)

مَصْبُورٌ [pass. part. n. of 1, q. v. Confined, &c. —] Confined [with bonds or otherwise], (K,) or set up, (M,) to be put to death: (M, K:) and مَصْبُورٌ رَجُلٌ a man confined, (K,) or set up, (M,) to be put to death; (M, K;) i. q. مَصْبُورٌ: (Th, M, K:) and مَصْبُورَةٌ, applied to a beast (أَبْرَةٌ, A), confined [or bound] to be put to death [and in that state killed by arrows or the like]; i. q. مَصْبُورَةٌ عَلَى الْمَوْتِ: such is forbidden to be eaten. (S, A.) — مَصْبُورَةٌ applied to an oath: see صَبْرٌ. — Also مَصْبُورَةٌ, like a صَبْرَةٌ of wheat; so gathered or collected together. (TA.)

مَصْبُورٌ: see صَابِرٌ. [مَصْبُورٌ is expl. by Reiske as signifying Collecta caro (συνος τῆς σαρπτός): mentioned by Freytag: if so, it is app. مَصْبُورٌ: see its verb.]

صَابِرٌ: see صَبْرٌ.

صَبْرٌ

صَبْرٌ, acc. ة, (AZ, §, K,) inf. n. صَبْرٌ, 1.

(AZ, §,) He pointed at him, or towards him, with his finger, (بِأَصْبَعِهِ) disparagingly: (AZ, S, K:) or, as some say, he meant some evil thing to him when he (the latter) was inadvertent, not knowing. (TA.) — And صَبْرٌ عَلَى فُلَانٍ He directed such a one to such a one by pointing, or indication: (§, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبَعَكَ عَلَيْنَا What directed thee to us? (TA.) And صَبْرٌ بَيْنَ الْقَوْمِ He directed others to the people, or party. (TA.) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, أَذْرَكَتَهُ أَصْبَعُ الشَّيْطَانِ [app. meaning The Devil has directed him]: and أَذْرَكَتَهُ أَصْبَعُ الشَّيْطَانِ [The fingers of the Devil have reached him]. (TA. [See the pass. part. n. below.]) — And one says, قُرْبٌ إِلَيْهِ طَعَامٌ فَمَا صَبَعَ فِيهِ i. e. [Food was presented, or offered, to him, or was placed, or put, before him, and] he did not put his finger into it. (TA.) [See also صَبْرٌ, near the end.] — And صَبْرٌ (O, K,) inf. n. as above, (TA.) He inserted his finger into the hen in order that he might know if she were [near] laying an egg or not: (O, K:) mentioned by Z. (TA.) — And صَبْرٌ عَلَى الْإِنَاءِ He put his finger upon the vessel so that what was in another vessel flowed upon it [into the former vessel]: (A'Obeyd, §, O, K:) or, as some say, he put together his two fingers, [or two of his fingers,] then discharged, or let flow, what was in the vessel, of wine, or beverage, into a thing with a narrow head [or mouth]: or, accord. to Az, he discharged, or let flow, what was in the vessel, of wine, or beverage, between the extremities of [either of] his two thumbs and fore fingers, in order that it might not become scattered, and pour forth copiously. (TA.) — And صَبْرٌ, inf. n. as above, He hit, or hurt, his finger. (TA.) — صَبْرٌ عَلَى الْقَوْمِ, inf. n. as above, meaning He came forth upon the people, or party, is said to be originally صَبْرٌ, with ة. (TA.)

[4. اصْبَعٌ, followed by عَلَى, is said by Freytag, as on the authority of Meyd, to signify He (a pastor) fed and managed well his cattle: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, عَلَى مَا شِئْتَهُ لِلرَّيْحَى عَلَى مَا شِئْتَهُ, q. v. infra.]

صَبْرٌ: Self-magnification, or pride; (O, K, TA;) such as is consummate; (TA;) and haughtiness, or insolence, or vain glory; (O, TA;) and صَبْرَةٌ signifies the same. (O, K, TA.)

صَبْرٌ i. q. صَبْرٌ [q. v.]: the ع being substituted for the ح. (MF on the letter ح.)

أَصْبَعٌ and إصْبَعٌ and أَصْبَعٌ and إصْبَعٌ (S, O, Mph, K) and أَصْبَعٌ and إصْبَعٌ (O, Mph, K) and أَصْبَعٌ and إصْبَعٌ, the ة being thus trebly vowelled, and the ب likewise (Mph, K) with every one of the vowelings of the ة, (K,) and أَصْبُوعٌ also, (Mph, K,) of all which forms the

first is the [only] one commonly known and the one approved by persons of chaste speech, (Mḡb,) all mentioned by Kr, (K,) and by Lh also on the authority of Yoo, (TA.) A finger: and a toe: (MA, KL, &c. :) of the fem. gender, (Mḡb,) or fem. and masc., (S, O, Mḡb, K,*) but generally fem.: (O, Mḡb, K:*) pl. (of اصبع, MA) أصابع and (of اصبع, MA) أصابع. (MA, K.) — One says, بِمَرْتَنَى الْأَصَابِعِ [With the mention of them the fingers are bent]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. لثى.) [See also two similar exs. in the first paragraph of art. حنى and حنى.] — And الرَّاعِي عَلَى مَاشِيَتِهِ إصْبَعٌ [The pastor has a finger pointing at his cattle, or camels or sheep or goats]; meaning, [has upon his cattle] an impress of a good state or condition; (S, K, TA;) i. e. they are pointed at with the fingers because of their goodness and fatness and good tending. (TA.) [See also a verse cited voce صَلْبٌ.] And similar to this saying is the prov., إِنَّهُ لَحَسَنٌ عَلَيْهِ مِنَ اللَّهِ تَعَالَى إصْبَعٌ حَسَنٌ, meaning † [Upon him is, from God, (acknowledged be his absolute supremacy,)] an impress of a good state or condition. (Meyd.) And one says also, إِنَّهُ لَحَسَنٌ فِي مَالِهِ الإصْبَعُ, meaning † Verily he is good in respect of the impress upon his cattle [indicative of their state or condition]. (IAḡr, TA.) — And فُلَانٌ مُغْلٌ الإصْبَعُ † Such a one is unfaithful, treacherous, or perfidious. (O, K, TA.)* — And لَهُ إصْبَعٌ فِي هَذَا الْأَمْرِ † [He has a finger in this affair]. (TA.) — The Prophet said قَلْبُ الْمُؤْمِنِ بَيْنَ إصْبَعَيْنِ مِنَ أَصَابِعِ اللَّهِ يَقْلِبُهُ كَيْفَ شَاءَ † [The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth]. (O.) — And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his burden, إِنَّهُ يَكْفِيهِ † [Verily he will make an end of it with one finger]: and يَكْفِيهِ أَصَابِعُهُ † [Verily the smallest of his fingers will suffice him for its accomplishment; the ب thus prefixed to the agent being redundant, as in كَفَى بِاللَّهِ شَيْئًا and many other instances]. (O.) — أَبُو الإصْبَعِ is one of the surnames of The Devil. (TA.) [See صَبَعَةُ الشَّيْطَانِ, above.] — إصْبَعٌ signifies also † A prong, as resembling a finger: so in the S and K in art. حفر, and in other instances. — أَصَابِعُ الْفَتَيَاتِ, (O, TS, K,) in the “Minháj” of Ibn-Jezleh الاصابع الفتيات, [app. a mistranscription,] and in the اصابع البنات, (TA.) † [Common clinopodium, or wild basil,] the sweet-smelling plant called in Pers. الفَرَنْجِيَّةُ, (AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AHn, O.) — أَصَابِعُ الْعَدَارَى † A species of grapes, (AHn, O, K,) black, (AHn, O,) long, like the acorn, likened to the dyed fingers of virgins; (AHn, O, K:*) the bunch thereof is about a cubit [in length], compact [so I render مُتَدَاخِلٌ, supposing it to be similar to

applied to herbage &c.,] in the grapes; its raisins are good; and it grows in the Sarák (السراة). (AHn, O.) — أَصَابِعُ هَرْمَسَى † The flowers of the سَوْرَنَجَان [or Hermodactylus (the Iris of Linn.?) now applied to meadow-saffron, a species of colchicum]; (O, K;) the potency of which is like that of the سَوْرَنَجَان [itself]. (TA.) — أَصَابِعُ فِرْعَوْنَ † [Certain things] resembling the مَرَاوِد [or مَرَاوِد with which حُجْلٌ is applied], of the length of the finger, (K, TA,) red; (TA;) brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds. (K.) — أَصَابِعُ صَفْرٌ † The root (أصل) of a certain plant of which the form is like the hand, (O, K,) variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness: (O, TA:) so says Ibn-Jezleh: (TA:) it is beneficial as a remedy for madness, or diabolical possession, and for poisons, (K, TA,) and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences. (TA.) — As a measure, إصْبَعٌ signifies [A digit; i. e. a finger's breadth;] the width of six moderate-sized barley-corns; (Mḡb voce جريب;) the fourth part of the قُبْضَةُ. (Mḡh and Mḡb ibid.)

أَصْبُوعٌ: see إصْبَعٌ, first sentence.
مُصْبَعَةٌ: see صَبَغٌ.
مُهْبُوعٌ † Self-magnifying, or proud. (IAḡr, O, K, TA.)

صبغ

1. صَبَغَةٌ aor. 2 and 3 (S, O, Mḡb, K, the former not in the copy of the K used by SM) and 7, (Fr, O, Mḡb, K,) inf. n. صَبَغٌ (S, O, Mḡb, K) and صَبَغٌ (Aḡ, O, K) and صَبَغَةٌ, (AHn, TA,) [of which last, صَبَغَةٌ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صَبَغٌ.] He dyed it, or coloured it; (K, TA;) namely, a garment, or piece of cloth; (S, O, Mḡb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبِغُ in the language of the Arabs is The altering [a thing]: and hence الصَّبِغُ التَّوْبُ, meaning The garment, or piece of cloth, was altered in colour, to blackness or redness or yellowness [&c.]. (TA.) — [Hence,] صَبَغُ اللَّقْمَةِ, aor. 2, inf. n. صَبَغٌ, † He moistened the mouthful with oil or grease [or any kind of صَبِغٌ i. e. sauce &c.]; and he dipped it, or immersed it; and in like manner any other thing. (TA.) [Thus] one says, صَبَغَ يَدَهُ بِالْمَاءِ (Aḡ, O, K) and فِي الْمَاءِ (TA) † He dipped, or immersed, his hand, or arm, in the water. (Aḡ, O, K, TA.) And صَبَغَتِ النَّاقَةَ (Aḡ, O) or بِالْمَاءِ (TA) † The she-camel dipped her lips in the water. (Aḡ, O, TA.) — [Hence also,] the term صَبِغٌ is used by the Christians as meaning † The dipping, or im-

mersing, of their children, [i. e. baptizing them,] in water. (As, S, TA.) One says, صَبَغَ وَدَدَهُ فِي النَّصْرَانِيَّةِ, inf. n. صَبِغٌ (as shown in the next preceding sentence) and صَبَغَهُ, † He introduced his child into the Christian communion, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And صَبَغَ وَدَدَهُ فِي الْيَهُودِيَّةِ † He introduced his child into the Jewish communion [probably by baptism combined with circumcision: but see صَبَغَةٌ, an explanation of which seems to indicate that circumcision alone is meant in this case]. (TA.) — And يَصْبِغُونَ الْحَدِيثَ † They colour and alter information, or discourse. (O.) — And صَبَّغُوهُ فِي عَيْنِهِ † They altered him in his estimation; and informed him that he had become altered from the state in which he was. (TA.) And it is said † that صَبَّغُونِي فِي عَيْنِكَ and صَبَّغُونِي mean They pointed me out to thee as one who would accomplish what thou desiredst of me; from the saying of the Arabs, صَبَّغْتُ الرَّجُلَ بِعَيْنِي and بِيَدِي I pointed at the man with my eye and with my hand: (O, K:*) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَّغْتُ, with the unpointed ع. (O.) — One says also, صَبَّغَ يَدَهُ بِالْعِلْمِ, (Mḡb,) or بِقُرْبَانٍ مِنَ الْعِلْمِ, (TA,) † He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein [or thereby]. (Mḡb.) — صَبَّغَ ضَرْعَهَا, inf. n. صَبَّوْغٌ, † Her udder became full, and goodly in colour: (O, K, TA:) said of a camel. (O, TA.) — And صَبَّغَتْ عَضَلَتَهُ, (O, K,) aor. 2, (O, TA,) inf. n. صَبَّوْغٌ, (TA,) said of a man, (O,) His عضلة [or muscle] became long: (O, K:) like صَبَّغَتْ. (O, TA.) And صَبَّغَ التَّوْبُ, inf. n. صَبَّوْغٌ, The garment, or piece of cloth, was long and ample: a dial. var. of صَبَّغَ. (TA.) — And صَبَّغَ فِي الطَّعَامِ, aor. 2, He [app. a camel] put his head into the food: as also صَبَّغَتِ الْإِبِلُ فِي الرِّعْيِ [The camels put their heads into the pasture, or herbage]. (O, TA.) And صَبَّغَتْ فِيهَا رَأْسَهَا [She put her head into it]; like صَبَّغَتْ. (TA.)

2. صَبَّغَتْ ثِيَابَهَا She (a woman) dyed her garments much. (O.) — صَبَّغَتْ الرَّطْبَةَ, (S, A, TA,) or البُسْرَةَ, (O, L, TA,) inf. n. تَصْبِغٌ, (L, TA,) i. q. ذُبَيْتٌ † [i. e. The ripening date, or the full-grown unripe date, began to ripen, or showed ripening, or became speckled by reason of ripening, or ripened, at the part next the base and stalk]: (S, O, L, TA;) or became coloured. (A, TA.) And اصْبَغَتْ النَّخْلَةَ † The palm-tree showed ripening in its dates; (O, K, TA;) as also صَبَّغَتْ, inf. n. as above: (K:) or, accord. to Az, تصبِغٌ in relation to the palm-tree [itself] is not known. (TA.) — And صَبَّغَتْ النَّاقَةَ, (Aḡ, O, K,) inf. n. as above, † The she-camel cast her young one when its hair had grown; as also † اصْبَغَتْ: (O, K:) but صَبَّغَتْ, with س, which means the same, is more commonly used. (Aḡ, O, TA.)

4: see 2, in two places. — أَصْبَغَ اللَّهُ عَلَيْهِ النَّعْمَ

is a dial. var. of *أَسْبَغَهَا*, (O, K,*) meaning *God rendered benefits, or boons, complete, full, or ample, to him.* (O.)

5. *تَصَبَّغَ فِي الدِّينِ* is from *الصَّبْغَةُ*, (Lh, O, K,) and means † *He became settled, or established, in religion:* (TK:) and so *تَصَبَّغَ صَبْغَةً حَسَنَةً*; expl. by Z as meaning † *He was, or became, in a good state [in respect of religion].* (TA.)

8. *اصْطَبَّغَ بِكَذَا* *It was, or became, dyed, or coloured, with such a thing.* (TA. [There said to be tropical; but this I doubt.]) — And *اصْطَبَّغَ*, (S, O, K,) or *بِالْخَلِّ*, (El-Farábee, Mgh, Mshb,) and the like, and, as some say, *مِنَ الْخَلِّ*, (Mshb,) or *فِي الْخَلِّ*, (Mgh, [so in my copy, but app. a mistranscription,]) † *He made use of what is termed صَبْغٌ [or sauce, &c.],* (O, K, TA,) or *vinegar,* (TA,) *to render his bread savoury;* (O, K, TA;) *الصَّبْغُ* including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, *اصْطَبَّغَ الْخُبْزَ بِخَلِّ*. (Mgh, Mshb.) — *اصْطَبَّغَ* also signifies † *He made, or prepared, what is termed صَبْغٌ [i. e. sauce, &c.].* (TA.)

صَبْغٌ (AZ, As, S, Mgh, O, Mshb, K) and *صَبْغَةٌ* (S, O, Mshb, K) and *صَبَّغٌ*, (O, K,) or this is an inf. n., differing from *صَبَّغٌ*, (AZ, As, L,) and *صَبَّغٌ*, (Mgh, O, Mshb, K,) as some say, (O,) or this last is a pl. of the first, (O,* Mshb,) [or] the pl. of *صَبَّغٌ* is *أَصْبَغٌ*, (S,) *A dye;* (AZ, As, S, Mgh, O, Mshb, K;) *used for colouring clothes* [&c.]: (TA:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*; and *أَصْبَغٌ* is a pl. pl. [i. e. pl. of *أَصْبَغٌ*]. (TA.) — [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bride, (AZ, O,) or when one first marries her, (K,) *إِنَّمَا لَحْدَيْتُهُ الصَّبْغَ* † [Verily she is one newly taken as a concubine, or a bride: app. alluding to the recent application of the dye of the *hinnà*]. (AZ, O, K.) And one says also, *مَا أَخَذْتُهُ بِصَبْغٍ*, (AZ, O, K,) or *مَا أَخَذَهُ بِصَبْغٍ تَمَنِيهِ*, (K,) i. e. [I did not, or he did not, take it, or acquire it,] for its proper price, [app. meaning its cost-price, or prime-cost,] but for a high [or raised] price. (AZ, O, K,*) — *صَبَّغٌ* also signifies, (S, Mgh, O, Mshb, TA,) and so does *صَبَّغٌ*, (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) † *A seasoning, or condiment, for bread, to render it savoury;* (S, Mgh, O, Mshb, TA;) particularly (Mshb) *such as is fluid,* (Mgh in art. *ادم*, and Mshb,) *as vinegar,* (Mgh, Mshb, TA,) *and olive-oil,* (Mgh, TA,) *and the like,* (Mshb, TA,) [i. e. any sauce,] *in which the bread is dipped:* (Mshb:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*: one says, *كَثُرَتِ الْأَصْبَغَةُ عَلَى* † [The sauces, or fluid seasonings, were abundant upon the table]. (TA.) *صَبَّغٌ* is used in this sense, but not explained, in the K. (TA.) Hence, in the Kur [xxiii. 20], *وَصَبَّغَ لِلْأَكْلِينَ*

† [And a sauce for those that eat]; (S, O, Mshb, TA;) where it means, accord. to Fr, *olive-oil;* but accord. to Zj, *the olive [itself];* and Az prefers the latter explanation: (TA:) some read *وَصَبَّغٌ*. (Bd.)

صَبَّغٌ, in a horse, *The having the whole of the fetlock white, without its whiteness conjoining with that of what is termed التَّحْجِيلُ [q. v.].* (TA.)

صَبَّغٌ: see *صَبَّغٌ*, first sentence.

صَبْغَةٌ, in a sheep or goat, or in a ewe, † *Whiteness of the extremity of the tail;* the quality denoted by the epithet *صَبَّغَاءُ*. (TA.) — Also † *A date that has become partly ripe, i. e. ripe in a part thereof.* (O, K.)

صَبْغَةٌ: see *صَبَّغٌ*, first sentence. — It also means † *Religion, syn. دِينٌ*, (AA, O, K,) and *مِلَّةٌ*; (K;) and the *religious law, syn. شَرِيعَةٌ*; (TA;) and *anything whereby one advances himself in the favour of God:* (AA, TA:) [thus,] in the Kur [ii. 132], (O, TA,) *صَبْغَةَ اللَّهِ* means *the religion of God, syn. فِطْرَةَ اللَّهِ*, (O, Mshb, K,) or *دِينَ اللَّهِ*, (S, Mshb,) which is the meaning of *فِطْرَةَ اللَّهِ*; (Mshb;) *the religion of God, with an adaptation to which mankind are created;* because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' *صَبَّغٌ* [or *صَبْغَةٌ* i. e. *baptism*] of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, &c.];) *صَبْغَةٌ* being in this instance in the accus. case as an objective complement; (Mshb;) for the meaning is “follow ye the religion of God;” (O, Mshb;) or “we will follow the religion of God;” (O:) or it means *that which God has prescribed to Moḥammad; i. e. circumcision:* (O, K:) or *صَبْغَةٌ* is in this instance an inf. n., (Ksh, Bd, Jel,) signifying *a mode, or manner of, صَبَّغٌ* [i. e. of *baptism*] (Ksh,) relating to the baptism of the Christians, (Ksh, Bd,) a corroborative of the saying *أَمَّا* [in verse 130], as such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being *صَبَّغَنَا اللَّهُ صَبْغَةً* [God hath baptized us with his baptism]; (Ksh, Bd, Jel;*) [so that *صَبْغَةَ اللَّهِ* signifies *the baptism of God*, and may here be rendered *We have received the baptism of God;*] the Muslims being hereby commanded to say to the Christians, “Say ye, God hath baptized us (*صَبَّغَنَا*) with the faith, with a baptism (*صَبْغَةٌ*) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours;” or the Muslims being hereby commanded to say [of themselves], “God hath baptized us (*صَبَّغَنَا*) with the faith, as a baptism (*صَبْغَةٌ*), and we have not been baptized with your baptism (*لَمْ نَصْبَغْ صَبْغَتَكُمْ*).” (Ksh.)

صَبَّغِيٌّ a rel. n. from *صَبَّغٌ*. (Mshb.) — [A seller of dyes. (Golius, on the authority of Meyd.)]

صَبَّغٌ: see *صَبَّغٌ*, in five places.

صَبَّغٌ i. q. *مَصْبُوغٌ* [i. e. *Dyed*]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA,) [See also *مَصْبُغٌ*.]

صَبَّاعَةٌ The craft, or art, of the dyer. (O.)

صَبَّاعٌ A dyer (O, L, K) of garments. (O, K.)

— And [hence,] † *A liar:* (K:) *one who colours and alters information, or discourse.* (O, K,*) The Prophet is related to have said, *أَكْذَبُ النَّاسِ مِنْ أَكْذَبِ النَّاسِ الْخِ وَالصَّوَاغُونَ وَالصَّبَّاعُونَ* or *أَكْذَبُ النَّاسِ الْخِ* [Which may mean *The most lying of men, or of the most lying of men, are the dyers and the goldsmiths;* or † *those who colour, and those who transform, information, or discourse:* El-Khatṭābee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

صَبَّاعٌ نَاقَةٌ (O, K,) without ة, (O,) *A she-camel having her udder full, and goodly in colour.* (O, K.) — And *إِبِلٌ صَبَّاعَةٌ فِي الرَّحْمِيِّ* [meaning *Camels putting their heads into the pasture*], with ة. (O. [See 1, last sentence but one.]])

أَصْبَغٌ † *A horse white in the forelock,* (AO, S, Mgh, O, K,) *all of it:* (AO, Mgh: [see also *أَسْعَفُ*]) or *white in the extremities of his tail:* (S, O:) or *white in the extremities of the ear:* (K:) when the whiteness is in his tail, he is termed *أَشْعَلٌ*: or, accord. to AO, it signifies also *white in the whole of the tail, including its extremities.* (TA.) And † *A bird white in the tail:* (S, O, K, TA:) or, accord. to the book entitled “*Ghareeb el-Ḥamám*” by El-Ḥasan Ibn-'Abd-Allah El-Iṣbahānee El-Kātib, *white in the whole of the head;* but used in the former sense by the keepers of pigeons. (TA.) And [the fem.] *صَبَّاعَةٌ* † *A sheep or goat (شَاةٌ, S, O, K) or a ewe (AZ, TA) white in the extremity of its tail,* (AZ, S, O, K, TA,) *the rest of it (i. e. of the animal) being black.* (TA.) — Also † *A species of weak birds.* (TA.) — Also, (applied to a man, O,) † *One who voids his excrement (O, K, TA) in his clothes (K, TA) when he is beaten (O, K, TA) and when he is frightened:* mentioned by Z. (TA.) — And *صَبَّغَاءُ*, † *A certain tree, or plant, (سَجْرَةٌ) like the ثَمَامٌ [which is applied to several species of panic grass], having a white fruit, growing in sands:* (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Aboo-Ziyād, *a certain tree, or plant, that grows in the sands, resembling the ضَعَّةُ [which is applied to a species of the ثَمَامٌ], which is one of the abodes of the gazelles in the hot season, burking-places being excavated by them at its roots: accord. to another, of the Arabs of the desert, it is like the ثَمَامٌ, but the ضَعَّةُ is larger in the leaves, and of a brighter green: accord. to*

Aboo-Naṣr, a certain tree, or plant, having a white fruit. (O.) And, (O, K,) as some say, (O,) † A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade. (O, K.) — Also (i. e. أَصْبَغُ) The greatest of torrents. (Ibn-'Abbād, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

مُصْبَغٌ [without ة] † A palm-tree (نَخْلَةٌ) showing ripening in its dates. (O, TA.)

[مَصْبَغَةٌ A dye-house: so in the language of the present day.]

مُصْبَغٌ Dyed much. (O.) In the phrase ثِيَابٌ مُصْبَغَةٌ, [it is said that] the epithet is with teshdeed مُصْبَغَةٌ [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either Garments much dyed, or simply dyed garments]. (S.)

مُصْبَغٌ, like مُصْبَغٌ, which is the more commonly used, [each without ة,] applied to a she-camel, † Casting her young one when its hair has grown. (Az, TA.)

مُصْبَغٌ: see صَبِغٌ.

صَبِنَ

1. صَبِنَ (S, M, Mṣb, K,) aor. َ , (S, Mṣb, K,) inf. n. صَبْنٌ (S,) He turned away a gift, (Aṣ, S, K, TA,) or an act of kindness or beneficence, (Aṣ, S, TA,) from his neighbours, and his acquaintances, to others; and in like manner, كَبِنَ and حَضَنَ; (Aṣ, TA;) or he withheld it; عَنَّا [from us]: (Aṣ, S, K:) and صَبِنَ الْكَأْسَ (M, Mṣb,) aor. as above, (Mṣb,) he (the cupbearer) turned away the cup of wine, (M, Mṣb,) مِمَّنْ هُوَ أَحَقُّ بِهَا [from him who was more, or most, entitled to it], (M,) or عَنْهُ [from him]. (Mṣb.) 'Amr Ibn-Kulthoom says,

- صَبِنْتَ الْكَأْسَ عَنَّا أَمْرٌ عَمْرٍو
- وَكَانَ الْكَأْسَ مَجْرَاهَا الْيَمِينَا

[Thou hast turned away the cup of wine from us, O Umm-'Amr; when the proper course of the cup of wine was towards the right]. (S. [See EM p. 184.]) — And He (a man) hid a thing in his hand, (M, TA,) such as a dirhem &c., without its being known. (TA.) — And صَبِنَ الْقَعْبَيْنِ (S, K,) or الْقَدْحَيْنِ, aor. and inf. n. as above, (M,) He placed evenly, or suitably, in his hand, (S, M, K,) the pair of play-bones, or dice, (S, K,) or the pair of gaming-arrows, (M,) and then cast them: (S, M, K:) said of a player at a game of hazard. (S, K.) To him who does so one says, أَجَلٌ وَلَا تَصْبِنِ [Shuffle thou, and do not pack]. (S.)

[2. صَبِنَ, from صَابُونٌ, He soaped a thing; or washed it with soap; so in the language of the present day.]

7: see what next follows.

8. اصْطَبِنَ and انْصَبِنَ (K, TA) and صَبِينٌ (so in my MS. copy of the K) or صَبِينٌ (so in the CK, but neither of these is in the TA,) He, or it, turned away or back, or became turned away or back. (K.)

Q. Q. 1. صَبِينٌ or صَبِينٌ: see what next precedes.

صَبِيَّةٌ The hand of a player at a game of hazard inclined for acting treacherously to a companion. (IAṣr, K.)

صَابُونٌ a word of well-known meaning, (S, M, K,) [Soap;] a compound with which clothes [&c.] are washed: the best of which is made of pure olive-oil and clear potash and good جِير [meaning lime], well cooked [i. e. boiled], and dried, and cut into particular shapes: the مَقْرِبِيُّ sort is not cut, nor well cooked [or boiled], but is like cooked starch: (TA:) it is hot and dry; and produces a pleasurable sensation in the body; (K;) but the washing the head with it hastens hoariness: (TA: [in which many other supposed properties of it are mentioned:]) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Mṣb, fancifully derives it from صَبِنَ الْكَأْسَ, because it removes filths and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek &c.]. (TA.) — [Hence,] صَابُونُ الْهَيْمِ is a term for † Wine! (TA voce تَرْيَاقٌ, q. v.)

صَابُونِيٌّ Of, or relating to, soap; saponaceous. — And A maker, or seller, of soap: mentioned in the K and TA only as a surname.]

صَبُو

1. صَبَا (S, M, K,) aor. يَصْبُو, inf. n. صَبُوءٌ (S,) or صَبُو (M, K,) and صَبُو (S, M, K) and صَبَا [also written صَبِي, in the CK (erroneously) صَبِي,] and صَبَا (M, K,) [app., in its primary acceptation, He was a youth, or boy, or child; agreeably with an explanation of a phrase in what follows, and with explanations of صَبَا and صَبَا which will be found below: — and hence,] He was, or became, youthfully ignorant, or foolish, or silly: (M, K:) [and, as seems to be indicated in the TA, he indulged in amorous dalliance; a sense in which the verb, more especially with صَبَا (q. v. infra) for its inf. n., is very frequently used:] or he inclined to ignorant, or foolish, or silly, and youthful, conduct; and in like manner تصابى; from الصَّبَا, which is from الشَّوْقُ [i. e. "desire"]: (S:) [see an ex. of the inf. n. of the latter verb in a verse cited voce شَاب, in art. شَبِ:] or صَبَا and صَبَا, as inf. ns., signify the inclining the heart to any one: and have other significations expl. in what follows: and تصابى signifies the manifesting passionate love, and desire: (KL:) [but صَبَا and صَبَا are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn-Eṣ-Ṣimneh,

صَبَا مَا صَبَا حَتَّى عَلَا الشَّيْبُ رَأْسَهُ

the first صَبَا may be from الصَّبِي [or الصَّبَا], and the second صَبَا from الصَّبَا signifying الفَتَا; so that the meaning may be, He engaged in play, or sport, and الصَّبِي [or amorous dalliance, &c.], as long as he was a youth, [until hoariness came upon his head;] or the meaning may be, he engaged in الصَّبِي as long as he engaged therein, &c. (Ḥam p. 380.) And صَبِي (S, M, K,) [aor. يَصْبِي,] inf. n. صَبَا (S,) or صَبَا (M,) [or both, as will appear from what follows,] signifies He played, or sported, with the صَبِيَان [i. e. youths, or boys, or children]: (S:) or he acted in the manner of the صَبِيَان: (M, K:) or both صَبَا and صَبَا, as inf. ns., signify the acting as a youth, or boy, or child; and the playing, or sporting, with youths, or boys, or children: (KL:) and تصبى and تصابى, said of an old man, signify he acted in a youthful, boyish, or childish manner. (TA.) — صَبَا, inf. n. صَبُو and صَبُوءٌ, also signifies He inclined. (Mṣb.) You say, صَبَا إِلَيْهَا He inclined to her, namely, a woman; as also صَبِي: and in like manner, صَبَتْ إِلَيْهِ [She inclined to him]. (M. [See also صَبَّ, in art. صَب.] And صَبَا إِلَيْهِ (M,) or إِلَيْهَا (K,) inf. n. صَبُوءٌ (M, K) and صَبُوءٌ (K) and صَبُو (M, K;) and صَبِي (K;) He yearned towards, longed for, or desired, (M, K,) him, (M,) or her. (K.) — [Hence, app.,] صَبَتِ النَّخْلَةُ (M, K,) aor. تَصْبُو (M,) The [female] palm-tree inclined, or leaned, towards the male palm-tree that was distant from it. (M.) — And صَبَتِ الرَّاعِيَةُ (M, K,) aor. تَصْبُو (M,) inf. n. صَبُو, The pasturing beast inclined its head and put it upon the pasturage. (M, K.) [See also 2.] — صَبَتْ (S, M, K,) aor. تَصْبُو (S, M,) inf. n. صَبُو (S, M, K) and صَبَا (M, K,) in [some of] the copies of the K صَبَا (TA,) said of the wind called الصَّبَا (S, M, K,) It blew. (K.) — And صَبِي الْقَوْمِ (M, K,) like عَنِي (K,) The people, or party, were blown upon by the wind called الصَّبَا. (M, K.)

2. صَبَا, inf. n. تَصْبِيَةٌ, He inclined his head towards the ground. (TA.) [See also 1, near the end.]

3. صَابِي رُمْحَهُ (T, S, M, K, TA,) inf. n. مَصَابَاةٌ (TA,) He inclined his spear, (M, K,) or he lowered the head of his spear towards the ground, (T, TA,) [or, as the context in the S seems to indicate, he inverted his spear,] to pierce, or thrust, (T, M, K,) with it. (M, TA.) — عَمِدَ صَابِي السَّيْفِ He put the sword into its scabbard [which generally means its scabbard] (S, M, K,) or into its قَرَاب [which generally means its case for enclosing it together with its scabbard,] (TA,) reversed, or inverted: (S, M, K, TA:) or, accord. to the A, صَابِي سَيْفَهُ, and صَابِي سَيْفَهُ means he put his sword, and his knife, into its قَرَاب not in the right manner: and one says to one who hands a knife, صَابِ سَيْفَكَ i. e. Reverse thy

knife, putting the handle towards me. (TA.) — *صَابِي بِنَاءَهُ* He made his building to incline, or lean. (K.) — *صَابِي مَشَافَرَهُ* He (a camel) inverted his lips on the occasion of drinking. (K.) — *صَابِي الشَّيْخِ* He, or it, overturned the old man; and made him to incline. (TA.) — *صَابِي البَيْتِ* (M, K,) i. e. *البَيْتِ مِنَ الشَّعْرِ*, (TA,) He recited the verse not rightly, or not regularly. (M, K, TA. [In the CK, *صَابَاهُ البَيْتِ*].) And *صَابِي الكَلَامِ* He made the speech, or language, to deviate from its proper course, or tenour. (M, K.) — *صَابِيْنَا عَنِ الحِمِضِ* is a phrase mentioned by AZ as meaning *We turned away from the [plants called] حِمِض*. (TA.) — And one says, *يَطْلَعْنَ الجَوَارِي يَصَابِينَ فِي السِّتْرِ*, meaning *يَطْلَعْنَ* [i. e. *يَطْلَعْنَ*, but I think that *فِي* is a mistranscription for *مِنْ*, and that the meaning is, *The girls, or young women, look from within the curtain*]. (TA.)

4. *أَصَبَتْ* She (a woman) had a child such as is termed *صَبِي* [i. e. a boy, or a young male child]; (S, M;) and a child, male or female. (S.) — *أَصَبَتْهُ* She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him, (M, K,) or made him to incline, (S,) to ignorant, or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also *نَصَبَتْهُ*. (M, K.) And *تَصَبَّأَهَا* He invited her to the like thereof. (M.) And *تَصَبَّأَهَا* also signifies *He deceived, or beguiled, her, and captivated her heart*; (M, K;) [see also another rendering in an explanation of a verse cited voce *إِصْبَارُ*]; as also *تَصَابَاهَا*. (K.) And *أَصَبَى عَرَسَ* *أَصْبُوا* *فَلَانٌ* He endeavoured to cause the wife of such a one to incline [to him]. (TA.) — *أَصْبُوا* They entered upon [a time in which blew] the wind called *الصَّبَا*. (M, K.)

5: see 1, latter half: = and see also 4, in three places.

6: see 1, in three places: = and see also 4.

[10. *استصبي*, as stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit*: = and by Jac. Schultens as signifying *Pro puero habuit*. But the usage of this verb in any sense is app. post-classical.]

صَبَا [is of the fem. gender, and] is a subst. and an epithet, [so that one says *رِيحٌ صَبَا*, as well as *صَبَا* alone and *رِيحُ الصَّبَا*], (M, TA,) [and signifies *The east wind: or an easterly wind:*] the wind that blows from the place of sunrise: (Msb:) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the *دُبُور*; (S:) or the wind that faces the House [of God, i. e. the Ka'abah; app. meaning that blows from the point opposite to the corner, of the Ka'abah, that is between the Black Stone and the door]; as though yearning towards the House: (M, TA:) or, accord. to IAar, (M,) the wind of which the place whence it blows extends from the place of rising of the *الثُّرَيَّا* [or the

Pleiades] to [the place of] *بَنَاتُ نَعَشٍ* [meaning the tail of *Ursa Major*]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is *صَبِيَانٌ* and *صَبِيَانٌ*: (Lh, M, K:) and pl. *صَبَوَاتٌ* and *أَصْبَاءٌ*. (M, K.)

صَبَا [also written *صَبِي*] and *صَبَاءٌ*, the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Msb,) [both mentioned before as inf. ns.] *Youth, or boyhood; the state of the صَبِي* [q. v.]: (S:) or *childhood*. (Msb.)

One says, *كَانَ ذَلِكُ فِي صَبَاهُ* and *صَبَائِهِ* [That was in his youth or boyhood: or in his childhood]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. *شَفَع*.] — And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from *الشُّوْقُ* [or “desire;” i. e., each signifies also *An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance*]: (S:) and *صَبُوءَةٌ* signifies [the same, as is also shown in the first sentence of this art., or, like *صَبَا* and *صَبَاءٌ*,] the ignorance, or foolishness, or silliness, of youth; (Lth, M, K;) and *amorous dalliance*. (Lth, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. *أَدَى*; and another in a verse cited voce *عَارَضٌ*.]

صَبُوءَةٌ: see the next preceding paragraph.

صَبَا: see *صَبَا*.

صَبِي A youth, boy, or male child; syn. *غَلَامٌ*: (S:) or a young male child; (Mgh, Msb;) before he is called *غَلَامٌ*: (Mgh:) or one that has not yet been weaned, (M, K,) so called from the time of his birth: (M:) and *صَابٌ* signifies the same as *صَبِي*; these two words being like *قَادِرٌ* and *قَدِيرٌ*: (TA:) the pl. of the former is *صَبِيَّةٌ* [a pl. of pauc., in which the و is changed into ي because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and *صَبُوءَةٌ* (M, K, TA, in the CK, *صَبُوءَةٌ*, and *صَبِيَّةٌ* (M, K) and *صَبِيَّةٌ* (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and *أَصْبٌ* [another pl. of pauc.] (K) and *أَصْبِيَّةٌ* [also a pl. of pauc.,] (M, K,) but this last is said by J to have been unused, because the usage of *صَبِيَّةٌ* rendered it needless, (TA,) and *صَبِيَانٌ*, (S, M, Msb, K, but not in the CK,) in which the و is changed into ي because of the kesreh before it, (M,) and *صَبِيَانٌ*, (M, K,) as some say, preserving the ي notwithstanding the dammeh, (M,) and *صَبَوَانٌ* (M, K, but not in the CK,) and *صَبَوَانٌ*: (M, K:) and [ISd says,] accord. to Sb, the dim. of *صَبِيَّةٌ* is *أَصْبِيَّةٌ*, and that of *أَصْبِيَّةٌ* is *صَبِيَّةٌ*, each irreg.; but in my opinion, *صَبِيَّةٌ* is the dim. of *صَبِيَّةٌ*, and *أَصْبِيَّةٌ* is that of *أَصْبِيَّةٌ*: (M:) [J says,] *أَصْبِيَّةٌ* occurs in poetry as being the dim. of *أَصْبِيَّةٌ*. (S.) *صَبِيَّةٌ* signifies A young woman, girl, or female child;

(S, TA;) and so too, [sometimes,] *صَبِيَّةٌ*: (TA:) and the pl. is *صَبَايَا*. (S, TA.) — *أَمْرُ الصَّبِيَانِ* is a term applied to *The flatus, or flatulence, (الرِّيْحُ)*, that is incident to children. (TA in art. *أَمْر*.) [Golius, in that art., explains it as meaning *Larva, terriculamentum puerorum*; on the authority of Meyd.: and also as meaning *Epilepsy*; on the authority of Ibn-Beyfár.] — *صَبِيَّةٌ* also signifies † *The pupil of the eye*: (M, K:) but Kr ascribes this meaning to the vulgar. (M.) — And † *The extremity of each of the jaw-bones*: (K, TA:) i. e. (TA) *الصَّبِيَانِ* signifies *the two extremities of the two jaw-bones* (S, M, TA) of the camel and of other animals: or, as some say, *the two edges curving outwards from the middle of the two jaw-bones*: (M, TA:) or, accord. to the A, *the thin portions of the two extremities thereof*: and it is [said to be] tropical. (TA.) And † *A bone below the lobe, or lobule, of each of the two ears*: (K:) or, as some say, *the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together*. (M.) — And † *The edge (حَدٌّ) of the sword*: (M, K, TA:) or the ridge thereof, (M, TA, in the copies of the K *أَوْ غَيْرُهُ* is erroneously put for *أَوْ غَيْرُهُ*, TA,) which rises in [i. e. along] its middle; (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord. to the A, that part of a sword below, or exclusive of, (*دُونَ*) its *ظَبَّة* [q. v.]. (TA.) — And † *The head of the human foot*; (M, A, TA; in the copies of the K *رَأْسُ القَوْمِ* is erroneously put for *رَأْسُ القَدَمِ*; TA;) i. e. the part [thereof] between its *حَمَارَةٌ* [q. v.] and the toes. (A, TA.) And *الصَّبِيَانِ* signifies also † *The two sides of the [camel's saddle called] رَحْلٌ*. (M.) — It is also said that *صَبِيَانُ الجَلِيدِ* signifies † *The grains of hoar-frost that resemble pearls*: and *صَبِيَانُ المَطَرِ* † *the small drops of rain*: but accord. to the author of the “Khasa'il,” it is *صَبِيَانٌ* [pl. of *صَوَابَةٌ*, q. v.], with ء and then ب. (TA.)

صَبِيَّةٌ fem. of *صَبِي*, q. v.

صَبِيَّةٌ: see *صَبِي*, former half.

صَابٌ: see *صَبِي*, first sentence. — Also i. q. *صَابِحٌ صَبُوءَةٌ* [i. e. One who indulges in youthful folly, and amorous dalliance]. (TA.) — *كُرَيْشٌ*, (M,) or the Jews, (TA,) used to call the Companions of the Prophet *صَبَاةٌ*. (M, TA.) [See *صَابِي*, in art. *صَبَا*.] And *Náfi'* read [in the Kur ii. 59 and xxii. 17] *الصَّبَابِينَ* instead of *الصَّبَابِينَ*; (TA;) and [in v. 73] *الصَّبَابُونَ* instead of *الصَّبَابُونَ*. (TA voce *صَابِي*.) — *صَبِي*, a pl. of *صَابٌ*, is expl. as meaning *Those who incline to conflicts and factions, seditions, or the like, and love to be foremost therein*. (TA. [See *صَب*, in art. *صَب*].)

الصَّبَابِيَّةُ *الصَّبَابِيَّةُ* The oblique wind (*التَّكْبِيَّةُ*), dim. of *التَّكْبَاءُ*, that blows in a direction between that of the east or easterly wind (*الصَّبَا*) and that of the

north or northerly wind (الشمال): (S, K:) it is very cold, (S and TA voce نكبأ) and very boisterous, and unattended by rain or by any good. (TA ibid.)

صَبِيٌّ: see أَصِيْبَةٌ.

مُصَبٌّ, (Ks, Az, M,) or مُصِيْبَةٌ, (S, A,) or both, (K,) applied to a woman, (Ks, Az, S, M, A, K,) and the former also applied to a man, (Er-Rághib, TA,) Having صَبِيَّة [i. e. children, or young children, or young unweaned children], (S, Er-Rághib, A,*) or having a child such as is termed صَبِيٌّ. (M, K.)—Hence the latter is metaphorically applied by El-Hareere to † Wine of which the sealed cover has been broken. (Har p. 450.)—[See also the verb, 4.]

مُصَبٌّ: see صَابِيٌّ, in art. صَبَأٌ.

مُصَابِيَةٌ A calamity, or misfortune. (K.)

صح

1. صَحَّ, (S, A, MA, Mṣb, K,) aor. = (MA, Mṣb, K) and صَحَّ, (MA,) inf. n. صَحَّةٌ (S, A, MA, Mṣb, MF, TA) and صَحٌّ, (S, K, MF, TA,) two forms of the inf. n. of which there are some other exs., as قَلَّةٌ and قُلٌّ, and ذَلَّةٌ and ذُلٌّ, (MF, TA,) and صَحَّاحٌ also, (K, TA, TK,) [like سَلَامٌ &c.] He was, or became, healthy, or sound; (MA;) or restored to health, or soundness, [from his disease]; (S, A;) as also † استَصَحَّ: (S:) or his disease departed. (K, TK.) And † It was, or became, [or proved,] sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Mṣb,) correct, just or proper, whole or entire, (MA,) or [unmarred, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) and † it was, or became, suitable to the case, or event. (Mṣb.) You say, صَحَّتْ شَهَادَتُهُ † [His testimony was sound, valid, &c.]. (A, TA.) And صَحَّ قَوْلُهُ † [His saying was, or proved, true]. (A, TA.) And صَحَّ عِنْدَهُ † [His right, or due, or just claim, was, or became, established, substantiated, made good, or verified, in the estimation of the judge; like ثَبَّتَ]. (A, TA.) And صَحَّ لَهُ عَلَيْهِ كَذَا † [Such a thing became established, or verified, as due to him from him; like ثَبَّتَ]. (A, TA.) And صَحَّ الْعَقْدُ † The contract became established by its execution. (Mṣb.) And صَحَّتِ الصَّلَاةُ, as used by the lawyers, † The prayer [was suitable to the ordinance thereof, so that it] annulled the obligation of performing it after the appointed time. (Mṣb, and Dict. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase أُسْقِطَ الْقَضَاءُ; which is fully expl. in the latter work, with other conventional meanings of صَحَّةٌ, all reducible to explanations given above.] = صَحَّ

أَوْصَحَ [if not a mistranscription for أَصَحَّ or صَحَّ] signifies † He made the thing صحيح [i. e. sound, valid, &c.]. (L, TA. [In the latter app. taken from the former.]

2. صَحَّه, [inf. n. تَصْحِيحٌ,] He rendered him healthy, sound, or free from disease; (S, A, MA, TA;) said of God; (S, TA;) and (A, TA) so † أَصَحَّ اللَّهُ بَدَنَكَ †, (A, K, TA.) One says, صَحَّحْ جِسْمَكَ, May God render thy body healthy, sound, or free from disease. (A.)—And † He rendered it sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Mṣb,) just or proper, whole or entire, (MA,) [or free from every imperfection or defect or fault or blemish, and from everything that would occasion doubt or suspicion or evil opinion: see 1.] You say, صَحَّحْتَ الْكِتَابَ, and الْحِسَابَ, † I corrected the book, or writing, and the reckoning; rectified what was wrong thereof. (L, TA.) And صَحَّحَ بَرَاءَتَهُ [He verified his being free from a thing; clear, quit, or guiltless, of it; or irresponsible for it]. (Mgh in art. بَرَأٌ.)

4. اصْحَهُ: see 2, in two places.—Also He found him to be صحيح [or healthy, sound, or free from disease]; namely, a man. (L, TA.)—And اصْحَ He had his family and his cattle in a healthy, or sound, state; (L, K;) whether he himself were in health or sick: (L:) or, said of a people, or party, they had their cattle in a healthy, or sound, state, after they had been affected by a plague, or murrain, or distemper. (S, L.)

5. تَصَحَّحَ بِهِ [He was rendered healthy, or sound, by it]. (O and TA voce شَيْعَةٌ, q. v.)

10: see 1, first sentence.—One says also, أَنَا أَسْتَصِحُّ مَا تَقُولُ † [I hold to be true, right, or just, what thou sayest]. (TA.)

R. Q. 1. صَحَّصَ It (a thing, or an affair,) was, or became, distinct, apparent, or manifest; (K;) like حَضَّصَ. (TA.)

صَحَّ: see the next paragraph, in two places.

صَحَّةٌ (S, A, MA, O, K) and صَحٌّ (S, O, K) and صَحَّاحٌ (O, K) [all app. inf. ns., of صَحَّ, q. v.; and used as simple subst. meaning] Health, or soundness of body; (S, A, MA, O;) contr. of سَقَمٌ or سَقْرٌ: (S, A, O:) or departure of disease: (K:) صَحَّةٌ is said to be in the body and in religion; like as are [its contrs.] مَرَضٌ and سَقَمٌ: (Abou-Is-hák, TA in art. مَرَضٌ:) in the body, it is a natural state or condition, wherewith the actions [and functions] of the body have the natural course: and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Mṣb:) and signifies [a sound, valid, substantial, real, sure, certain, true, right, correct, just or proper, whole or entire, state or condition; as is indicated in the first paragraph of this art.; or] freedom from every imperfection

or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion. (L, TA.) One says, أَوْصَى فِي صِحَّتِهِ وَشِحَّتِهِ. (K in art. شَح, q. v.) And كَانَ ذَلِكَ فِي صِحِّهِ وَشِحِّهِ [That was in his state of health, or soundness, and his illness, or sickness]. (AO, S.) And مَا أَقْرَبَ الصَّحَّاحِ † مِنْ الصَّقَامِ [How little removed is health, or soundness, from illness, or sickness!]. (O.)

صَحَّاحٌ: see صَحَّةٌ, in two places:—and see صَحَّاحٌ, in four places.—صَحَّاحُ الطَّرِيقِ means † The hard part of the road, that has not been rendered soft, or plain, (K, TA,) nor smooth, or easy to walk or ride upon. (TA.)

صَحَّاحٌ: see the next paragraph.

صَحَّاحٌ (S, A, MA, Mṣb, K, KL) and صَحَّاحٌ (S, A, Mṣb, K) Healthy, sound, or free from disease; (S, A, MA, K, KL;) and صَحَّاحُ الْجَسَدِ, applied to a man: (Mṣb:) and † sound, valid, (MA, KL,) [substantial, real, sure, certain,] true, right, (MA, KL, and Mṣb in explanation of the former word,) correct, just or proper, whole or entire, (MA, KL,) or [unmarred, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) [and † suitable to the case, or event: (see 1:)] fem. صَحِيْحَةٌ, applied to a woman [and to other things]: (TA:) pl. صَحَّاحٌ, (A, Mṣb, K,) a pl. of صَحِيْحٌ, (Mṣb,) and applied to men [and other things], (A, K, TA,) and of صَحِيْحَةٌ, and applied to women, (TA,) and أَصْحَاءٌ, (A, Mṣb, K,) a pl. of صَحِيْحٌ, (Mṣb,) and applied to men, (A, K,) and أَصْحَةٌ, likewise applied to men, (A,) and صَحَّاحٌ, (K,) a pl. of صَحِيْحَةٌ, and applied to women. (TA.) صَحَّاحُ الْأَدْبِيرِ means [lit. Sound of skin; or] not [having the skin] cut; as also † صَحَّاحُ الْأَدْبِيرِ: (S:) [but each has a tropical signification; for] one says, فَلَانٌ صَحِيْحُ الْأَدْبِيرِ (Ham p. 628) meaning † [Such a one is sound] in respect of origin, and of honour, or reputation. (Har p. 135.) And دِرْهَمٌ صَحِيْحٌ means A dirhem free from defect; as also † صَحَّاحٌ; and † صَحَّاحٌ, [which I find as syn. with صَحِيْحٌ in my copy of the K,] with damm, is allowable, like طَوَالٌ as syn. with طَوِيْلٌ. (L, TA.) And it is said in a trad., † يُقَاسِرُ ابْنُ آدَمَ أَهْلَ النَّارِ قِسْمَةَ صَحَّاحًا i. e. The son of Adam, meaning Kábeel [or Cain], who slew his brother Hábeel [or Abel], will make a right division with the people of Hell, so that half of it shall be for him, and half for them. (L, TA.)

صَحَّاحٌ (S, L, Mṣb, K) and † صَحَّاحٌ and † صَحَّاحَانٌ (S, L, K) A place, (S, Mṣb,) or ground, or land, (L, K,) that is plain, or even,

(S, L, Mṣb, K,) destitute of herbage: pl. of the first **صَحَائِح**: (L:) and the first signifies a tract of land destitute of herbage, plain, or even, and containing small pebbles: (L:) or a smooth tract of land: (R, MF:) and **أَرْضٌ صَحَائِحٌ** and **صَحَائِحَانٌ** a land destitute of everything, containing no trees, nor any depressed resting ice for water, said by AM to be seldom found except in the rising ground of a valley, or in a mountain near to such rising ground, and not so plain as what is termed **صَحْرَاءٌ**. (L.) — [Hence, app., (see art. **تَرَه**),] **تَرَهَاتٌ صَحَائِحٌ**, and **تَرَهَاتٌ** **صَحَائِحٌ**, [the latter preferred by J, as he says in the S,] † *What is vain, or false*; (S, K, TA;) like **تَرَهَاتٌ بَسَائِسٌ**: (S:) or [rather] *vain, false, untrue things, that have no foundation*. (TA.)

صَحَّخٌ and **صَحَّوْخٌ** One who pursues, or investigates, minute things, and retains them in his memory (**يُحْصِيهَا**), and knows them. (K.)

صَحَّخٌ: see **صَحَّخٌ**.

صَحَّوْخٌ: see **صَحَّخٌ**.

صَحَّحَانٌ: see **صَحَّخٌ**, in two places.

صَحِيحٌ A man having his family and his cattle in a healthy, or sound, state; whether he himself be in health or sick: (L:) or having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper: pl. **صَحِيحُونَ**. (S, L.) It is said in a trad., **لَا يَصِحُّ** **صَحِيحٌ** **يُورِدُنْ ذُو عَاهَةِ عَلَى مَصِيحٍ** (S, L) i. e. *One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state, so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined*. (L. [See also **مَمْرُضٌ**].)

مَصْحَةٌ A cause of one's being rendered healthy, or sound in body. (L, K.) So in the saying, **الصَّوْمُ مَصْحَةٌ** [Fasting is a cause of one's being rendered healthy]. (L, K.) One says also, **السَّفَرُ مَصْحَةٌ** [Travel is a cause of one's becoming healthy]. (S, A.) And **أَرْضٌ مَصْحَةٌ** A land free from plagues, or any common, or epidemic, diseases; in which maladies are not common or frequent. (TA.)

مُصْحِحٌ True, sincere, or honest, in love, or affection. (K.) And it is also said to signify Counselling, or admonishing, or one who counsels or admonishes, faithfully, or sincerely: so in a verse of Meleeh El-Hudhalee; as though used by poetic license for **مُصَحِّحٌ**. (L.) — And † *One who does, or says, vain, or false, things*. (A, K.)

صح

1. **صَحْبَةٌ**, aor. **صَحَبْتُ**, inf. n. **صَحْبَةٌ** (S, A, Mṣb, K, &c.) and **صَحَابَةٌ** (S, A, K) and **صَحَابَةٌ**, (K,) *He*

associated, kept company, or consorted, with him; (A, K;) [he accompanied him;] he was, or became, his companion, associate, comrade, fellow, friend, or fellow-traveller: (MA:) and **صَاحِبُهُ** signifies the same. (TA. [See this latter verb below.]) — [Hence] one says, **صَحَبَكَ اللَّهُ** and **صَاحَبَكَ**, (A, TA,) [inf. - of the former (in the TA inadvertently said to be of the latter) **صَحَابَةٌ**, (said in the TA to be with kesr,) or **صَحَابَةٌ**, and, as will be shown by what follows, **صَحْبَةٌ** also,] † *May God guard, keep, protect, or defend, thee; may God be thy guardian, keeper, &c.*: (TA in explanation of the former:) and **أَحْسَنَ اللَّهُ صَحَابَتَكَ** (A, and Ham p. 443) or **صَحَابَتَكَ** (TA) † [May God make the guarding, &c., of thee to be good]. And (TA) [in like manner,] **فَلَانًا** **صَحَبَ** signifies † *He guarded, kept, or protected, such a one*; as also **صَاحَبَهُ**: and he defended such a one; syn. **اللَّهُمَّ أَصْحِبْنَا** **بِصَحْبَةٍ** † *اللَّهُمَّ أَصْحِبْنَا بِصَحْبَةٍ (K, TA:) one says, **اللَّهُمَّ أَصْحِبْنَا بِصَحْبَةٍ** † *O God, guard us with thy guarding in our journey, and make us to return with thy safeguard to our country, or land, &c.*; occurring in a trad.: (TA:) and **وَلَا هُمْ مِمَّنْ يُصْحَبُونَ**, (A, TA,) in the Qur [xxi. 44], (TA,) means † *Nor shall they (i. e. the unbelievers, TA) be defended from us, (A, TA,) as expl. by Zj; (TA;) and preserved in safety: (A:) or, accord. to Katádeh, nor shall they be attended by good from us: or, as some say, it is from the phrase **صَحَبَكَ اللَّهُ** meaning as expl. above. (TA.) — See also 4, last sentence but one. = **صَحَبَ**, aor. **صَحَبَ**, (K,) inf. n. **صَحْبٌ**, (TK,) *He skinned a slaughtered animal*. (K.)**

3. **صَاحِبُهُ**, (MA,) inf. n. **مُصَاحِبَةٌ**, (KL,) i. q. **صَحْبَةٌ**; (TA;) *He associated, kept company, or consorted, with him*. (MA, KL.) See 1, first and second sentences. — And see the next paragraph, last sentence but one.

4. **أَصْحَبْتُهُ** **فَلَانًا** [I made such a one to be a companion, or an associate, to him]. (A.) And **أَصْحَبْتُهُ الشَّيْءَ** † *I made the thing to be [as it were] a companion to him*; (S, K, TA;) and so **أَصْحَبْتُهُ**; as in the saying, **أَصْحَبْتُهُ الْكِتَابَ** † *I made the book, or writing, &c., to be [as it were] his companion*. (S, TA.) — And **أَصْحَبَهُ** † *He did to him that which caused him to be a companion, or an associate, to him*. (A, TA.) — And † *He left upon it, namely, a skin, its hair, (S, A,) or its wool; not subjecting it to the process termed **عَطْنٌ***. (S.) — See also 1, in three places. = **أَصْحَبَ**, intrans., *He (a man) became one having a companion, or an associate*: (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and *he was, or became, one having companions, or associates*. (TA.) — And [hence,] † *He (a man) had a son who had attained to manhood (S, A, TA) and so become like him*; (TA;) i. e. *he was alone, and became one having a companion*; (A;) or as though his son became his companion. (TA.) — And † *He (a camel, and a horse or similar beast, S, TA, or an animal, and a man to a man, A, TA*) became tractable, submissive, or obsequious, after being refractory, or incontinent*; (S, A, TA;) [and so

صَاحِبٌ, as is implied by an explanation of its part. n. **مُصَاحِبٌ**; and **أَصْحَبَ**, for] hence, (A,) one says also, **أَصْحَبَ تَرَاتُصًا** † [He was refractory, or incontinent: then he became tractable, submissive, or obsequious]: (A, TA:) and accord. to A'Obeyd, one says, **صَحِبْتُ الرَّجُلَ**, from **الصَّحْبَةُ**, and **أَصْحَبْتُ** [app. **أَصْحَبْتُ**], meaning † *I became tractable, submissive, or obsequious, to the man*. (TA.) — And, said of water, † *It became overspread with [the green substance termed] **طَحْلَبٌ***. (S, A.)

5. **يَتَصَعَّبُ مِنَّا** † *He is ashamed, or bashful, with respect to us; or shy of us*; (K, TA;) i. e. *he is ashamed to sit with us, or shy of sitting with us*. (Ibn-Buzurj, TA.) And **يَتَصَعَّبُ مَا فُلَانٌ** † *Such a one does not guard himself against anything, and is not ashamed to do it, or shy of doing it, does not shun it, or avoid it*. (A.)

6: see the next paragraph, in two places.

8. **أَصْحَبُوا**, (S, A, K,) originally **أَصْحَبُوا**, (S,) *They associated, kept company, or consorted, one with another*; (S, A, K;) as also **تَصَاحَبُوا**: (A:) and in like manner **أَصْحَبَا** and **تَصَاحَبَا** said of two men. (TA.) = **أَصْحَبَهُ**: see 1.

10. **أَسْتَصْحِبُهُ** *He desired him, or demanded him, as a companion, an associate, a comrade, or a friend*: (MA:) or *he invited him to associate, keep company, or consort, with him: and he clave to him*: (A, K;) [he chose him, or took him, as a companion, &c.: and] *he had him with him*. (MA.) — [Hence,] one says, **أَسْتَصْحَبْتُ كِتَابًا لِي** † [I made a book a companion to me; or I made a book belonging to me my companion]. (A, L, TA.) And **أَسْتَصْحَبْتُ الْكِتَابَ** † *I carried the book &c. with me*. (Mṣb.) And one says of anything, **أَسْتَصْحِبُهُ** as meaning † *It clave, adhered, or held-fast, to it; namely, another thing*; (IF, S, Mṣb, TA;) or *coalesced, or united, with it*. (S, TA.) [See an ex. in a verse cited voce **رَامِكُ**.] — See also 4, second sentence: = and see the last sentence but one of the same paragraph.

صَحْبٌ: see **صَاحِبٌ**.

صَحْبَةٌ an inf. n. of **صَحِبَهُ** [q. v.]. (S, A, Mṣb, K, &c.) — [As a simple subst., *Companionship*. Hence, **لَهُ صَحْبَةٌ**, often occurring in biographies as meaning *He had companionship with the Prophet*; i. e. he was one of the Companions of the Prophet. And **خَرَجْتُ صَحْبَةَ الرَّسُولِ**, frequently occurring in trads., meaning *I went forth in the companionship of the Apostle, or in company with the Apostle*. Hence also] one says, **حَمَلْتُ الْكِتَابَ** **صَحْبِي** † [I carried the book with me]. (Mṣb.) **صَحْبَةُ السَّفِينَةِ** [The companionship of the ship] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) — See also **صَاحِبٌ**, of which it is a quasi-pl. n.

صَحَابَةٌ an inf. n. of **صَحِبَهُ** [q. v.]. (S, A, K.)

— See also **صَاحِب**, of which it is a quasi-pl. n. [**الصَّاحِبَةُ** is commonly applied to *The Companions of the Prophet*:] **صَاحِبِي** [is the n. un., meaning a *Companion of the Prophet*; and] is conventionally applied to *one who saw Mohamamad, and whose companionship with him was long, even if he have not related anything from him*; or, as some say, *even if his companionship with him was not long.* (KT.)

صَاحِبِي: see the next preceding paragraph.

صَاحِب A companion, an associate, a comrade, a fellow, or a friend; (A, MA, KL, TA;) a fellow-traveller: (MA:) [an accomplice: † an accompanier, or attendant, as applied to a thing:] and † a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor; of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, **زَيْدٌ صَاحِبٌ عَمْرًا**; (TA;) [i. e.] it is not used as an act. part. n., but as a subst., like **وَالِدٌ**; (Ham p. 32:) the pl., (S, Mṣb,) or term applied to a pl. number, (A, K, TA,) is **صُحَبٌ**, (S, A, Mṣb, K,) a pl. like **رُكَبٌ** of **رَاكِبٌ**, (S,) or [rather] a quasi-pl. n., (TA,) and **أَصْحَابٌ**, [the most common of all,] (A, Mṣb,) a pl. like **شَاهِدٌ أَشْهَادٌ**, (TA,) or pl. of **صَحْبٌ**, like **فَرَسٌ أَفْرَاسٌ**, (S,) and **أَصْحَابِي**, (S, K,) pl. of **أَصْحَابٌ**, (S,) and **صُحْبَانٌ**, (S, K,) a pl. like **شَبَابٌ** of **شَابٌ**, (S,) and **صَحَابٌ**, (S, A, K,) a pl. like **جِيَاعٌ** of **جَاعٌ**, (S,) and **صِحَابَةٌ**, (A, K,) in which the *ḥ* may be regarded, agreeably with analogy, as an affix to the pl. **صَحَابٌ** characteristic of the fem. gender, (TA,) and **صَحَابَةٌ**, (S, A, Mṣb, K,) which is more common than **صَحَابَةٌ**, (TA,) but the only instance of **فَعَالَةٌ** as the pl. measure of a word of the measure **فَاعِلٌ**, (L, TA,) or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and **صُحْبَةٌ**, (S, A,) a pl. like **فَرَسَةٌ** of **فَرَسٌ**, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is **صَاحِبَةٌ**, and its pl. is **صَوَاحِبٌ** and **صَوَاحِبَاتٌ**, (Mgh, Mṣb,) the latter mentioned by AAF on the authority of Abu-l-Ḥasan: (TA:) hence, in a trad. of 'Aisheh, **أَنْتُنَّ صَوَاحِبُ يُوسُفَ** [Ye are the female companions, or the mistresses, of Joseph; meaning, enticers to lewdness]; or, as some relate it, **صَوَاحِبَاتُ يُوسُفَ**: (Mgh:) the dim. of **صَاحِبٌ** is **صَوَاحِبَةٌ**: (A) [and that of **صَاحِبَةٌ** is **صَوَاحِبَةٌ**]. **يَا صَاحِبِي** for **يَا صَاحِبِ** [O my companion, &c.] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (S, TA.) One says, **فُلَانٌ صَاحِبٌ صِدْقِي**, &c. [Such a one is a good companion, &c.]. (A, TA.) [And **صَاحِبُ جَيْشِي** *The commander of an army.* And **صَاحِبُ الشَّرْطَةِ** and **صَاحِبُ الْبَرِيدِ** &c.: see arts. **بَرِيدٌ** and **شَرْطٌ**. And **الصَّاحِبُ**, alone, in post-classical times applied to *The Wezeer, when an officer of the pen*: see De

Sacy's Chrest. Ar., sec. ed., ii. 59.] And **صَاحِبُ الْيَمِينِ** [*The companion of the right hand*] and **صَاحِبُ الشِّمَالِ** [*The companion of the left hand*]; appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jāmi' eṣ-Ṣagheer.) And **صَاحِبُ الصُّورِ** † The angel who is the possessor of the horn. (Idem.) [And **صَاحِبُ بَيْتِ** † *The owner, or master, of a house or tent.*] And **أَصْحَابُ الْجَنَّةِ** † [*The inmates, or occupants, of Paradise*]: (Kṛ ii. 76, &c.): and **أَصْحَابُ النَّارِ** † [*The inmates, &c., of the fire of Hell*]. (Kṛ ii. 37, &c.) And **صَاحِبُ بَيْتِ** † *An inmate of a prison.* (Bḍ and Jel in xii. 39.) And **صَاحِبُ الصَّفِّ وَالْجُمُعَةِ** † *He who keeps to praying in the first rank and to the prayer of Friday.* (El-Munáwee on a trad. thus commencing in the Jāmi' eṣ-Ṣagheer.) And **أَصْحَابُ الشَّافِعِيِّ** † *The followers of the persuasion of Esh-Sháfi'ee*: and in like manner one says of the followers of other persuasions. (Mṣb.) [And **صَاحِبُ كِتَابٍ** † *The author of a book.*] And **صَاحِبُ عِلْمٍ وَمَالٍ** † *A possessor of science and of wealth.* (A, TA.) And **صَاحِبُ وَثَرٍ** † [*One who has a claim for blood-revenge*: see an ex. in a verse cited voce **دِرَاكٌ**]. (Keys Ibn-Rifá'ah, TA in art. **دِرَاكٌ**.) [And **صَاحِبُ أَمْرٍ وَنَهْيٍ** † *One who possesses authority to command and to forbid.* And **صَاحِبُ أَمْرٍ** also signifies † *The author of an affair or event or action; the doer of a thing; the manager, or disposer, thereof: and one who keeps, or adheres, to a thing.* And **صَاحِبُ دَيْنٍ** † *A debtor.*] And one says, **خَرَجَ وَصَاحِبَاهُ السِّيفَ وَالرَّمْحَ** † [*He went forth, the sword and the spear being his companions*]. (A, TA.)

صَوَاحِبٌ and **صَوَاحِبَةٌ** dims. of **صَاحِبٌ** and **صَاحِبَةٌ**: see the next preceding paragraph.

أَصْحَرُ i. q. **أَصْحَرُ**, (S, K,) *Of a colour inclining to redness*: applied to an ass [app. to a wild ass]. (S, TA.)

مُضْحَبٌ [properly *Made to have a companion.* — And hence,] † *A man possessed by a jinnee or demon; a demoniac; or insane.* (K, TA.) — See also **مُضْحَبٌ**. — And † *A skin, or hide,* (A, K,) or a [skin such as is termed] **زَقٌّ**, (S,) *having its hair remaining upon it,* (S, A, K,) or *its wool, or its fur*; (K;) and **مُضْحَبٌ** signifies the same. (A.) Hence, **قُرْبَةٌ مُضْحَبَةٌ**, (K, TA) † *A water-skin that has somewhat of its wool [or hair] remaining upon it, and that has not been subjected to the process termed **عَطْنٌ**.* (TA.) — And † *A branch, or stick, that has not been stripped of its bark, or peel.* (TA.)

مُضْحَبٌ [properly *Having a companion.* — And hence,] *A man having a son that has attained to manhood, and become like him.* (K, TA.) — And † *One who talks to himself*; and so, sometimes, **مُضْحَبٌ**. (K, TA.) — And † *Tractable, submissive, or obsequious, after being re-*

fractory, or incontinent; (K;) as also **مُضْحَبٌ**, (A, K,) and **مُتَضَحِبٌ**. (TA. [See also the next paragraph.]) — And † *Going straight on, or right on, without delay.* (K.)

هُوَ مُضْحَبٌ لَنَا بِمَا نُحِبُّ † *He is [very] submissive, or compliant, to us in that which we like.* (K.) [See also **مُضْحَبٌ**.]

مُضْحَبٌ [Associated with, or accompanied]. — [Hence,] one says [to a person departing], **اَمْضِ مُضْحَبًا** † *Go thou, kept in safety, preserved from harm*; and [so] **مُضْحَبًا**: (A, TA:) and [in like manner,] in bidding farewell, **مُعَاذًا مُضْحَبًا** † [Be thou kept in safety or health, preserved from harm]: and a poet says,

* **وَصَاحِبِي مِنْ دَوَاعِي الشُّوءِ مُضْحَبٌ** *
† [And my companion is preserved, or defended, from the causes of evil]. (TA.) — See also **مُضْحَبٌ**.

مُضْحَبٌ: see **مُضْحَبٌ**, in two places.
مُضْحَبٌ: see **مُضْحَبٌ**.
مُضْحَبٌ: see **مُضْحَبٌ**.
مُضْحَبٌ: see **مُضْحَبٌ**.

صحر

1. **صَحْرَةٌ**, aor. **صَحَرَ**, (S, K,) inf. n. **صَحْرٌ**, (S, TA,) namely, milk, *He made it to become what is termed **صَحِيرَةٌ***: (S, TA:) or *he cooked it,* (K, TA,) and then gave it to a sick person to drink. (TA.) — **صَحْرَتُهُ الشَّمْسُ** *The sun pained his brain*: (K:) it is like **صَهْرَتُهُ**; (A;) or, as some say, *melting him.* (TA.) — **صَحْرٌ**, aor. **صَحَرَ**, inf. n. **صَحِيرٌ** and **صَحَارٌ**, *He (an ass) uttered a sound [or braying] more vehement than the neighing of horses.* (TA.) — [Golius explains **صَحْرٌ** as meaning *It spread out wide*, said of a place, on the authority of J: but the verb is **اصحَرَ**, q. v.; and the authority is not J.]

3. **صَحَارٌ** is an inf. n. of **صَاحَرَ**, a verb not mentioned: hence, [أَبْرَزَ لَهُ مَا فِي نَفْسِهِ مِنَ الْأَمْرِ] **صَحَارًا** † [*He showed to him what was in his mind, of the thing, or affair, openly*]: a saying like **جَاهَرَهُ بِهِ جِهَارًا**. (K, TA. [See also 4.]

4. **اصحَرَ الصَّحْرَاءَ**, (S, A, Mgh, K,) or **اصحَرَ الصَّحْرَاءَ**, (Mṣb, [but I think that this is a mistake for **إِصْحَارٌ**, (Mṣb,) *He went forth to the صحراء [or desert, &c.],* (S, A, Mgh,) or *into the صحراء*: (Mṣb, K:) **تَصَحَّرَ** [in this sense] has not been heard. (Mgh.) — Hence, in a trad., the saying of Umm-Selemeh to 'Aisheh, **سَكَنَ اللَّهُ عَقْبِرَاكَ فَلَا تُصَحِّرِيهَا** [app. meaning, accord. to explanations of it in the TA in art. **عَقْرٌ**, *God hath made thy dwelling and estate, or, as Z explains it, thy person (نَفْسِكَ), to be quietly settled, therefore do not thou remove it*]; i. e. **إِلَى الصَّحْرَاءِ**; i. e. **لَا تُبْرِزِيهَا إِلَى الصَّحْرَاءِ**; the verb, accord. to I Ath, being made trans. by

the suppression of the prep.; [i. e. *تُصَحَّرُ بِهَا* being for *تُصَحَّرُ بِهَا*;] for it is [properly] intrans. (TA. [See also the next sentence but one, in which the verb is tropically made trans.]) — *أَصْحَرُ لِعَدُوِّكَ* means † *Be thou in a state of clearness [or certainty] with respect to the case of thy enemy*: (JM, TA:) occurring in a trad. of *أَصْحَرَهُ*. (TA.) — One says also, *أَصْحَرَ بِالْأَمْرِ* and *أَصْحَرَهُ* † *He revealed, or made manifest, the affair, or case*: and *لَا تُصَحِّرْ أَمْرَكَ* † [Reveal not thy affair, or case]: and *أَصْحَرَهُ بِمَا فِي قَلْبِكَ* † [Reveal to him what is in thy mind]. (A, TA.) — *أَصْحَرُ* said of a place, *It was, or became, wide, or spacious*; (O, K, TA;) i. e. *it became like the صحراء*. (TA.) = Said of a man, *He was, or became, blind of one eye*. (K.)

11. *أَصْحَارُ* *It (a plant) dried up; or became yellow; or dried up and became yellow*: (S:) or *became of a dingy red colour, and then dried up and became yellow*: (TA:) and (TA) *it (a plant, K, or an ear of corn, TA) became red: or its first parts became white*. (K, TA.)

صَحْرُ an imitative sequent to *صَغْرُ* [q. v.]. (Kh, Ham p. 354.)

صَحْرُ: see *صَحْرَةٌ*.

لَقَيْتُهُ صَحْرَةً بَحْرَةً, in which the two nouns are imperfectly decl., (S, L,) being regarded as one, (L,) and *صَحْرَةٌ بَحْرَةٌ*, (K in art. *بحر*), and *صَحْرَةٌ بَحْرَةٌ*, with damm, (O,) and *صَحْرَةٌ بَحْرَةٌ*, (MF in art. *بحر*), and *صَحْرَةٌ بَحْرَةٌ نَحْرَةٌ*, (O, K,) and *صَحْرَةٌ بَحْرَةٌ نَحْرَةٌ*, (K, [but this last is implicitly disallowed in the O, and expressly by MF in art. *بحر*],) and with damm also in all these words, [i. e. *صَحْرَةٌ* &c.,] (K,) *I met him openly, or in open view, nothing intervening to conceal him*. (S, L, K. [See also *بَحْرَةٌ*; and see *صَرْحَةٌ*].) And one says likewise, *أَخْبَرَهُ بِالْأَمْرِ صَحْرَةَ بَحْرَةَ* [He acquainted him with the affair, or case, openly]. (TA.)

صَحْرَةٌ (S, K, in the CK, *صَحْرَةٌ* [which is a mistake,]) and *صَحْرٌ* (K [in some copies of the CK, which, as observed in the TA, is wrong,]) *A colour in which is [the kind of red termed] شَقْرَةٌ*: (S:) or *a colour nearly the same as [the kind of red termed] صَبْنَةٌ*: (K:) or the latter, (TA, [and app. the former also,]) *a dust-colour with a slight redness*, (in the K, in *حُمْرَةٌ خَفِيَّةٌ*, the latter of these two words is a mistake for *خَفِيَّةٌ*, TA,) *inclining to a little whiteness*: (K, TA:) or the former, *redness inclining to dust-colour*: (TA:) or *dust-colour with redness*: (A:) and [redness of the kind termed] *شَقْرَةٌ in the head*: (Aḡ, TA:) and both words, *a colour in which is whiteness and redness*: (TA:) and *whiteness overspreading blackness*; like *نَحْرَةٌ* and *نَحْرُ*: (TA in art. *نحر*;) and the latter, accord. to Sgh, *whiteness*. (TA.) = Also, both words, *The quality of a صحراء* [q. v.]. (ISH.) — And the former, *A clear space in a [stony tract such as is called] حَرَّةٌ*, (S, K,) *consisting of soft and*

clean soil with stones in it: (TA:) pl. *صَحْرٌ*; (S, K;) the only pl. (TA.) — See also *صَحْرَةٌ*.

صَحْرَاءٌ, imperfectly decl., (S, K,) though not an epithet; (S;) or it is an epithet in which the quality of a subst. predominates; (TA;) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long ا] is inseparable from it, (S, K,) *A desert; a waste*; syn. *بَرِّيَّةٌ*: (S, Mḡb:) or *a tract of land like the back of a beast, bare, or destitute of herbage, without trees and without hills and without mountains; smooth [throughout]*: (ISH:) or *a plain, or level tract of land, with smoothness and ruggedness*, (A, K,) *less [rugged] than what is termed قَفٌّ*: (K:) or *a spacious tract of ground in which is no herbage*: (M, A, K:) or *the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it*; as also *صَحْرَاءٌ جَهَادٌ*: (ISH, TA in art. *جهاد*;) you say *صَحْرَاءٌ وَاسِعَةٌ* [a wide desert &c.]; (S;) but you do not say *صَحْرَاءَةٌ*, adding one fem. sign after another: (S, Mḡb:) the pls. are *صَحَارِيٌّ* (S, Mḡb, K) and *صَحَارٍ* (S, M, Mḡb) [in the K, *صَحَارِيٌّ*, which, without the art. ال, and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and *صَحَارِيٌّ* (S, Mḡb, K) and *صَحْرَاوَاتٌ*: (S, K:) the first of which four pls. occurs in poetry, and is the original form of the second: for when you form the pl. of *صَحْرَاءٌ*, [which is originally *صَحْرَاءٌ*,] you introduce an ا between the ح and the ر, and give kesr to the ر, as in all similar cases: then the first ا which is after the ر [in *صَحْرَاءٌ*] is changed into ي, because of the kesreh preceding it; and the second ا, which is the characteristic of the fem. gender, is also changed into ي, and incorporated into the former: then they reject the first ي, and change the second into ا, [though still writing it ي,] and say *صَحَارِيٌّ*, with fet-h to the ر, that the ا may not be elided in the case of tenween, [which the word would have if the ر were with kesr]; and this they do to distinguish between the ي that is changed from the ا which is a characteristic of the fem. gender and the ي that is changed from the ا which is not a characteristic of the fem. gender as the ا of *مَرَامِيٌّ* when they say *مَرَامِيٌّ*: some of the Arabs, however, do not reject the first ي [in *صَحَارِيٌّ*], but reject the second ي, and say *الصَحَارِيٌّ*, with kesr to the ر, and *هَذِهِ صَحَارِيٌّ*, like as you say *جَوَارِيٌّ*. (S. [In the Ham, p. 54, *صَحْرٌ* is mentioned as a pl. of *صَحْرَاءٌ*; but I think it doubtful.]

صَحَارٌ *The sweat of horses*: (O, K:) or *the fever of horses*. (K.) [— See also 1.]

صَحْوَرٌ: see *أَصْحَرُ*.

صَحِيرٌ *A certain uttering of the voice of the ass*, (A, K,) *of a vehement kind*, (A,) *more vehement than the neighing of horses*: an inf. n. (TA. [See 1.]

صَحِيرَةٌ *Milk into which heated stones are*

thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped: or, accord. to Abu-l-Gheyth, it is called *صَحِيرَةٌ*, from *الصَحْرُ*; like *فَيْبِيرَةٌ*, from *الفَيْرُ*: (S:) or *fresh milk into which heated stones are thrown, or which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter*: (TA:) or *fresh milk which is made to boil, after which some clarified butter is poured upon it*, (K,) *and it is drunk*: (TA:) or *fresh milk which is heated until it burns*: (A:) or *pure milk of camels, or of sheep, or of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drink to a sick person, hot*. (TA.)

ثَوْبٌ صَحَارِيٌّ *A kind of garment, so called in relation to صَحَارٌ, a town of El-Yemen*: or, as some say, *of the colour termed صَحْرَةٌ*, like *أَصْحَرُ*. (TA, from a trad.)

صَحْرَاءٌ *A certain sort of milk*: (K:) so says Kr, without particularizing it. (TA.)

أَصْحَرُ *Of the colour termed صَحْرَةٌ*: (S, K:) or *similar to أَصْبَحُ*: (Aḡ:) *a man of a red colour inclining to dust-colour*: (TA:) or *having a colour such as is termed شَقْرَةٌ upon his head*: (Aḡ:) and *an ass in which is a red colour*: (S:) or *of a dust-colour with redness*: (A:) or *in which is whiteness and redness*: (TA;) and so *صَحْوَرٌ* applied to a she-ass; or this signifies *wont to kick with her hind leg*: (K, TA:) fem. *صَحْرَاءٌ*: (S, TA:) and pl. *صَحْرٌ*. (TA.) See also *صَحَارِيٌّ* and *الصَحْرَاءُ* and *المُصَحِّرُ* *The lion*. (Sgh, K.)

المُصَحِّرُ: see what next precedes.

مُصَاحِرٌ *One who fights with his adversary in the desert (الصَحْرَاءُ), and does not act deceitfully with him*. (S.)

صحف

2. *تَصْحِيفٌ* signifies (primarily, Mḡb) *The making a mistake* (S, O, Mḡb, K, TA) *in a صحيفة*, (S, O, K, TA,) *by reason of the ambiguity, or dubiousness, of the letters*: a post-classical term: (TA:) or *the reading a thing in a manner at variance with what the writer intended, or at variance with the conventional usage thereof*: (Mgh:) a secondary signification is the *altering a word, or an expression, in such a manner that the meaning intended by the application [thereof] becomes altered*: (Mḡb:) or it consists in the *altering of a diacritical point [or points]*; as in *التقى* for *التقى*, or vice versa: (KT, after *التَّحْرِيفُ*;) one says, *صَحَّفَ اللَّفْظَ* *He altered the word, or expression, [in such a manner that the meaning intended by the application thereof became altered, or] so that it became dubious [to the reader]*. (Mḡb.) [See also *تَحْرِيفٌ*, in the first paragraph of art. *حرف*.]

4. *أَصْحَفٌ* *It had صُحُفٌ* [i. e. written pieces of

paper or of skin] (S, O, K, TA) collected in it, (S, O,) or put in it (K, TA) between two boards. (TA.)

5. **تَصَفَّ**, said of a word, or an expression, *It became altered [so as to have a meaning different from that intended by the application thereof, (see 2,) or] so as to be dubious.* (Mgh.) One says, **تَصَفَّ عَلَيْهِ لَفْظٌ كَذَا** [Such a word, or such an expression, became altered so as to be dubious to him]. (O, K.*)

صَحْفَةٌ [A sort of bowl;] a vessel like the **قَصْعَةٌ**, (S, ISd, O, Mgh, K, * TA,) expanded, wide, (ISd, TA,) or a large, expanded **قَصْعَةٌ**, (Mgh,) or, accord. to Z, an oblong **قَصْعَةٌ**, (Mgh,) that satisfies the hunger of five [men] (Ks, S, ISd, Mgh, O, TA) and the like of them: (ISd, TA:) Ks says, (S, O,) the largest sort of **قَصْعَةٌ** is the **جَفْنَةٌ**; next to which is the **قَصْعَةٌ** [properly so called], (S, O, K,) which satisfies the hunger of ten [men]; (S, O;) then, the **صَحْفَةٌ**, (S, O, K,) which satisfies the hunger of five; (S, O;) then, the **مُتَكَلَّةٌ**, (S, O, K,) which satisfies two men, and three; (S, O;) and then, the **صَحْفَةٌ**, (S, O, K,) which satisfies one man: (S, O:) the pl. of **صَحْفَةٌ** is **صَحَافٌ**. (S, O, Mgh, Mgh.) It is said in a prov., **اسْتَفْرَغَ فُلَانٌ مَا فِي صَحْفَتِهِ** Such a one chose for himself, as his share, [or exhausted, all of] what was in his **صَحْفَةٌ**. (TA.)

صَحْفِيٌّ One who makes mistakes in reading the **صَحْفِيَّةٌ** [or writing, or written piece of paper or of skin]; incorrectly termed by the vulgar **صَحْفِيٌّ**, with two dammehs; (O, K;) [for the formation of a rel. n. from a pl. of this kind (i. e. from **صَحْفٌ**) is not allowable,] though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as **أَنْصَارِيٌّ** &c., nor in the case of words that are used in a manner like that of proper names, such as **أَنْصَارِيٌّ** &c.: (O:) or a learner, or one who acquires knowledge, (Mgh, Mgh,) from the **صَحْفِيَّةٌ**, (Mgh,) inferior [in rank] to the **مَشَائِخُ** [pl. of **شَيْخٌ**]: (Mgh:) a rel. n. from **صَحْفَةٌ**; (Mgh, Mgh;) like **حَنْفِيٌّ** and **بَجَلِيٌّ** from **حَنْفَةٌ** and **بَجِيلَةٌ**: (Mgh:) and **مُصَحَّفٌ** signifies the same as **صَحْفِيٌّ** [in the former of these senses]. (TA.)

صَحَافٌ Small places that are made for water to collect and remain therein (**مَنَاقِعُ صِغَارٍ تَتَّخِذُ** [للْمَاءِ]: pl. **صَحْفٌ**. (Esh-Sheybānee, O, K.))

صَحِيفٌ [appears from what here follows, to be syn. with **صَحْفِيَّةٌ**, or rather it is a coll. gen. n. of which the latter is the n. un.:] † The surface of the ground or earth; (O, K, TA;) as being likened to the thing [i. e. paper or skin] that is written upon. (TA.) — See also the next paragraph.

صَحْفِيَّةٌ A written piece of paper (MA, Mgh, Mgh) or of skin; (Mgh;) a writing, or thing written; a book, or volume; a letter, i. e. an

epistle; syn. **كِتَابٌ**; (S, O, K;) [syn. with **كِتَابٌ** in all of these senses; in the last of them in an anecdote related in Freytag's Arab. Prov. i. 721-2, and in Har p. 119, q. v.;] and a [portion of a book, such as is termed] **كُرَّاسَةٌ**; and a register; [for] in the **إِنْفَاعُ** [a title of several books, it is said that] the **كُرَّاسَةٌ** and **مُصَحَّفٌ** and **صَحْفِيَّةٌ** and **كِتَابٌ** and **دَقْتَرٌ** are one: (MA:) pl. **صَحْفٌ** (S, Mgh, O, Mgh, K) and **صَحْفٌ**, a contraction of the former, (TA,) and **صَحَائِفٌ**, (S, O, Mgh, K,) like **سَفَائِنٌ** pl. of **سَفِينَةٌ**; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, K,) the sing. being likened to **قَضِيبٌ** (Sb, O, TA) and **قَلِيبٌ** (Sb, TA) and **رَغِيفٌ**, (O,) of which the pls. are **قَضَبٌ** (Sb, O, TA) and **قَلْبٌ** (Sb, TA) and **رَغْفٌ**: (O:) [or **صَحِيفٌ** may be its original, as well as regular, sing.:] see the next preceding paragraph. **صَحْفٌ** **إِبْرَاهِيمَ وَمُوسَى**, in the Kur [lxxxvii. last verse], means [In the books of Abraham and Moses; i. e.] the books revealed to Abraham and Moses. (O.) [**صَحْفِيَّةٌ** also means The record of the actions of anyone, that is kept in heaven: (see **رَقٌّ**):] one says, **صَحْفَتُهُ سَوْدَاءٌ**, meaning † The record of his actions is black; a phrase often used in the present day, in speaking of a bad man.] **مُحَمَّدٌ** [the Hanafee Imám] speaks of **صَحْفٌ** not written upon; saying, **فَإِنَّ كَانَتْ السَّرِقَةُ صَحْفًا لَيْسَ فِيهَا كِتَابٌ** [And if the stolen property be papers, or books, not having any writing upon them]. (Mgh. [See, again, **رَقٌّ**].) — **صَحْفِيَّةٌ** signifies also A plank, board, or leaf, of a door; like **صَفِيحَةٌ** [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. **صَحَائِفٌ**. (MA.) — Also † The external skin, or scarf-skin, of the face: (O, TA:) or as some say, the part thereof that fronts one: pl. [or rather coll. gen. n.] **صَحِيفٌ**; or this may be used, in a verse in which it occurs, for **صَحْفِيَّةٌ**. (TA.) — One says also **صَحَائِفٌ** مِنْ شَحْرِ [meaning † Layers of fat]. (A in art. **نِيرٌ**.)

صَحْفِيَّةٌ: see **صَحْفَةٌ**.

صَحَافٌ [A bookseller;] a seller of **صَحْفٌ**: or [a bookbinder;] a maker [meaning binder] of **صَحْفٌ**. (TA.)

مُصَحَّفٌ: see what next follows.

مُصَحَّفٌ (Th, S, Mgh, O, Mgh, K) and **مُصَحَّفٌ** (Th, S, O, Mgh, K) and **مُصَحَّفٌ**; (Th, O, K;) the first of which is the original, (Fr, S, O, Mgh,) being from **أُصْحَفُ** meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the **م** instead of damm because the latter is deemed by them difficult of utterance, of which words are also **مَجْدُوعٌ** and **مِطْرَفٌ** and **مِغْزَلٌ** and **مِجْدُوعٌ**, (Fr, S, O,) or, accord. to AZ, Temeem pronounce the **م** with kesr, and Keys pronounce it with damm, [as do most persons in the instance of **مُصَحَّفٌ** in the present day,] and Th says that **مُصَحَّفٌ**, with

fet-h, is correct and chaste; (O;) [A book, or volume, consisting of] a collection of **صَحْفٌ**, (S, Mgh, O, K, TA,) written upon, and put between two boards: (TA:) [generally applied in the present day to a copy of the Kur-án:] and also signifying a [portion of a book, such as is termed] **كُرَّاسَةٌ**: but the former is the primary [and more common] signification: (Mgh:) pl. **مُصَحِّفٌ**. (KL.) See also **صَحْفِيَّةٌ**.

مُصَحَّفٌ: see the next preceding paragraph.

مُصَحِّفٌ: see **صَحْفِيٌّ**.

صحل

1. **صَحَلَ**, aor. **صَحَلْ**, inf. n. **صَحَلٌ**, He was, or became, hoarse, rough, harsh, or gruff, in voice; said of a man: (S, O:) [and] **صَحَلَ صَوْتُهُ**, aor. as above, (K,) and so the inf. n., (TA,) His voice was, or became, hoarse, rough, harsh, or gruff: or sharp, together with hoarseness, roughness, &c.: or **صَحَلَ** signifies a roughness, (**خُشُونَةٌ**, K,) or a rattling, (**حُرْجَةٌ**, Lh, TA,) in the chest: and a cracking in the voice, without a right tenour thereof: (Lh, K, TA:) one says, **فِي صَوْتِهِ صَحَلٌ** In his voice is a hoarseness [&c.]: (S, O:) and **صَحَلَ حَلْفُهُ** His fauces became hoarse [&c.]: (IB, TA:) but accord. to IATH and others, it is not Arabic [in origin]. (TA.) See also **صَهْلٌ**.

صَحَلٌ [app. a mistake for **صَحَلٌ**]: see **صَهْلٌ**.

صَحَلَ, (K,) or **صَحَلَ الصَّوْتُ**, (S, O,) Hoarse, rough, harsh, or gruff, [&c.,] in voice; as also **صَحَلَ**. (S, O, K.) And **صَوْتُ صَحَلٍ** [A voice that is hoarse, &c.]. (TA, from a trad.)

أُصْحَلٌ: see the next preceding paragraph.

صحمر

8. **اصطحمر** i. q. **اصطحمر**, q. v.
11. **أُصْحِمِرٌ**, (K,) inf. n. **أُصْحِمِرٌ**, (TA,) said of a plant, or herbage, *It became intensely green: and it became yellow, (K, TA,) and altered in colour; or, as J says, [in the S,] اصحامت البقلةُ the herb, or leguminous plant, became yellow:* (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) became intermixed with yellowness in its dark greenness. (AHn, K.) And **اصحامت الأرضُ** The land became altered [for the worse] in its herbage, and its rain departed: (K:) or, as some say, the land became altered in the colour of its seed-produce, for the reaping: and in like manner, **اصحامت الحَبُّ** the grain became thus altered. (TA.) And **اصحامت الزَّرْعُ** The seed-produce was smitten by cold: or began to dry up. (K.)

صَحْمَةٌ Blackness inclining to yellowness: or a dust-colour inclining a little to blackness: or redness in whiteness: (K:) or, as some say, yellowness in whiteness. (TA.)

أُصْحِمِرٌ Of the colour termed **صَحْمَةٌ**: (K:) i. e. black inclining to yellowness: (S, K:) &c.: (K:) or, accord. to AA, intensely black: (TA:) fem.

صَحْمًا. (K̄.) — The latter, applied to a قَيْفَاء [or smooth, or waterless, desert], (Sh, K̄,) or to a بَلْدَةٌ [or district, &c.], (S̄,) signifies *Dusty*. (Sh, S̄, K̄.) — And الصَّحْمَاءُ is the name of *A certain herb, or leguminous plant*, (S̄, K̄, TA,) *not intensely green*. (TA.)

مُضْحَمٌ, applied to a plant, or herbage, [&c.], part. n. of 11 [q. v.]. (TA.)

صحن

1. صَحْنَهُ, (S̄, K̄,) [aor. صَحَنَ, (TA,) inf. n. صَحْنٌ, (TA,) *He gave him something in a صَحْنٌ, (S̄, K̄,) i. e. the bowl so called: (S̄:) from Fr. (TA. [See 5.])* And *صَحْنَهُ دِينَارًا* *He gave him a denār.* (TA.) — Also, (AA, S̄, K̄,) aor. as above, (K̄,) *He struck him.* (AA, S̄, K̄.) You say, *صَحْنَتْهُ صَحْنَاتُ* i. e. *I struck him [strokes: the latter word being pl. of صَحْنَةٌ, the inf. n. of un.]. (S̄.)* And *صَحْنَهُ عَشْرِينَ سَوْطًا* *He struck him twenty strokes of the whip.* (TA.) — *صَحْنَتْ الْحَالِبَ بِرِجْلِهَا* *She (a camel) kicked the milker with her hind leg.* (TA.) — *صَحْنٌ بَيْنَهُمْ*, (S̄, K̄,) inf. n. as above, (TA,) *He made peace, or he effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them.* (S̄, K̄.)

5. *He asked, or begged: (K̄, TA:) one says, خَرَجَ فُلَانٌ يَتَصَحَّنُ النَّاسَ* *Such a one went forth begging of the people; (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants,] begging of them in a bowl, [see 1, first sentence,] or some other thing.* (TA.)

صَحْنٌ *A great عَسَ [i. e. bowl, or drinking-cup]; (S̄, K̄;) nearly as large as the تَبِين [q. v.]: (K̄s, S̄ in art. تَبِين:) or a shallow عَسَ: (so accord. to a copy of the S̄:) or a bowl, or drinking-cup, (قَدَحٌ) that is neither large nor small: (TA:) [now applied to a plate, and a dish:] pl. [of pauc.] أَصْحَانٌ (M̄sb, TA) and [of mult.] صَحَانٌ (TA) [and app., agreeably with modern usage, صُحُونٌ]. — And [hence,] *A [kind of] cymbal; (PS;) a small brazen basin, (طَسِيْتُ, [dim. of طَسْتُ,]) one of what are termed صَحَانَانِ, (S̄,) this meaning two little brazen basins, (طَسِيَتَانِ صَغِيرَتَانِ, (S̄, K̄,) which are struck together.* (S̄, K̄.) — And † *The interior of the solid hoof; (K̄, TA;) also called سَكْرَجَةٌ [i. e. سَكْرَجَةٌ or سَكْرَجَةٌ]. (TA.)* — And † *The interior of the ear: or the مَحَارَةٌ [i. e. concha] thereof. (TA.)* And *صَحْنَا الْأُذُنَيْنِ* [thus accord. to the TA and my MS. copy of the K̄, in the CK̄ صَحْنَاءُ,] † *The resting-place (مُسْتَقَرٌّ) of the interior of each of the ears; (K̄;) meaning the place of hearing [or meatus auditorius] of the resting-place of the interior of each of the two ears of the horse: pl. أَصْحَانٌ. (TA.)* — Also *The middle of a house; (S̄, K̄;) meaning the سَاحَةٌ [i. e. court] of the middle of a house [and of a mosque &c.]: (TA:) [and also a hall: for] it is thus called whether without, or with, a roof. (Kull, voce بَيْتٌ.)* And *The سَاحَةٌ [or spacious vacant part] of the middle of a desert; and of an elevated and plain, or hard and elevated, tract;**

and of a wide space of low, or depressed, ground: pl. صُحُونٌ, the only pl. form. (TA.) *A wide part of a desert: so in the saying, سِرْنَا فِي صَحْنِ الْفَلَاءِ [We journeyed in the wide part of the desert]. (M̄sb.)* And *A level, or plain, tract of ground. (TA.)* And *An acclivity (سَدَنٌ) of a valley, in which is some elevation above [other] elevated ground, as though supported [by the latter]; and in like manner, of a mountain, and of a hill such as is termed أَكْمَةٌ; the صُحُونُ of the ground being the دُفُوفُ [i. e. banks, or acclivities,] thereof: it is bare, and such as flows [with rain]; and is not thus called unless bare of everything, and even: and it means also an even tract of ground like the area of the place in which dates are put to dry. (TA.)* — [Hence,] one says, *جَرَى الدَّمْعُ عَلَى صَحْنِي وَجَتَّتِيهِ* † [The tears ran upon the middle of each of his cheek-balls]. (TA.) — Also *A gift.* (TA. [See 1, first sentence.])

صَحْنَةٌ; pl. صَحْنَاتٌ: see 1. — Also *A bead (حُرْزَةٌ) with which women fascinate men, and restrain them, or withhold them from other women.* (Lh, TA.)

صَحْنَةٌ *A clear space of a [stony tract such as is called] حَرَّةٌ. (K̄.)*

صَحْنَاءُ, (S̄, and so accord. to some copies of the K̄,) and صَحْنَاتٌ, (thus also accord. to some copies of the K̄,) and with the short alif, [app. صَحْنِي and صَحْنِي], (S̄, and so accord. to some copies of the K̄,) or صَحْنَاءُ and صَحْنَاتُ, (Mgh, M̄sb,) or thus also, (accord. to some copies of the K̄,) or thus, and also صَحْنَاءَةٌ and صَحْنَاتَةٌ, (accord. to other copies of the K̄,) or when with ة having a more special signification, [being a n. of un., and, if so, accord. to a general rule, with tenween when without ة, as is said to be the case in the TA, on the authority of Az, accord. to whom, as is also there stated, the word is pluralized by the elision of the ة,] (S̄,) *A certain condiment, or seasoning, made of fish, (S̄, K̄,) of small fish, which has the properties of exciting appetite, and rectifying the state of the stomach: (K̄:) or i. q. صِيرٌ, (Mgh, M̄sb,) i. e. what is called in Pers. مَاهِي أَوْه [jelly of salted fish]: (Mgh:) AZ is related to have said that صَحْنَاءُ is Pers., meaning what the Arabs call صِير: IATH says that صِير and صَحْنَاءُ are both of them Pers. words. (TA.)*

صَحُونٌ *A she-camel that has a habit of kicking: (AA, S̄, K̄:) and a kicking mare or horse: and a she-ass that kicks the he-ass with her hind leg whenever he comes near to her: or, as some say, a she-ass in which are whiteness and redness [app. meaning a wild she-ass]. (TA.)*

صَحْفَةٌ *A vessel like the [bowls called] مَضْفَةٌ (K̄, TA) and قَصْعَةٌ. (TA.)*

صحو

1. صَحَا, said of a day, [aor. يَصْحُو,] inf. n. صُحُوٌ, *It was, or became, cloudless: (TA:) and*

so † *أَصْحَى: (M̄sb, K̄, TA, but not in the CK̄:) [it is said that] صُحُوٌ signifies the departing of the clouds: (S̄, Mgh, K̄:) [but] Es-Sijistānce says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold. (M̄sb, TA.)* And *أَصْحَتِ السَّمَاءُ* *The sky became cloudless.* (K̄s, S̄, Mgh, M̄sb, K̄, TA, but not in the CK̄.) — And *صَحَا مِنْ سُكْرِهِ*, (S̄, M̄sb,) aor. يَصْحُو, (M̄sb,) inf. n. صُحُوٌ (S̄, M̄sb, K̄) and صُحُوٌ, (M̄sb,) [*He recovered, or became free, from his intoxication; or] his intoxication ceased; as also † اصْحَى: (M̄sb:) and صَحَى, (K̄, TA,) inf. n. صَحَا; (TA;) as also † اصْحَى; (IK̄tt, K̄, TA;) is [likewise] said of one intoxicated; (K̄, TA;) both meaning he recovered from his state of insensibility; (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K̄, TA;) [and also of one sleeping, meaning he awoke: see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. فَرَطٌ.]* — *صُحُوٌ* signifies also † *The relinquishing of youthful folly, and amorous dalliance, and of what is vain, or futile. (K̄, TA.)* Hence the saying of a poet,

• صَا الْقَلْبُ عَنْ سَلْمَى وَأَقْصَرَ بَاطِلُهُ •

† [*The heart relinquished, or has relinquished, youthful folly and amorousness by becoming rid of Selma, and its vain, or futile, occupation ceased, or has ceased.*] (TA.) — And one says, *صَحَّتِ الْعَاذِلَةُ* † *The censuring female relinquished censuring.* (TA.)

4. اصْحَى: see 1, in four places. — *أَصْحَيْنَا* *We became in a case of cloudlessness [of the sky or day]; (M̄sb, TA;) the sky became cloudless to us. (S̄.)* — *أَصْحَيْتُهُ مِنْ سُكْرِهِ* [*I recovered him, or roused him, from his intoxication*], and *مِنْ نَوْمِهِ* [*from his sleep*]. (TA.) — And sometimes اصْحَاٌ is used as meaning *The act of rousing, and recalling to mindfulness, from a state of heedlessness, or inadvertence.* (TA.)

صُحُوٌ [an inf. n. used as an epithet, and therefore applicable to a fem. as well as a masc. noun, and to a dual and a pl. as well as a sing.], applied to a day, *Cloudless; (K̄, TA;) as also † صَاحٌ; (S̄, TA;) and † مَضَجٌ: (Mgh, M̄sb:) and (K̄) in the same sense applied to a sky; (Ks, S̄, Mgh, M̄sb, K̄;) as also † مَضْحِيَّةٌ, or, accord. to Ks, this is not allowable, but only صُحُوٌ, (S̄, Mgh, M̄sb,) though one says of the sky أَصْحَتِ. (M̄sb.)*

صُحُوَةٌ *A state [of freedom from intoxication, or] of sensibility, or mental perception. (TA voce سَكْرَةٌ.)* *يُرِيدُ أَنْ يَأْخُذَهَا بَيْنَ الصُّحُوَةِ وَالسُّكْرَةِ* [*He desires to take it being in a state between that of sensibility and that of insensibility, or mental perception and inability thereof,*] is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce سَكْرَةٌ.]

صَاحٌ: see صُحُوٌ. — It is also said of one intoxicated [as meaning *Recovering, or becoming free,*

from his intoxication; or ceasing to be intoxicated: see 1]. (S, TA.)

مُضَج and its fem. مُضِجَة: see صَحْوٌ.

مُضَاة is like مَسَلَة in meaning as well as in measure, [signifying A cause of freedom,] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.)

مُضَاة A sort of vessel, (S, K,) well known, (K,) used for drinking; (TA;) a طَاس [q. v.], or a جَام [q. v.]: (K:) As says, "I know not of what it is:" (S, TA:) it is said to be of silver. (TA.) El-Aashà speaks of wine being poured into it. (S, TA.) And one says وَجَهٌ كَمُضَاةِ وَجْهِ اللَّجِينِ [A face like the مضَاة of silver.] (TA.)

صَح

1. صَحَّ الأذن, aor. ʿ, (S, A, TA,) inf. n. صَحَّ; (S, TA;) in a copy of the T, اصْحَج, inf. n. اصْحَاج; (TA;) It (a sound) deafened the ear by its vehemence. (S, A, TA.) — And صَحَّه, aor. as above, He struck him on the ear and rendered it deaf. (A.) — And صَحَّيْتُ فُلَانًا بِعَظِيمَةٍ † Such a one accused me of a great crime, and calumniated me. (A, TA.) — And رَمَاهُ فَصَحَّه, inf. n. as above, He shot, or cast, at him, and caused him extreme pain: or, as some say, killed him. (JK.) — And صَحَّ الغرابُ The crow pierced with his beak into the gall on the back of a camel: (K, TA:) or الغرابُ يَصْحُ بِبِنْقَارِهِ فِي دَبْرَةِ البَعِيرِ the crow pierces with his beak into the gall on the back of the camel. (JK.) — صَحَّ also signifies The striking with something hard, (L, K,) as a staff, (L,) upon something solid, (L, K,) and with iron upon iron. (L.) [Accord. to the TK, one says, صَحَّ الحديدي على الصخرة, meaning ضربه بها: but I think that the right reading is بالحديد; and the meaning, He struck with the iron upon the mass of rock.] — صَحَّ الحجرُ, (A,) and صَحَّتِ الصخرة and the like, (L,) inf. n. صَحَّج (A, L, K) and صَحَّ, (L, K,) The stone, (A,) and the mass of rock, (L, K,) caused a sound to be heard (A, L, K) on its being struck (A, L) with a stone. (L.) — And صَحَّ لِحَدِيثِهِ He listened to his narration, or discourse. (A, TA.)

4: see above, first sentence.

صَحَّة A sound produced by the striking of a mass of rock with a stone. (S, A, K.)

صَاخَة A cry that deafens by its vehemence. (S, K.) — And hence, (S,) The resurrection: (AO, S, K:) so in the Kur lxxx. 33; accord. to AO: being either an act. part. n. from صَحَّ, aor. ʿ, or an inf. n.: (L:) or it there signifies the cry on the occasion of which the resurrection shall take place, which will deafen the ears so that they shall hear nothing but the call to life: (Zj, L:) or it there means the second blast of the horn. (Jel.)

Bk. I.

—Also A calamity, or misfortune: (K:) or a severe calamity or misfortune: and hence the resurrection is called الصَاخَة. (A, TA.)

صَحِب

1. صَحِبَ, (S, A, Mṣb, K,) aor. ʿ, (A, Mṣb, K,) inf. n. صَحَبَ, (S, A, Mṣb, K, TA,) of which صَحَبٌ is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA,) He clamoured; or raised a loud, or vehement, cry, (S, K, TA,) or a confusion, or mixture, of cries or shouts or noises; (S, A, TA;) accord. to some, in altercation, or contention: (TA:) or he raised much clamour, and confusion of cries or shouts or noises. (Mṣb.)

3. صَاخِبَهُ, (A, MA,) inf. n. مُصَاخِبَةٌ, (A,) [He raised a clamour, or confused noise, with him;] he spoke with him with a loud voice or noise or clamour: he clamoured with, or at, or against, him, with anger. (MA.)

6: see the next paragraph.

8. اصْطَخَبُوا (S, A, TA) and † تصَاخَبُوا (A, K, TA) They clamoured; or raised loud, or vehement, cries, or clamours, [or confused noises,] and beat one another, or contended together in beating or in fight. (K, TA.) A poet says,

• إِنَّ الصَّفَادِعَ فِي الغُدْرَانِ تَصْطَخِبُ •

[Verily the frogs make a loud and confused croaking in the pools of water left by the torrents]. (S.) And one says, سَمِعْتُ أَصْطَخَابَ الطَّيْرِ (A, K*) i. e. [I heard] the confused cries, or voices, of the birds. (K. [See also صَحَبَ.]) — And [hence,] اصْطَخَبْتُ أَمْوَاجَ الوَادِي † [The waves of the valley, or torrent-bed, flowing with water, dashed together, making a loud and confused sound]. (A.)

صَحَبٌ inf. n. of 1: (Mṣb, TA:) [used as a simple subst., its pl. is أَصْحَابٌ: one says, سَمِعْتُ أَصْحَابَ الطَّيْرِ I heard the [confused] cries, or voices, of the birds. (Mṣb. [See also 8.])

صَحَبٌ (A, Mṣb, K) and صَحَابٌ (S, A, Mṣb, K) and صَحْبَانٌ (S, Mṣb, K) and صَحُوبٌ (K) and صَاخِبٌ (A, Mṣb) are epithets from صَحَبَ; (S, A, Mṣb, K;) all except the last signifying One who clamours, or raises confused cries or shouts or noises, vehemently, or much; (TA;) [the last having a similar, but not intensive, signification, i. e. clamouring, &c.:] and the first, though masc., is applied by the poet Usáneh El-Hudhalee to a female singer considered as a person (شَخْصٌ [and meaning in this instance loud of voice]); for an epithet of the measure فَعْلٌ applied to a woman (أَمْرَأَةٌ) is not known in the language: (L, TA:) the [proper] fem. epithet is صَحْبَةٌ and صَحَابَةٌ (K) and صَحْبِي (Mṣb) and صَحُوبٌ (K, TA, in the CK [erroneously] صَحُوبَةٌ) and صَحْبَةٌ: (K:) the pl. of صَحْبَانٌ is صَحْبَانٌ; (K, K;) [and the pl. of صَحُوبٌ is صَحُوبٌ; like صَبْرٌ pl. of صَبُورٌ:] the hypocrites are described in a trad. as صَحْبٌ بِالنَّهَارِ خُشِبٌ بِاللَّيْلِ

[expl. voce خُشِبٌ], meaning clamorous and contentious. (TA.) — [Hence,] حِمَارٌ صَحِبَ التَّوَارِبِ An ass that makes his braying to reciprocate [loudly] in the ducts of his throat; (K;) that brays vehemently. (S in art. شَرِب, q. v.) — And † غُودٌ صَحِبَ الأوتارِ † [A lute of which the chords send forth loud sounds]. (A, TA.) — And مَاءٌ مُصْطَخِبٌ † الأدي (S, A, K) and الأدي (K) † Water of which the waves send forth a [loud] sound, (S, TA,) or are agitated, (K,) or dash together. (TA.) See also what next follows.

عَيْنٌ صَحْبَةٌ (K, TA,) with the خ quiescent, (TA,) or † صَحْبَةٌ, (so in a copy of the A,) † A spring, or fountain, that is agitated [app. so as to make a confused sound] in estuating. (A, K, TA.) — And صَحْبَةٌ signifies also The [kind of bead (خُرْزَة), used for captivating, or fascinating, called] عَطْفَةٌ: (TA:) or a bead (خُرْزَة) used [as a charm] in [cases of] love and hatred. (K, TA.)

صَحْبَانٌ; and its fem. صَحْبِي; and pl. صَحْبَانٌ: see صَحِبَ.

صَحْبَةٌ: see صَحِبَ.

صَحُوبٌ; and its pl. صَحُوبٌ: see صَحِبَ, in three places.

صَحَابٌ, and its fem., with ة: see صَحِبَ.

صَاخِبٌ: } see صَحِبَ.
مُصْطَخِبٌ: }

صَحَد

1. صَحَدَ النَّهَارُ, aor. ʿ, (S, L, K,) inf. n. صَحْدٌ (S, L) and صَحْدَانٌ (L,) The day was, or became, intensely hot. (S, L, K.) And صَحَدَ الحَرُّ, inf. n. صَحْدَانٌ, The heat was, or became, intense; as also † اصْحَدُ, inf. n. اصْحَادٌ. (L.) — صَحَدْتُهُ, aor. ʿ, (S, L, K,) inf. n. صَحْدٌ (S, L,) The sun smote him, (S, L,) and burned him: (S, L, K:) or was, or became, hot upon him. (L.) And صَحَدَهُ الحَرُّ The heat pained his brain. (A.) — † صَحْدٌ said of the [bird called] صُرْدٌ (S, L, K,) aor. ʿ, inf. n. صَحْدٌ and صَحِيدٌ (L,) It cried: (S, L, K:) and so صَحَدْتِ هَامَةً [or owl]. (A, L.) — † صَحْدَ إِلَيْهِ (L, K,) aor. ʿ, (L,) inf. n. صَحُودٌ, He listened to him, (L, K,) and inclined to him. (L.)

4. اصْحَدُ He (a man, TA) entered upon [a time of] heat. (K.) — Also, (S, L, K,) and † اصْطَخَدُ (A,) It (a chameleon) warmed itself with the heat of the sun; bashed in the sun. (S, A, L, K.) — See also 1.

8: see 4. [And see also مُصْطَخِدٌ, below.]

صَحْدٌ a dial. var. of صَحْدٌ: meaning Blood and water in the سَائِيَاءَ [or membrane enclosing the fetus in the womb]: — and i. q. رَهْلٌ: [see صَحْدٌ:] — and Yellowness in the face. (L.)

صَحْدَانٌ: see what next follows.

يَوْمَ صَخْدَانِ (S, L, K) and صَخْدَانِ (Th, L, K) and صَخْدَانِ (S, L, K) [written by Freytag, as from the S, صَخْدَانِ] and صَاخِدٌ and صَيْخِدٌ (L) *A day intensely hot.* (S, L, K.) And لَيْلَةٌ صَخْدَانَةٌ *A night intensely hot.* (L.) And هَاجِرَةٌ صَخْدَانَةٌ *A midday intensely hot.* (A.) — [صَخْدَانِ is originally an inf. n. Hence] one says, *I came to him during the intenseness of the heat:* (L:) and one says also, *I came to him in the midday-intensities of the heat;* (TA;) for مَصَاخِدٌ is pl. of صَخْدَةٌ signifying the midday-intensity of heat; (K, TA;) as also صَاخِدَةٌ: (L, TA:) and *اتيته في صَاخِيدِ الْحَرِّ* [meaning the same; or *I came to him during the intensities of the heat:* (TA:) and *وَالْبُرْدُ وَالْحَرُّ بِصَاخِيدِهِ* [The heat smote me with its intensities, and the cold with its vehemencies]. (A.)

صَاخِدٌ *Intense heat.* (L.) — See also صَخْدَانِ. = [Also *Crying*, as *صُرِدٌ* and as an owl.] One says *هَامِرٌ صَوَاخِدٌ* [in which the latter word is pl. of the fem. صَاخِدَةٌ] *Owls hooting.* (A.) = And *واحدٌ* [the second word here written in the TA and in my MS. copy of the K, فَاخِدٌ, but it is said in the TA in art. قَدَدٌ, on the authority of the K, to be correctly with ق,] means *صَنِيبٌ* (K, TA,) i. e. *Single, or solitary, and weak:* or *i. q. ذَاهِيَةٌ* [i. e. *very cunning, or very intelligent or sagacious, and crafty:* but this meaning I think improbable]. (TA. [See also art. قَدَدٌ].)

صَيْخِدٌ: see صَخْدَانِ. — Also الصَيْخِدُ (L, K,) or *صَيْخِدُ الشَّمْسِ* (A,) *The rays (عَيْنُ) of the sun:* (A, L, K:) so called because of the heat thereof. (L.) One says, *ذَابَ صَيْخِدُ الشَّمْسِ* [The rays of the sun became intensely hot], (A,) and *اسْتَدَابَ الصَيْخِدُ* [which means the same]. (L.)

صَاخِدَةٌ: see صَخْدَانِ.

صَيْخَادٌ: see the next paragraph, in two places.

صَخْدَانٌ; and its pl. صَاخِيدٌ: see صَخْدَانِ, in four places. — *صَخْرَةٌ صَخْدَانٌ* *A hard rock which becomes intensely hot when the sun shines fiercely upon it:* (L:) or [simply] *a hard rock;* (S, K;) as also *صَيْخَادٌ*: (K:) or *a solid, firm, and strong, rock;* and so *صَيْخَادٌ*: (TA:) or *a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect:* and *a great rock, which nothing can raise, and upon which neither a pickaxe nor any other thing has effect:* (L:) or *a rock upon which the pickaxe has no effect:* (A:) pl. as above. (L.)

صَيْخِدُونَ *Hardness* (K, TA) and *strength.* (TA.)

مَصَخِدَةٌ; and its pl.: see صَخْدَانِ.

مُصْطَخِدٌ *A chameleon standing erect, towards*

the sun; [app. on a branch;] as also مُصْطَخِمٌ. (L. [See also 4.]

صخر

2. تَصْخِيرٌ [inf. n. of صَخَّرَ] i, q, تَصْخِيرٌ. (K.)

صَخْرٌ (S, A, Mṣb, K, &c.) and صَخْرٌ (S, Mṣb, K,) the latter on the authority of Yaakoob, (S,) thus sometimes pronounced, (Mṣb,) *Rocks;* or *great masses of stone:* (S:) or *great masses of hard stone:* (A, K:) and صَخْرَةٌ (S, A, Mṣb, K, &c.) and صَخْرَةٌ (S, Mṣb, K) [are the ns. un., signifying] *one thereof,* (S, A, K,) or these have a more special signification [as meaning *a rock and a mass of rock:* (Mṣb:) pl. صَخْرٌ (S, A, Mṣb, K) and صَخْرَةٌ (A, Sgh, L) and [of صَخْرَةٌ and صَخْرَاتٌ] صَخْرَاتٌ. (Mṣb, K. [In the latter, صَخْرٌ and صَخْرٌ, as well as صَخْرٌ and صَخْرَاتٌ, are improperly termed pls. of صَخْرَةٌ.] By صَخْرَةٌ in the Kur xxxi. 15 is meant a صَخْرَةٌ that is beneath the ground. (Zj, TA.) And by the صَخْرَةٌ mentioned in a trad. as being of, or from, Paradise is meant the صَخْرَةٌ [or rock] of Jerusalem [in the centre of the building now called “the Dome of the Rock”]. (TA.)

صَخْرٌ; n. un. صَخْرَةٌ: see صَخْرٌ.

صَخْرٌ *A place abounding in rocks, or great masses of hard stone;* as also مُصْخِرٌ. (K.)

صَخِيرٌ *A certain plant.* (K.) [Golius explains this as meaning *Great*, applied to a rock, or mass of stone; and so مُصْخِرٌ; on the authority of J: but neither of these do I find in the S.]

صَخِيرَةٌ: see صَحِيرَةٌ.

صَاخِرٌ *The sound of iron [striking] upon iron.* (K.)

صَاخِرَةٌ *A kind of earthen vessel, (S, A, K,) out of which one drinks.* (A.)

أَصْخَرُ الْوَجْهَ † *A hard-faced man; one having little shame.* (A.)

صَخْرٌ; see مُصْخِرٌ.

صخر

1. صَخِمَهُ الشَّمْسُ *The sun smote, or hurt, or burned, him, or his face.* (K.)

8. اصْطَحِرَ (S, K,) and اصْطَحِرَ (K,) *He stood erect, (S, K, TA,) and El-'Abbás adds, silent, as though he were angry.* (TA.) [See also the part. n., below.]

حَرَّةٌ صَخِيمَةٌ *A [stony tract such as is termed] حَرَّةٌ in which the plain is intermixed with the rugged.* (K.)

مُصْطَخِمٌ part. n. of 8. (S.) Applied to a chameleon, *Standing erect, towards the sun;* [app. on a branch;] as also مُصْطَخِدٌ. (L in art. صَخْدَانِ.)

صد

1. صَدَّ عَنْهُ (S, M, K, &c.) aor. † (S, M, A)

and †, (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that وَجْهٌ or the like is understood,] inf. n. صُدُّوا (S, M, A, K) and صَدَّ (M,) *He turned away from, avoided, shunned, and left, him, or it; he was averse from him, or it;* (S, M, A, Mṣb, K;) *he turned away his face from him [or it]:* (Ham p. 89:) and صَدَّهُ also, aor. †, inf. n. صَدَّ, *he forsook him, and turned away his face from him.* (L.) One says, *أَرَى فِيكَ صُدُودًا* [I see in thee aversion]. (A.) And *لَا صَدَّ عَنْ ذَاكَ* [lit. *There is no evading that,* meaning *truly thou didst that.* (Lh, M.) *صَدَّ السَّبِيلُ* † [The road, or way, turned aside] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L.) — And صَدَّهُ عَنْهُ (S, M, K, &c.) aor. †, (Mṣb,) inf. n. صَدَّ (S, Mṣb, K;) and *اصْدَهُ* (S, M, K,) inf. n. *اصْدَادٌ*; (TA;) and *صَدَّه*; (M;) *He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it:* (S, M, Mṣb, K:) *prevented, or hindered, him from doing it:* (S, A, Mṣb, K:) or *did so by gentle means:* and so *صَدَّهُ*. (L in art. صَد.) = صَدَّ, aor. †, (T, S, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and †, (T, S, K,) inf. n. صَدِيدٌ (S, A, K) and صَدَّ (M,) *He cried out, vociferated, or raised a clamour,* (T, S, M, A, K,) *at, or by reason of, such a thing.* (A.) — And صَدَّ, aor. †, (Lth, M, Mṣb,) inf. n. صَدَّ (M,) *He laughed, at such a thing:* (Lth, Mṣb:) or *he laughed violently, or immoderately.* (M.)

2. صَدَّه عَنْهُ: see 1. = And صَدَّ (T, TA,) inf. n. تَصْدِيدٌ; for which one says *صَدَّى*, inf. n. تَصْدِيَةٌ (T, M, * K, * TA,) changing one of the ds into ي, (T, K, TA,) like as one says *قَصِيْتُ* and *أَطْفَأَى*, which is originally *قَصَصْتُ*; (T, TA;) and *صَدَّى بِيَدَيْهِ*; (TA in art. صَدَى) *He clapped with his hands;* (T, M, K;) because, in the action of clapping the hands together, the صَدَّ, i. e. “face,” of one hand fronts that of the other; or, accord. to Abou-Jaafar Er-Rustamee, *التَّصْدِيَةُ* is from *صَدَّى* meaning “a sound” [or “an echo”]; but the former derivation is the more probable: (TA:) [see art. صَدَى:] also *he raised his voice, or called out, or cried out.* (M, TA.) It is said in the Kur [viii. 35], *وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً* *And their prayer at the House [of God] is nought but whistling, and clapping with the hands:* (M, * TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) = See also 4.

3. صَادَهُ وَصَادَهُ [He treated him with aversion and opposition]. (A.)

4. اصْدَهُ عَنْهُ: see 1. = اصْدٌ said of a wound, (S, M, Mṣb, K,) inf. n. اصْدَادٌ; (TA;) as also

صَدَدٌ; (M, TA;) It contained, or generated, matter, (S, M, Mṣb, K,) such as is termed صَدِيدٌ (M, Mṣb:) or ran with such matter. (A.)

5. تَصَدَّى لَهُ، for which one says لَهُ تَصَدَّى لَهُ [changing the last د into ي, as in the case of صَدَدٌ, q. v.,] from الصَدَدُ, meaning "the place, or part, that is before, in front, facing, or opposite;" (Az, L;) He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; [as though he set himself over against the object to which the verb relates:] and he asked him, or petitioned him, for a thing that he wanted: syn. تَعَرَّضَ لَهُ; (L and K* in the present art., and S and M and K in art. صَدَى;) and أَقْبَلَ عَلَيْهِ; (L;) and تَضَرَّعَ لَهُ (M in art. صَدَى:) he inclined to him, or it: (L:) he raised his head towards it: (M in art. صَدَى, in explanation of تَصَدَّى:) he raised his head and breast towards it, looking towards it, or regarding it: (TA in art. صَدَى, in explanation of تَصَدَّى:) the object is one at which you raise your eyes, looking at it: (S in art. صَدَى, in explanation of تَصَدَّى:) he applied, or gave, his whole attention to it, (meaning an affair,) having his mind unoccupied by other things; syn. تَفَرَّغَ لَهُ وَتَبَتَّلَ. (Mṣb.) One says also, تَصَدَّى لِلرَّدِّ عَلَى الْهَيْفِ [He addressed, or applied, himself to reply against the author]. (TA in art. حَزَب, &c.) And تَصَدَّى لَهَا He addressed himself, or applied himself, to obtain favour, or bounty; and sought it; syn. تَعَرَّضَ لَهُ [and تَبَرَّى لَهُ]. (Mṣb in art. عَرَض.) And أَنْتَ لَهُ تَصَدَّى [in the Kṣur, lxxx., 6,] originally تَتَصَدَّى (L,) and accord. to one reading تَصَدَّى (Jel.) means To him thou addressest thyself, or directest thine attention, and inclinest; syn. تَتَعَرَّضَ لَهُ (L,) and تُقْبِلُ عَلَيْهِ (Zj,) and تَتَعَرَّضُ لَهُ بِالْأَقْبَالِ عَلَيْهِ (Bd:) or addressest thyself, &c., and humblest thyself: (M in art. صَدَى: [in which, however, this explanation is not given with express reference to the above-cited phrase in the Kṣur:] or it may signify thou seekest to bring thyself near to him, or to advance thyself in his favour; from الصَدَدُ as signifying القُرْبُ. (T.) [See also art. صَدَى.]

8. اصْطَدَّتْ She (a woman) covered herself with a صَدَادٌ [q. v.], i. e. سِتْرٌ. (Nawádir el-Aaráb, O, K.)

R. Q. 1. صَدَصَدَةٌ The beating of the sieve with one's hand. (TA.)

صَدٌ a Pers. word [app. used by the Arabs] signifying A hundred. (TA.)

صَدٌ: see صَدٌ, in four places. — Also The face, or front, of the hand. (TA.)

صَدٌ (M, A, L, Mṣb, K) and صَدٌ (K) The side of a valley, (M, A, Mṣb, K,) or of a شَعْبٌ [i. e. the kind of water-course so called, or a ravine], and of a mountain where it forms a ravine, (M, L,) and † of a road: (A:) pl. [of pauc.] أَصْدَادٌ and [of mult.] صُدُودٌ. (TA.) And صَدٌ (L) and صَدَدٌ (M, L) signify [in like manner] A

side; a lateral, or an adjacent, part, quarter, tract, or the like; syn. of the former جَانِبٌ (L,) and of the latter نَاحِيَةٌ (M, L.) انْضَمَّ عَلَيْهِمُ الصَّدَانُ (M, L.) [lit. The two sides of the road confined them] means † they occupied the middle of the road. (A.) And الصَّدَانُ signifies also † The two edges, or extremities, or cusps, of the notch of an arrow, between which is the place of the bow-string; syn. شَرْخَا الْفَوْقِ. (O. [In the K, erroneously, شَرْخَا الْفَرْقِ.]) — Also صَدٌ and صَدٌ A mountain: (AA, S, M, L, Mṣb, K:) and so سَدٌ and سَدٌ: (AA, S, M:) pl. أَصْدَادٌ and صُدُودٌ. (M, L.) — And صَدٌ [or صَدٌ] A cloud, or collection of clouds, rising high, and appearing like a mountain: and so سَدٌ [or سَدٌ (q. v.)], which is the more approved word. (M, L.)

صَدَدٌ: see صَدٌ. — Also i. q. قُرْبٌ [used as a n. of place, meaning Vicinity, or a near place or spot; as in phrases here following]: (ISk, S, M, A, Mṣb, K:) and the place, or part, that is before, in front, facing, or opposite. (ISk, *T, S, *M, A, *L, K.*) One says, دَارُهُ بِصَدَدِ الْمَسْجِدِ [His house is in the vicinity of, i. e. near to, the mosque; or his house is opposite to the mosque]. (Mṣb. [The former meaning is there indicated; but no meaning is expressed.]) And أَخَذْتُهُ مِنْ صَدَدٍ i. e. قُرْبٍ مِنْ [I took it from a near place or spot]. (A.) And دَارِي صَدَدِ دَارِهِ (ISk, S, A, K,) in which صَدَدِ is in the accus. case as an adv. n. of place, (S, K,) and بِصَدَدِهِ (ISk, A,) and عَلَى صَدَدِهِ (Lth, ISk,) My house is opposite to, i. e. in the place, or part, that is in front of, his house: (ISk, S, A, K:) and in the vicinity of, or near to, his house. (K.) And هَذَا صَدَدٌ هَذَا, and بِصَدَدِهِ, This is in front of, or opposite to, this. (M.) — [Hence, app.,] لَا حَدَدَ لِي دُونَهُ وَلَا صَدَدَ There is no impediment to me in the way of it, nor any obstacle. (A.) — And هُوَ صَدَدَكَ i. q. قَصَدَكَ [i. e. He, or it, is tending, or looking, in the direction of thee; or is before thee, or before thy face: see art. قَصَد]. (Sb, M.) — And أَنَا بِصَدَدٍ مِنْ هَذَا الْأَمْرِ [I am directing myself, or my attention, to this affair]. (A.) نَرْجِعُ إِلَى مَا نَحْنُ بِصَدَدِهِ, meaning We will return to that subject to which our attention is directed, is a phrase of frequent occurrence after a digression.]

صَدَادٌ A woman's سِتْرٌ [app. meaning veil, or covering]. (Nawádir el-Aaráb, O, K.) — See also what next follows.

صَدُودٌ i. q. مِجْوَلٌ [app. meaning A kind of garment for women or for young girls, which is thus called]; (O, K; in the CK مِجْوَلٌ;) as also صَدَادٌ; so says Th. (O.)

صَدِيدٌ an inf. n. of صَدٌ [q. v.] in one of its senses. (S, A, K.) — Also The ichor, i. e. thin water, [or watery humour,] of a wound, (S, A, Mgh, K,) mixed [or tinged] with blood, (S, A, Mgh,) before the matter becomes thick: (S, A:) or matter, or pus, like water, in which is a mixture of red and white: (M:) or matter, or pus, like water in thinness and like blood in its having

a mixture of red and white: (AZ, Mṣb:) and some add that when it has thickened, it is مَدَّةٌ: (Mṣb:) or matter, or pus, mixed with blood, (Lth, Mgh, Mṣb,) in a wound. (Lth.) In the Kṣur xiv. 19, it means What flows from the skins of the inmates of Hell: (M:) or what flows from their insides, and is mixed with matter and blood: (Jel:) or hot water (حَمِيمٌ) boiled until it thickens. (M, K.) — And hence, as being likened thereto, صَدِيدُ الْفِصَّةِ i. e. ذَوَابَّتَهَا [app. meaning What is melted of silver]. (M.)

صَدَى A species of fig, white without, black within, and very sweet. (AHn, M, TA.)

الصَّدَادُ A road to water. (S, K.) — And الصَّدَادُ The serpent: (K:) and (K, TA, in the CK "or") a certain small animal (ذَوِيَّةٌ, S, K) of the kind of the [field-rats called] جِرْدَانٌ (S:) or [a species of lizard;] what is called سَامُرُ أَبْرَصٍ [q. v.]; (AZ, S, M, K;) used in this sense by Keys: (AZ, S:) or, accord. to Yaakoob, the [lizard called] وَزَغٌ or, as some say, a species of the [field rats called] جِرْدَانٌ (M:) pl. صَدَائِدٌ, (S, M, K,) which is anomalous. (S, M.)

صَادٌ Turning away, avoiding, shunning, and leaving; or averse: fem. صَادَةٌ: pl. of both صَدَادٌ; and of the fem. صَوَادٌ also. (M.)

مَصْدُودٌ [pass. part. n. of صَدَهُ, q. v.]. One says, فَلَانٌ مَصْدُودٌ عَنِ الْخَيْرِ [Such a one is turned away from, or prevented from attaining, what is good, or prosperity]. (A.)

صدا

1. صَدَى (S, M, L, K,) aor. ٤, (L,) inf. n. صَدَأٌ (S, M,) said of a horse, (K, TA,) and of a kid, (S, TA,) [or a goat,] He was of the colour termed صَدَاءٌ [i. e. sorrel inclining to blackness; or blackness intermixed, or tinged over, with redness; or a colour like that of the rust of iron; probably from the same verb in the sense next following]; (S, M, L, K, TA;) as also صَدُوٌّ (K,) aor. ٤; (TA; [and it is implied in the K that the latter verb is syn. with the former in all its senses;]) but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard; (MF, TA;) and in the L it is said that the verb in this sense is صَدَى and اصْدَأُ, this latter [formed from اصْطَدَأُ, originally اصْتَدَأُ,] of the measure افْتَعَلَ. (TA.) — Also, (M, K,) صَدَى (S, M, Mṣb, K,) aor. as above, (S, Mṣb, TA,) and so the inf. n., (S, TA,) said of iron, It was, or became, rusty, or rusted; (S, M, Mṣb, K;) in which sense it is said also of the like of iron. (M.) — And صَدَى said of a man, He stood erect, and looked. (K.) — صَدَأُ الْمِرْآةِ, aor. ٤, (K,) inf. n. صَدُوٌّ (TK,) He polished the mirror, (K, TA,) i. e., removed from it the rust, (TA,) in order to use it as a collyrium; (K, TA;) as also صَدَأَهَا (K,) inf. n. تَصَدَيْتُ. (TA.) [Whether the mirrors

of the Arabs were made of bronze, or of what other metal they were made, is not said. See also 1 in art. [حلا] = And, aor. as above, said of an owl, *He uttered a cry or cries.* (Sh, TA. [See also art. صدو.]

2: see the preceding paragraph.

5. تصدأ له (K,) as also تصدع له (TA,) i. q. تصدى له (K, TA,) which is the original, meaning [i. e. *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; &c.*] (TA.)

8. اصدأ: see 1, first sentence.

صدأ inf. n. of صدئ [q. v.]. (S, M.) — Also [a subst.] signifying *The rust of iron*, (S, M, * TA,) and of copper and the like. (Har p. 481. [But there erroneously written صدأ.] = Also *A man slender in body*; (K, TA;) *light, or active, therein*: its ء is said to be substituted for ع (TA. [See صدع; and see also صدئ.]

صدئ [part. n. of صدئ, q. v.]. — One says, *My hand is disagreeable in smell [from the rust of iron].* (S.) — And *He is one to whom disgrace, or shame, and baseness, or meanness, attach.* (S, K.) — See also اصدأ.

صدأ (S, M, K,) in a horse, (S, K,) and in a goat, or kid, (S,) *A sorrel colour (شقرة) inclining to blackness*, (M, K, TA,) *the latter predominating*: (TA:) or *blackness intermixed, or tinged over, with redness* [app. like the rust of iron]. (S.)

اصدأ (S, M, K,) applied to a horse, (K, TA,) or to a kid, (TA,) *Of a sorrel colour (i. e. of the colour termed شقرة) inclining to blackness*, (M, K, TA,) *the latter predominating*: (TA:) or, applied to a horse, and to a goat, or kid, (S,) or applied to a kid, (K,) *of a black colour intermixed, or tinged over, with redness* [app. like the rust of iron]: (S, K:) fem. صداء (S, M, K,) and صدئة (S, M, L, TA.)

And كميئت اصدأ [A bay, or dark bay, or brown, horse,] *tinged over with dinginess.* (S.) — Also *Rusty, or rusted*; applied to iron and the like. (M.) — And [hence] كتيبة صدأ, (M, and so in copies of the K,) or صدأى (K accord. to the TA,) and the former also, (TA,) [A body of troops having their arms or armour] *overspread with the rust of iron.* (M, K.) — And صدأ A land (أرض) *of which the stones are of a red colour inclining to blackness, and rugged, not even with the ground, these stones having beneath them [other] rough stones, or, sometimes, soil and stones.* (Sh, L.)

صدح

1. صدح (S, A, K, &c.) aor. ٤, (K,) inf. n. صدح (S, K, &c.) and صداح (K,) in a verse of Wejeehah Bint-Ows Ed-Dabbeeyeh (Ham p. 617,) *He cried, or raised a loud cry*; (S, A;) or *raised his voice vehemently*; (Lth, T;) said of

a cock [i. e. *he crowed, or crowed loudly or vehemently*]; (Lth, T, S, A;) and of a crow [i. e. *he croaked, or croaked loudly or vehemently*]: (Lth, T, S:) said of an ass, *he brayed loudly*: (L:) said of a bird, and † of a man, *he raised his voice in singing* (L, K) or *otherwise*; *cried out vehemently and sharply*; or *uttered a vehement and sharp voice.* (L.)

صدحة (S, L, K) and صدحة and صدحة (L, K) *A kind of bead (خزرة, Lh, S, L, K) used for the purpose of captivating, or fascinating*: (K:) or *with which men are captivated, or fascinated*: (S:) or *with which women captivate, or fascinate, men*: (Lh:) or *with which men are conciliated.* (L.)

صدحة: } see the next preceding paragraph.
صدحة: }

صدوح *Having a loud cry or voice*; as also صداح; both applied to a cock [meaning *loud-crowing*]; (A;) [and to a crow as meaning *loud-croaking*]; and so the former applied to an ass [meaning *loud-braying*]; and so صدح applied to a horse [meaning *loud-neighing*]; (S, K;) [and app. also applied to a camel as meaning *loud-braying, for*] صدح was the name of the she-camel of Dhu-r-Rummeh: (S, K:) or صدوح (L, K) and صداح (L) and صدح and صداح and صدح (L, K) signify *that raises his voice much in singing or otherwise*; (L;) [app. thus applied to a bird, and † to a man; (see 1;)] or *that cries out vehemently, or much*; or *has a loud, or strong, voice*; (L, K;) and so صدحى. (Ham p. 558.) [Hence,] صدحة صدحة [A loud-voiced female singer]. (A, TA.) And صدح صدح [A loud-voiced man urging camels by his singing]. (A, TA.) And صدح صدح [A loud-sounding lute]. (S, A.)

صدح: see the next preceding paragraph, in three places.

صدحة: see صدوح.

صدح: see صدوح, in three places.

صدحى: } see صدوح.
صداح: }

الاصحح The lion: (K:) so called because of his roaring. (TA.)

صدح: see صدوح.

صدر

1. صدر (S, M, A, Msh, K,) aor. ٤ (S, M, Msh, K) and صدر (K,) inf. n. صدر (S, M, A, Msh, K) and صدر (A, TA) and صدر (M, K) and صدر because of the similarity [of the letters ص and ز], (M,) *He returned, went back*; (S, M, A, Msh, K;) and *went, or turned, away*; (Msh;) from (عن) water, (S, M, A,) and a country, (S, M,) or

a place, (Msh,) and † any affair. (Lth.) — Hence, صدر القول, aor. ٤, inf. n. صدر, † [The saying issued, proceeded, or emanated, *عنه* from him.] (Msh.) [And صدر عنه الفعل, with the same aor. and inf. n., † The action proceeded from him.] — And صدر إليه *He went to it*; namely, a place: (TA:) *he came to it.* (Kull. p. 228.) = صدره: see 4. = Also, (M, K,) aor. ٤, inf. n. صدر (M,) *He hit, struck, or hurt, his صدر* [i. e. *breast*]. (M, K.) You say, ضربته صدرته *I struck him and hit his breast.* (A.) — And صدر *He had a complaint of the صدر* [or chest]. (M, K.) [See its part. n., below.]

2. صدره: see 4. = صدر بعيره (K,) inf. n. تصدير (TA,) *He tied a cord from the girth of his camel to the part behind [or beyond] the callous lump on his breast*: (K, TA:) or, accord. to Lth, (L,) one says, صدر عن بعيره (M, L,) and the meaning is, *he tied a cord from the تصدير [or breast-girth] to the part behind [or beyond] the callous lump on the breast of his camel, to keep the تصدير in its place, when it had become loose in consequence of the animal's having become lank in the belly*: the cord above mentioned is called سنأف [q. v.]. (Lth, L.) — And صدر على البعير [app. *He put the breast-girth upon the camel*]: from التصدير, i. e. “the girth” [thus called].

(MA.) — صدر *His (a horse's) breast became wetted with sweat.* (S.) See 5. — صدره (TA,) or صدره في المجلس (S,) † *He placed him, or seated him, in the upper, or highest, part in the sitting-room, or sitting-place.* (TA.) And صدر *He was advanced, or promoted.* (A.) — صدر كتأبه (S, K,) inf. n. as above, (K,) † *He put to his book, or writing, a صدر*, (S, K, TA,) i. e. a title, or a commencement. (TA.) And صدر كتأبه بكرأه † [He commenced his book, or writing, with such a thing]. (A.) = See also 5, where it is expl. as intrans., in two places.

3. مصادرة signifies *The returning, or going back*, [app. with another, from water, &c.] (KL.) [The verb is probably trans., agreeably with general analogy, in all its senses; صدره app. signifying primarily *He returned, or went back, with him from water &c.* — Ibr D thinks that it signifies also † *He vied, or contended, with him for precedence, or priority.*] = Also † *The exacting a fine or the like* [app. from another: or the suing, or prosecuting, another, for a debt &c.]. (KL.) You say, صدره على كذا من المال (S, * K, * TA) † *He desired, or sought, to obtain from him; or he demanded of him; or he sued, or prosecuted, him for; such a sum, or such an amount, of property.* (K, * TA.) — And صدرته وكذا صدره على كذا وكذا † *I released him from my reckoning with him on such and such terms agreed upon by both.* (TA in art. فرق.) And صدره على مال يؤديه † *He (an agent) was released from being reckoned with (فوق) on the condition of his paying certain property for which he became responsible*: a phrase of the registrars of accounts. (TA in the present art.)

4. اصدره, (S, M, A, Mṣb, K,) and صدره, (M, K,) and صدره, (K,) He caused him to return; sent him, or brought him, back, (S, M, A, Mṣb, K,) or away; (Mṣb;) from (عن) water, and a country [or place], (S,) and † any affair. (Lth.) You say, اصدرنا ركابنا We sent, or brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the water. (TA.) And اوردته واصدرته He brought it and he took it away. (Har p. 361.) — [Hence,] اورد واصدر † He began and completed. (TA.) You say, اورد امرًا اصدره, he completes it. (A.) And فلان يورد ولا يصدر † Such a one begins and does not complete. (A.) — And اصدر القول † [He issued forth the saying; made it to issue, proceed, or emanate, عنه from him]. (Mṣb. [See L.]) [And اصدر عنه الفعل † He, or it, made the action to proceed from him.]

5. تصدّر He (a man, TA) erected his chest in sitting. (M, K.) — † He (a horse) outreached the other horses with his chest; (M, K, TA;) as also صدر, (S, M, MA, K,) inf. n. تصدير: the latter verb is afterwards expl. in the K as meaning بزز برأسه; but this is a mistake. (TA.) Tufeyl says, describing a horse,

كأنه بعد ما صدرن من عرق
سيد تمطر جنب الليل مبلول

As though he were, after they had outreached with their chests, from a row of [other] horses, [a wolf that had exposed himself to rain during a portion of the night, and had become wetted:] but accord. to one relation, it is صدرن, meaning their breasts were wetted [من عرق] by reason of sweat: the former reading, however is the better. (S.) — Also † He sat, or became placed or seated, in the upper, or highest, part in the sitting-room, or sitting-place. (S, K, TA.) And تصدّر He became advanced, or promoted. (A.) تصدّر † [He became advanced to the foremost place for the conducting of the affairs of the people]. (Har p. 194.)

6. تصادروا [app. They returned together from water, &c.]. (A. [This meaning seems to be there indicated by the context.]) — And one says, تصادروا على ما شأؤوا † [app. meaning They released one another from being reckoned with, by mutual agreement, on such terms as they would: see 3]. (A.)

صدر Anything that fronts, or faces, one. (M, K.) — And hence, (M,) The صدر [i. e. breast, or chest, or bosom,] of a man, [often meaning his mind,] (M, Mṣb, K,) and of other than man: (Mṣb:) of the masc. gender: (Lh, S, M, K:) pl. صدور, (S, M, Mṣb,) the only pl. form. (M.) [See also صدره.] As to the saying of the poet, (S, M,) El-Aṣhā, (S,)

وتشرق بالقول الذي قد أذعته
كما شرفت صدر القنأة من الدم

[And thou becomest, or wilt become, red by reason

of the saying that I have published, like as the fore part of the spear becomes red from blood], (S, M,) he has made صدر fem. because the صدر of the قنأة is a part of the قنأة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قنأة; and if you will, you may say that the صدر of a قنأة is قنأة. (M.) [Hence,] بنات الصدر † The spaces between the bones of the breast. (M, TA.) [And also] † Anxieties. (T in art. بني.) And ذات الصدور † What is in the minds. (Ksh and Bḍ and Jel in iii. 115, &c.) And ضاق صدره † His bosom, or mind, became strait, or contracted. (Mṣb in art. ضيق. [See the Kur xv. 97 and xxvi. 12.]) And شرح صدرًا † He opened and dilated his bosom, meaning, was pleased, with infidelity. (Jel in xvi. 108. [See also the similar phrases شرح الله صدره للإسلام and انشرح and اشرح صدره † His bosom became dilated or enlarged [with joy]. (S in art. شرح.) And واسع الصدر † Ample, or dilated, in the breast, or bosom; [meaning free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.] (S and TA in art. رحب.) [And ضيق الصدر † Having the bosom, or mind, strait, or contracted.] And رجل بعيد الصدر † A man who is not to be turned, or bent, or inclined. (M.) In the saying هل يستطيع من به صدر إلا † [meaning Is he who has the disease of the chest (داء الصدر) able to do without spitting?], if it be correct, the prefixed noun [داء] is suppressed. (Mgh.) صدر الدجاجة, as said by Freytag, is the name of † The star γ of Cygnus. — Also † The upper, or uppermost, part of the front of anything. (M, K.) [Hence,] صدور الوادي † The higher, or upper, parts, and fronts, or fore parts, of the valley; (M, K;) as also صدائر, which is pl. of صدارة, (K,) or صدارة, (as in a copy of the M,) or صادرة, (as in the L,) or of صديرة. (M, L, K.) And صدر المجلس † The upper, or highest, part [or end] of the sitting-room, or sitting-place: (TA:) the elevated part thereof. (Mṣb.) — [† The fore part of anything. † The prow, or fore part, of a ship.] † The fore part of the foot, between the toes and the [protuberant part called the] حمارة. (M.) † The fore part of the sandal, before the [hole through which is put the thong called the] شراك, i. e. the hole called the] خرت. (M.) † The part of the arrow that is above the middle, as far as the مرش: (so in a copy of the A: [an evident mistranscription for رأس, i. e. head:]) or the part of the arrow that is beyond the middle, as far as the slender part, (S, M, Mṣb, K,) which is next the head; (M;) so called because it is the fore part when it is shot: (S, Mṣb, K:) and likewise of the spear [as in the verse cited above in this paragraph]. (M.) يوم كصدر الرمح [lit. † A day like the fore part of the spear] means † a day

of straitness and distress: accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) — † The first, first part, or commencement, of anything; (S, M, K;) even † of the day, (M, Mṣb,) and † of the night, and † of the winter, and † of the summer, and † the like, (M,) and † of an affair. (A. [See an ex. voce عجز.]) † The title of a book or writing: and the first part, or commencement, thereof. (TA.) [† The first foot of the first hemistich of a verse.] And The first hemistich (altogether) of a verse. (O voce عجز.) [And † The first verse of a قصيدة.] — صدر الطريق † The wide, or widening, part of the road. (Mṣb.) — صدر القوم † The head, or chief, of the people, or party; as also المصدّر. (TA.) And hence, صدر الصدور † [The chief of the chiefs; a title applied to the prime minister of the king; and also to the chief judge; app., in the earlier times, to the forms:;] he who performs the onerous duties of the king, or of the state. (TA.) — And † A part, or portion, of a thing. (S, K.)

صدر a subst. signifying Return, (S, M, Mṣb, K,) from (عن) water, (S, M,) and a country, (S,) or a place, (Mṣb,) and † any affair: (Lth:) as some say, from anything. (M.) Hence, طواف الصدر, (K, TA, in the CK صدر,) i. e. The compassing of the Kaḅbeh on the occasion of the return of the pilgrims from 'Arafāt. (TA.) [Hence also,] الصدر The fourth day of the days of the sacrifice [performed by the pilgrims]: (M, K:) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] تركته على مثل ليلة الصدر, I left him as in the night preceding the fourth day of the days of the sacrifice: (A:) or [as in the night preceding the day] when the people return from their pilgrimage; (S;) meaning, † possessing nothing. (M.) = Also quasi-pl. n. of صادر, q. v. (M, K.)

صدر The صدر [or breast] (M, K) of a man [or beast]: (TA:) or the prominent part of the upper portion thereof. (T, S, M, K.) — Hence, (S,) A certain garment [which covers the breast], (S, M,) well known: (K:) a short shirt: a short درع: and the dim., صديرة, is applied to a short shirt which is worn next the body. (TA.) [In the present day, صديري, which is a corruption of the dim., is applied to A kind of waistcoat; a short vest without sleeves: and its pl. is صديريات.] See also the next paragraph.

صدر A certain garment, of which the head, or upper part, is like the مئعة, [covering the head,] and the lower part of which covers the breast (M, K) and the shoulders: (M:) a woman in mourning for the death of her husband or relation used to wear a صدر of wool: (Az:) or i. q. صدرة [q. v.] and مجول and اصدرة (IAḥ:) or a certain garment with which the head and breast are covered, worn by a woman in mourning for her husband: (A:) or a small shirt worn next the body: (S:) or a درع worn next the breast: (Aḥ:) or i. q. ائب [q. v.]. (T in art.

كُلُّ ذَاتِ صَدْرٍ خَالَةٌ (الب). It is said in a prov., *كُلُّ ذَاتِ صَدْرٍ خَالَةٌ خَالَةٌ* [Every female having a *صدر* is as a maternal aunt]: i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (§. [See also Freytag's Arab. Prov. ii. 310.])—Also *A certain mark made with a hot iron upon the breast of a camel.* (§.)

صَدْرَةٌ † Precedence, or priority. (TA.)— See also *صَدْرٌ*, near the middle of the paragraph.

صَدْرَةٌ : } see *صَدْرٌ*, near the middle of the
صَدِيرَةٌ : } paragraph.

صَدِيرَةٌ dim. of *صَدْرَةٌ*, q. v. (TA.)

صَادِرٌ Returning [from water, &c.]; going, or turning, back, or away: (TA:) quasi-pl. n. *صَادِرٌ*. (M, K.) — [Hence the saying,] *مَا لَهُ صَادِرٌ وَلَا وَارِدٌ* † *He has not anything: (M, K:) or he has not a thing nor a people.* (Lh, M.) — And *طَرِيقٌ صَادِرٌ* † *A road, or way, by which people return from water: (S, M, A, K:) opposed to طَرِيقٌ وَارِدٌ.* (M, A.)

صَادِرَةٌ: see *صَدْرٌ*, near the middle of the paragraph.

أَصْدُرٌ A man (M) *having a large breast, or chest; (M, K, TA:) i. e. having the breast, or chest, or the upper part thereof, prominent; as also مُصَدِّرٌ.* (TA.) — *الأَصْدُرَانِ* Two veins (M, K) that beat, or pulse, (M,) beneath the temples: (M, K:) or the two sides of a man: or the two shoulder-joints: (TA:) the word has no singular. (M.) [Hence the saying,] *جَاءَ يَضْرِبُ أَصْدُرَيْهِ*; (M, Meyd, K, TA;) and some say *أَسْدُرَيْهِ* [q. v.], (Meyd, TA,) and this is the original; (Meyd;) and some, *أَزْدُرَيْهِ*; (Meyd, TA;) a prov.; (M, Meyd, TA;) meaning *He came beating [with his hand] his two sides, (TA,) or his two shoulder-joints: (Meyd, TA:) i. e. he came empty [-handed]; (M, Meyd, K, TA;) not having accomplished the object of his desire: (Meyd:) or he came exulting, or behaving insolently, (Meyd, and Har p. 608,) not knowing where were his أَصْدُرَانِ: so accord. to Yoo: and some say, بِأَصْدُرَيْهِ.* (Har.)

تَصْدِيرٌ [a subst. like تَصْدِيرٌ and تَصْدِيرٌ] The [fore-girth, i. e. breast-girth, or] girth that is upon the breast of the camel: (S, A:*) [the hind girth, or belly-girth,] that which is next the *ثِيْل*, is called the *حَقَب*: (§:) or the girth of the camel's saddle (الرَّحْل), and of the [camel-vehicle called] *هُودَج*. (M.)

مَصْدَرٌ A place of returning or going back, (S, TA,) or of going, or turning, away [from water, and from a country or place, and † from an affair or thing]. (TA. [See 1, first sentence.]) — [Hence,] *مَصْدَرٌ أَمْرٌ* † *The way of return from, or of completing, a thing or an affair: opposed to مَوْرِدَةٌ.* One says, *هُوَ يَعْرِفُ مَوَارِدَ الْأُمُورِ وَمَصَادِرَهَا*, to

† [He knows the ways of betaking himself to things or affairs, and the ways of withdrawing himself from them; or of commencing them and of completing them]. (A.) [See also another ex. in art. رَحِب, conj. 6.] — And hence [also], the *مَصَادِرُ* [pl. of *مَصْدَرٌ*] of verbs: (§, TA:) *مَصْدَرٌ* signifies † The root of a word, from which proceed the derivatives of verbs: (Lth, TA:) [in this sense it is a conventional term of grammar and lexicology, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the source (lit. place) of derivation, accord. to the grammarians of El-Baḡrah; and is what I term an *infinitive noun*: it is defined as] *a noun signifying, by its original application, an accident as subsisting in, or proceeding from, an agent* (as *الْفَرَحُ* ["the being joyful"], *الضَّرْبُ* ["the act of beating"], and *الْقُعُودُ* ["the act of sitting"]), or *affecting an object of action*, (as *الْجِنُّونُ* ["the being possessed by a jinnee"]), *conformable to its verb, so as to comprise all the letters in that verb, either literally* (as in the instances above) *or virtually* (as in *الْقِتَالُ* ["the act of fighting"], which wants the *ل* that is before the *ت* in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in *قَاتَلَ قَيْتَالًا*, but the *ل* is changed into *ي* on account of the kear of the letter before it), or *substituting another letter for any of those letters that it wants* (as in *الْعِدَّةُ* ["the act of promising"], which wants the *و* that is in its verb as to the letter and virtually, but has *ة* substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the "Kitab Ḥodood en-Nahw" by the author of the work thus entitled, arts. *مَصْدَرٌ* and *مَصْدَرٌ*; the Expos. of the "Shudhoor edh-Dhahab" by the author of the work thus entitled, section on the nouns that govern as verbs; I'Alk; &c.): but the grammarians of El-Koofeh hold that the verb is the root, and that the *مَصْدَرٌ* is derived from it: (I'Alk p. 148:) some *مَصَادِرُ*, moreover, are derived from real (as opposed to ideal) substantives, as *التَّحْجُرُ* ["the becoming stone"] from *الحِجْرُ* ["stone"]. (Kull p. 327.) The *مَصْدَرٌ* has the same government as its own verb: it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.): [when thus used as an epithet, it is employed alike as sing. and pl. and masc. and fem.:] accord. to Zj, every *مَصْدَرٌ* used as an epithet is for *ذُو* [or *ذَات* &c.] followed by the *مَصْدَرٌ*, and therefore it has no dual nor pl. [nor fem.] form. (TA voce *حَرَضٌ*.) [It has also other uses, which are expl. in the grammars. Used as a *مَصْدَرٌ*, it is sometimes made fem.; as it is also when used in the sense of a noun that is properly fem.: see *صَرَفٌ*, third sentence.] — *أَسْمَرٌ مَصْدَرٌ*, called by some *أَسْمَرٌ لِلْمَصْدَرِ*, is a term applied to [† A quasi-infinitive noun; i. e.] *a noun which is not a مَصْدَرٌ, but which is occasionally used in the place of a مَصْدَرٌ; like as a مَصْدَرٌ is used in the*

place of an act. part. n., and in that of a pass. part. n.: such as *التَّوَهُُّوُ* for *الْوُضُوُ* ["the performing of the ablution preparatory to prayer"], and *الْإِفْتَسَالُ* for *الْفَسْلُ* ["the washing of oneself"]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the "Kitab el-Ḥodood," cited above.) This kind of noun the grammarians of El-Koofeh and Baghdád allow to govern as a *مَصْدَرٌ*; but the grammarians of El-Baḡrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the "Shudhoor," ubi supra.) It is also applied to *A proper name signifying an accident [or attribute]; as قَجَارٌ and حِمَارٌ*, proper names, by original application, for *الْفَجْرَةُ* and *السَّحْبَةُ* ["vice" and "praise"]; and the like: and this kind does not govern as a *مَصْدَرٌ*. (Expos. of the "Kitab Ḥodood en-Nahw," ubi supra; and Expos. of the "Shudhoor," ubi supra.) It is also applied to [what is more properly termed *الْحَاوِلُ بِالْمَصْدَرِ*, by some termed simply *بِالْمَصْدَرِ*, i. e. *An ideal substantive, or abstract noun;] a noun applied to signify an accident [or attribute] considered abstractedly [such as *صَدْرٌ* signifying "return;"] and this kind is commonly termed in the lexicons simply an *أَسْمَرٌ* as distinguished from a *مَصْدَرٌ*. (Kull p. 327.) Some apply it also to what is [properly] termed *مَصْدَرٌ مَبْهِي* [i. e. *A مَصْدَرٌ commencing with an augmentative م*, if not of the measure *مُعَاةَلَةٌ*; but such is really a *مَصْدَرٌ*. (Expos. of the "Shudhoor," ubi supra.) And some of the grammarians [and of the lexicographers likewise] apply it to *A noun that signifies the instrument [or means] with [or by] which the action signified by a مَصْدَرٌ is performed: as *الْأَكْلُ* ["food," as being "that by means of which the act of eating (*الْأَكْلُ*) is performed"]]. (Kull, ubi supra.) — See also *صَدْرٌ*, last sentence but two.**

مَصْدَرٌ [act. part. n. of *صَدَرَ*, q. v. —] † A man who completes things or affairs. (A.) — And *جَمَادَى الْأُولَى* One of the names of the month *جَمَادَى الْأُولَى*: (M, K:) [ISd says,] I think it to be of the dial. of [the tribe of] 'Ad. (M.)

مَصْدَرَةُ الْقَوْمِ: Those who are made to have the precedence, or priority, of the people, or party. (A, TA.)

مَصْدَرِيٌّ, as a grammatical term, Of, or relating to, the *مَصْدَرٌ*. See the particles *أَنَّ* and *كَيْ* &c.]

مَصْدَرٌ A man (M) strong in the chest; (S, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the lion; (S, K;) and the wolf; (K;) because they are strong in the chest. (TA.) — See also *أَصْدُرٌ*. — A horse to whose breast the sweat has reached. (M, K.) — A horse, and a sheep or goat, white in the upper part (لَبَّة) of the breast: (M, K:) or (with *ة*, A)

a ewe having a black breast, (M, A, K,) the rest of her being white. (M.) — A horse that out-reaches others (IAqr, M, A, K) with his breast: (TA:) IAqr does not mention the breast. (M, TA.) [Accord. to rule, this should be مَصْدَر, as is shown by a verse cited above: see 5.] — An arrow thick in the part called the صدر. (M, A, K.) — And المَصْدَر is a name applied to † The first of the arrows termed غُفْل, (M, K,) which have no notches, and to which is assigned no portion [and no fine, in the game called المَيْسِر]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See السَّيْحُ and المَيْسِرُ.])

مَصْدُورٌ A man (A &c.) having a complaint of the chest. (S, A, Mgh, Mjb.) 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbah, on its being said to him, How long wilt thou utter this poetry? replied,

لَا يَدُ لِلْمَصْدُورِ مِنْ أَنْ يَسْعَلَ

To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also نَفَثُ.]) — It is also often used as meaning † Grieved, afflicted, or vexed. (TA in art. نَفَثُ.)

صدغ

1. صَدَعَهُ, (S, Mjb, K,) aor. ع, (Mjb, K,) inf. n. صَدَعٌ, (S, Mjb, K,) He clave, split, slit, or cracked, it [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see صَدَعٌ below;)] or so generally; syn. شَقَّه; (S, Mjb, K;) as also † صَدَعَهُ, [but app. in an intensive sense, or relating to a number of objects,] inf. n. تَصْدِيعٌ: (TA:) or so as to divide it in halves: or so that it did not separate. (K.) — [Hence,] one says, صَدَعَهُ صَدْعَ الرِّدَاءِ [He slit it, or rent it, as with the slitting, or rending, of the garment called رِدَاءٌ]. (TA.) — And صَدَعُ الْفَلَاةِ † He traversed, or crossed, the desert; [as though he clave it;] (S, Mjb, K, TA;) and in like manner, هَذَا الطَّرِيقُ يَصْدَعُ نَبِيَّ هَذَا the river. (TA.) And هَذَا الطَّرِيقُ يَصْدَعُ نَبِيَّ هَذَا † This road extends through such and such a land. (TA.) And صَدَعُ اللَّيْلِ, inf. n. as above, † He journeyed during [or through] the night. (IKtt, TA.) — صَدَعٌ also signifies The act of separating, or dispersing, or scattering; (Mjb;) and so † تَصْدِيعٌ; (S, O;) syn. تَفْرِيقٌ [with which each is probably syn. in other, but similar, senses]. (S, O, Mjb.) One says, صَدَعُ الشَّيْءِ He, or it, separated, or dispersed, or scattered, the thing. (TA.) And صَدَعْتُ الْقَوْمَ, inf. n. صَدَعٌ, † I separated, or dispersed, or scattered, the people, or party. (Mjb.) And صَدَعْتَهُمُ التَّوْبَى means [in like manner] فَرَّقْتَهُمْ [i. e. † The place that was the object of the journey separated them from their homes &c.]; and so † صَدَعْتَهُمُ; whence التَّصْدِيعُ [as an inf. n., like التَّصْدِيعُ]. (TA.) And صَدَعْتُ الْغَنَمَ صَدْعَتَيْنِ † I separated, or divided, the sheep, or the goats, into two flocks or herds.

(S, TA.) — [And hence,] صَدَعْتُ الشَّيْءَ † I made the thing distinct [as though separate from others], apparent, manifest, evident, clear, or plain: whence the saying of Aboo-Dhu-eyb in a verse cited in art. فَيْضٌ, conj. 4. (S.) — And صَدَعُ بِالْحَقِّ † He spoke the truth openly, or aloud, (S, Mjb, K, TA,) distinguishing, or discriminating, between it and falsehood: and thus Kh has expl. the verb as used in the verse of Aboo-Dhu-eyb above referred to. (TA.) And صَدَعُ بِالْأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) † He made known the affair, or case, by speaking of it. (K, TA.) — فَاصْدَعْ بِمَا تُؤْمَرُ, in the Kur [xv. 94], means † Therefore cleave thou, or divide thou, their congregation, [app. by separating the believers from the unbelievers, with that wherewith thou art charged, (هَبْ being understood after تَأْمُرُ), i. e.,] with the declaration of the unity [of God]: (IAqr, O, Mjb, K:) or † distinguish thou therewith between the truth and falsehood: (AO, O, Mjb, K:) or † dispense thou among them in their collective state [that wherewith thou art charged, i. e.] the announcement [of the unity &c.]: (TA:) or † reveal thou, or make manifest, (Fr, Zj, S, Mjb, K, TA,) that with which thou art charged, (Zj, Mjb, TA,) and fear not any one, (Zj, TA,) or the ordinance, i. e., (Fr, TA,) thy religion; (Fr, S, TA;) مَا [with what follows it] being held by Fr, who thus explains the phrase, to occupy the place of an inf. n., namely, الأَمْرُ: (TA:) or † utter thou openly, or aloud, (O, K, TA,) that with which thou art charged, meaning, accord. to Ibn-Mujáhid, (TA,) the Kur-án: (O, K, TA:) in the R it is said to be from التَّصْدِيعُ meaning “the daybreak;” ignorance being likened to the darkness of night, and the Kur-án to light that cleaves that darkness: (TA:) or † order thou, or ordain, or decree, [that with which thou art charged, i. e.,] the truth: and † decide thou according to the ordinance [prescribed to thee]: (O, K, TA:) or † direct thy course by that [revelation] with [the preaching of] which thou art charged: (O, K, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA.) — صَدَعٌ فَلَانًا † He directed his course to such a one because of his generosity. (Th, O, K, TA.) — صَدَعُ بِالْأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) also signifies † He hit, or attained, with the affair, its proper place [or object]. (K, TA.) — And صَدَعْتُ إِلَى الشَّيْءِ, (AZ, S, K,) aor. as above, (AZ, S,) inf. n. صَدُوعٌ, † I inclined to the thing. (AZ, S, K.) — And صَدَعَهُ عَنْهُ † He, or it, turned him away from him, or it. (K.) One says, مَا صَدَعَكَ عَنْ هَذَا الْأَمْرِ † What turned thee away from this affair? (S, O, TA:) and some say, مَا صَدَعَكَ, with the pointed غ, which is better. (O, TA.) — See also the next paragraph. — And see صَادِعٌ, last sentence.

2: see 1, in three places. — [Freytag adds two other explanations of صَدَعٌ: namely, “Immisit,” followed by an accus. and فِي; taken by inference from the Ham p. 196, l. 12 from the bottom: and “Rupit, perdidit;” from Reiske's additions to Golius: but both of these require consideration.]

— [صدعه also signifies † It affected him with headache; as though it made his head to split.] One says, صَدَعَنِي أُبْهَرُ الرَّحَى † [The sounding of the mill-stone affected me with headache]. (A and TA in art. اَز.) And صَدَعٌ, inf. n. تَصْدِيعٌ, † He (a man, S) was, or became, affected with صداع [or headache]; (S, O, K; [see the Kur lvi. 19;]) and † صَدِعٌ [without tesheed], pass. part. n. † مَصْدُوعٌ, is allowable in poetry. (O, K.)

5. تَصَدَّعَ, of which اِصْدَاعٌ is a var.: (O, K:) see 7, in four places. — Also It became separated, or dispersed, or scattered. (K.) One says, تَصَدَّعَ الْقَوْمُ † The people, or party, became separated, or dispersed, or scattered. (S, Mjb, TA.) And تَصَدَّعُوا عَنِّي † They became separated, &c., from me. (TA.) — يَوْمَئِذٍ يَصْدَعُونَ, in the Kur [xxx. 42], means On that day they shall become separated into two parties, a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تَصَدَّعَ السَّحَابُ † The clouds became [scattered, or] dissipated. (TA.) And تَصَدَّعَتِ الْأَرْضُ بِفُلَانٍ † Such a one, fleeing, became cloven in the earth or land [as though it became cloven with him]. (O, K, and Ham pp. 136 and 418.) — تَصَدَّعَ لَهُ: see تَصَدَّأَ, in art. صَدَأَ.

7. انصدع [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] It became cloven, split, slit, or cracked; or, in an intrans. sense, it clave, split, slit, or cracked; syn. انشقق: (S, Mjb, K:) [or so as to become divided in halves: or so that it did not separate: (see again 1, first sentence:)] as also † تصدع [but app. in an intensive sense, meaning it became cloven &c., or it clave &c., much, or in several places]. (O, K.) One says, تَصَدَّعَتِ الْبَيْضَةُ وَتَرَّتْ تَفَلَّتُ † [The egg cracked, or rather cracked in several places, but did not split apart]. (AZ, S in art. فَيْضُ.) And † تصدع The garment, or piece of cloth, became slit or rent, or much slit or rent; i. q. انصاح. (Mjb in art. صَبَحُ.) And انصدعت الأرض بالنباتات The earth clave with, or became cloven by, the plants, or herbage; as also † تصدعت. (TA.) And انصدع الصبح † The dawn broke; like انفجر, and انفلق. (TA.)

صدع [originally an inf. n.] A cleft, split, slit, or crack, (Lth, S, O, K, TA,) [generally] in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. صدوع. (TA.) Hassán says, satirizing El-Háarith Ibn-'Owf El-Murree,

وَأَمَانَةُ الْمُرِّيِّ حَيْثُ لَقِيَتْهُ
مِثْلُ الزَّجَاجَةِ صَدَعًا لَمْ يُجَبَّرْ

[And the fidelity of the Murree, where (meaning wherever) thou meetest him, is like the glass vessel, of which the crack is not repaired]. (O, TA.) — And A part, or portion, separated, of a thing, (O, K, TA,) of sheep or goats, and the

like: (TA:) an inf. n. used as a subst. [properly thus termed]: (O, K, TA:) like *خَلَقَ* in the sense of *مُخَلَّقٌ*, &c. (O, TA.) — And *The plants of the earth*; (K;) because they cleave: (TA:) [i. e.] *the plants from over which the earth cleaves*: so in the phrase *وَالْأَرْضِ ذَاتِ الصَّدَعِ*, in the *Kur lxxxvi. 12*: (Bd:) or this phrase means *And the earth which is cloven by the plants* (Th, Bd, TA) and by the springs. (Bd.) — And *i. q. اَلْبُ*: (TA:) you say, *اَلْبُ عَلَيْهِم*, and *اَلْبُ وَاحِدٌ*, (K, TA,) and *اَلْبُ وَاحِدٌ* [or *اَلْبُ وَاحِدٌ*], (TA.) *The people are one company combined in hostility against them*: (K, TA:) and in like manner *واحد وعُل واحد* and *واحد وعُل واحد*: so says AZ. (TA.) — And *A man light of flesh*; and so *صدغ*, (S, K,) sometimes: (S:) or of *middling stature, light of flesh*: (Ks, TA:) *like the mountain-goat thus termed*. (TA.) — See also *صدغ*.

صدغ The half of a thing that is cloven, or split, or slit, in halves. (K, TA.) [See also *صدغ*.] You say, *صدغ الشيء صدغين*, *He clave, or split, or slit, the thing in halves*. (TA.) — And *† A company of men*. (Ibn-'Abbád, O, K.) — And *† A woman who makes a division in the state of a people and does not repair it*. (Ibn-'Abbád, O, TA.)

صدغ and *صدغ*, (K,) or the former only, (S,) applied to a mountain-goat, and a gazelle, and an ass, [app. a wild ass,] (S, K,) and a camel, (K,) *Of a middling size, neither great nor small, but between the two*: (S:) or *youthful and strong*: [see also *صدغ*:] or [in the CK "and"] the former word signifies a thing of any sort *between two things; between tall and short, and youthful and advanced in age, and fat and lean, and great and small*. (K.) — For the former word as applied to a man: see *صدغ*. — Also, thus applied *Penetrating, sharp, or effective, in his affair*. (TA.) — [It is said that] *صدغ* signifies also *The صدأ* [i. e. *rust*] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows.] It is said that [a certain person called] *El-Uskuff* [which generally means "the bishop"], being asked by 'Omar respecting the *Kha-leefehs*, designated [him who was afterwards] the fourth of them [*Alee*] as *صدغ من حديد*, meaning [lit.] thereby *A mountain-goat of iron*; using it as a hyperbolic appellation to denote his might and courage and endurance and hardness: or the phrase, as some relate it, is *صدأ حديد* [which may be rendered, "light or active in body" (a meaning assigned to *صدأ* and *صدغ*, the latter of which is said to be in this sense the original), and "sharp"]; or *صدأ حديد* [i. e. "rust of iron," app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by *As* to be most probably correct. (O, TA.)

صدغ The half of a thing that is cloven, split, or slit, in halves; as also *صدغ*. (K.) [See also *صدغ*.] — And *A [herd such as is*

termed] *صَوْمَةٌ* of camels; (S, O, K;) and so *صدغ*: (S, O, K:) or, accord. to AZ, *a herd of camels amounting to sixty*. (O, TA.) And *A separate flock, or herd, of sheep or goats*; as also *صدغ*: (S, O, K:) or, as some say, of these also, *amounting to sixty*: and it is said to signify also *a herd of gazelles*: (TA:) and *صدغ* signifies also *a herd of oxen* [probably meaning wild oxen]. (O, TA.) — One says also, *عليه صدغ* i. e. [On him lies a debt of] *a small amount of property*. (TA.)

صدغ [Divisions in opinion &c.]. One says, *بينهم صدغ في الرأي والبهوى* [Between them is division [in opinion and affection; or rather between them are divisions &c.]. (O, K, TA.) And *أصلحوا ما فيكم من الصدغ* [Repair ye the divisions that are among you;] i. e. *become ye in a state of unity*. (O, TA.) And *إنهم على ما فيهم من الصدغ ألباء كرام* [Verily they, notwithstanding the divisions that are among them, are intelligent and generous]. (TA.) [It is stated in the TA, among the additions to the K in this art., that one says also, *إنهم على ما ترى* app. as meaning *† Verily they, notwithstanding what thou seest of their disunion, are generous*: but I think it most probable that *صدغ* is a mistranscription for *صدغ*.] — [Reiske, as stated by Freytag, explains it as signifying also *Camels going swiftly*.]

صدغ † *Headache*: (S, O, Mṣb, K;) *Er-Rághib* says that it is *like a splitting in the head by reason of pain*; and is a metaphorical term. (TA.)

صدغ Either half of a garment, or piece of cloth, (O, K,) that is slit in halves: (O:) and a thing [i. e. accord. to the copies of the K, but I think that the right reading is *شيء* i. e. "of a thing,"] that is cloven, or split, or slit, in halves: pl. *صدغ*. (K.) See also *صدغ*, first sentence. It is also said to signify *A [garment of the kind called] داء, that is slit in halves*. (TA.) And *A new patch in an old and worn-out garment*. (O, K.) And *A garment much rent*. (TA.) And *A black garment which a waiting woman wears with a white garment beneath it, and which she rents at her bosom so that the white one appears*: so says *Kásim Ibn-Thábit*. (TA.) And *A garment that is worn beneath the coat of mail*. (O, K.) And *A shirt [of a middling size] between two shirts, neither large nor small*. (TA.) — See also *صدغ*, second and third sentences, in three places. — Accord. to *Ibn-'Abbád*, (O,) applied to a mountain-goat, it signifies *Youthful*: and (some say, O) *of middling size*; syn. *مزروع*. — *الصدغ*; (O, K, TA;) i. e. *between two* [in size]; like *صدغ* [q. v.]. (TA.) — Also † *Daybreak*: (S, O, K;) because it cleaves the night. (O.) — And *Fresh milk which is put in a place, and becomes cool, and overpread by a thin skin*: (O, K;) so called because you skim off (*تصدغ*, lit. "cleave,") that thin skin from the clear milk. (O.)

صدغ: see a saying mentioned above, voce *صدغ*.

صدغ [act. part. n. of *صدغ*; *Cleaving, splitting, &c.*] — [Hence,] applied to a valley, (O, K,) and a road, or way, (*سبيل*, O, TA, in the K erroneously written *سبل* [a torrent], TA, [or both may be correct,]) and a mountain, (K, TA, [in the O, *سبل* is put for *سبل*]) + *Extending far along the earth*. (O, K, TA.) — And, applied to the daybreak, + *Shining, or bright*; syn. *مشرق*. (IDrd, O, K.) — Also † *One who decides, or judges, between, or among, a people, or party*. (TA.) — A poet (*قيس بن ذريح*) says,

فَلَمَّا بَدَا مِنْهَا الْفِرَاقُ كَمَا بَدَا
يُظْهِرُ الصِّفَا الصَّلْدِ الشُّقُوقِ الصَّوَادِعُ

[i. e. *And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock*]: it may be that *صدغ* is syn. with *تصدغ* in some dial. [and that *صدغ* is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning *having a cleaving*. (TA.)

† *هو أصدغهم بالصواب في أسرع جواب* [app. *He is the most effective of n in deciding rightly in a most quick answer*]. (TA.)

مصدغ † *A smooth, or plain, road, in a rugged tract of ground*: pl. *مصادغ*. (IDrd, O, K, TA.)

مصدغ † *A [sort of arrow-head, or arrow, such as is termed] مئصص* [q. v.]: pl. *مصادغ*. (IDrd, O, K.) Hence the quiver is called *خابئة المصادغ* [The concealer, or guarder, of the mصادغ]. (TA.) — *† A guide going his way* [app. *with energy*]. (TA.) — And *خطيب مصدغ* † *An orator, or a preacher, perspicuous*, (O, K, TA,) *eloquent*, (K, TA,) and *bold in speech*. (TA.)

مصدوغ: see 2, last sentence.

صدغ

1. *صدغته*, (A'Obeyd, S, O, K,) *eor. ٤*, (K,) inf. n. *صدغ*, (TK,) [may be rendered *I walked, or went along, cheek by jole with him*; lit.] *I had my صدغ [or temple] over against his* (another man's) *in walking, or going along*. (A'Obeyd, S, O, K.) [See also 3. Accord. to *Golius*, it means also *I overtook him, and joined myself to him by his side*: but for this explanation he names no authority.] — And *صدغه*, *eor. as above* [and probably ٤ also, like that of *دمغه*], and inf. n. as above, *He struck his صدغ [or temple]*. (TA.) — And *صدغ*, like *عني*, inf. n. as above, *He had a complaint of his صدغ [or temple]*. (TA.) — *صدغه عن الأمر* *He turned him away, or back, from the affair*. (K.) [And so, accord. to *Freytag*, as from the S, on the authority of *As*, *اصدغه*: but he has app. taken this from a mistranscription in a copy of the S.] One says, *ما صدغك عن هذا الأمر* *What turned thee away, or back, from*

this affair? (Aq, S, O:) and **صَدَعَكَ** also: (S and O in art. **صَدَع**;) but the former is the better. (O in that art.) And **اتَّبَعَ فَلَانَ بِعِمْرَةٍ قَبْلًا صَدَعَهُ** i. e. [Such a one followed his camel, and] he did not turn him aside: this is said when he has taken fright, or become refractory, and run away. (Aq, S, O.) And Selemeh is related to have said, **اشْتَرَيْتُ سِنُورًا فَلَمْ يَصْدُغْنِي** [I bought a cat, and he did not drive them away]; meaning the rats, or mice. (O.) — One says also, **فَلَانَ مَا يَصْدُغُ** **فَلَانَ** **نَمَلَةً** Such a one does not kill an ant; (S, K;*) by reason of his weakness. (S.) — And **صَدَعَهُ**, inf. n. as above, **He straightened his, or its, صَدَع**, i. e. **crookedness, and bending, or inclining.** (TA.) — **صَدَعُ إِلَى الشَّيْءِ**, inf. n. **صَدُوغٌ**, **He inclined to the thing.** (TA.) And **صَدَعُ عَنْ طَرِيقِهِ** **He declined from his way, or road.** (TA.) — **صَدَعٌ**, aor. 2, (S, O, K,) inf. n. **صَدَاغَةٌ**, (S, O,) **He (a man, S, O) was, or became, weak.** (S, O, K.) [See its part. n. **صَدِيعٌ**.]

3. **صَادَفَهُ** i. q. **دَارَاهُ** [He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.]: or **عَارَضَهُ فِي الْمَشْيِ** [he went along over against him]: (K:) Ibn-'Abbād says that **صَادَعَتْ الرَّجُلَ** means **دَارَيْتَهُ** and he adds, **وَهِيَ الْمَعَارَضَةُ فِي الْمَشْيِ**: (O: [but the right reading seems to be **أَوْهَى**]:) accord. to the A, one says, **صَادَعْتُهُ فِي الْمَشْيِ صُدِغِي لَصُدِغِهِ** [I walked, or went along, with him, my temple towards his temple]. (TA.) [See also 1, first sentence.]

صُدُغٌ [The temple; i. e.] the part between the eye and the ear; (S, O, K;) the part between the outer angle of the eye and the root (أَصْل) of the ear; (A, Mṣb;) the part of the head that slopes down to the place of attachment of the jaws; as expl. by AZ, it is [from] the place of juncture between the **لَحْيَةُ** [app. a mistranscription for **لَحْي** i. e. **jaw**, agreeably with the explanation next preceding,] and [the main portion of] the head, to the part beneath the **قَرْنٌ** [which is the temporal ridge]; (TA;) each of what are termed the **صُدُغَانِ**: (AZ, A, TA:) ISd mentions also **صُدُغٌ**, as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: (TA:) and sometimes they said **صُدِغٌ**, with **س**: Kṣr says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change **س** into **ص** [or use these two letters indiscriminately] when followed by any of the letters **ط** and **ق** and **غ** and **خ**, whether the latter be second or third or fourth; saying **سِرَاطٌ** and **صِرَاطٌ**, and **سَيَقْلٌ** and **صَيَقْلٌ**, and **بَسَطَةٌ** and **بَصَطَةٌ**, &c.: (S, O:) the pl. is **أَصْدَاغٌ** (S, O, Mṣb, TA, [in all except the Mṣb mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also **أَصْدُغٌ** [which is probably used only as a pl. of pauc.]. (TA.) — And † **The hair that hangs down upon the place above-mentioned.** (S, O, Mṣb, K.) One says **صُدِغٌ**

† **مُعَقَّرَبٌ** [A curled lock of hair hanging down upon the temple]. (S, O, TA.)

صُدِغٌ Crookedness, and bending, or inclining. (TA. [See 1, near the end.])

صُدِغٌ: see **صُدِغٌ**.

صِدَاغٌ A mark made with a hot iron upon the **صُدِغٌ** [or temple, of a camel], (S, O, K, TA,) or, as in the A, upon the even part of the **صُدِغٌ**, lengthwise. (TA.)

صَدِيعٌ an epithet applied to a child (S, K) **In the stage extending to his completion of seven days:** (S:) or **that is seven days old:** (Mgh, O, K:) because his temple becomes firm (**يُسْتَدُّ صُدِغُهُ**) only to this period, (so in the O, [and the like is said in the Mgh,]) or because his temples are not bound (**لَا يُسْتَدُّ صُدَاغَاهُ**) save for seven days: (so in the TA:) or it may be an instance of **فَعِيلٌ** in the sense of **مَفْعُولٌ** from **صَدَعَهُ عَنِ الشَّيْءِ** meaning "he turned him away, or back, from the thing." (O.) — And [hence, perhaps,] **Weak.** (S, O, K.)

الأَصْدَاغَانِ [The two temporal arteries;] two veins beneath the **صُدُغَانِ** [or two temples], (O, K,) which, as is said by Aq, are always pulsing, in everyone in the world: a word having no sing., like as they say of **الْمَيْرَوَانِ**. (O.)

مِصْدُغٌ: see what next follows.

مِصْدُغَةٌ A pillow, or cushion; (S, O, K;) because placed beneath the **صُدِغٌ** [or temple]; also pronounced **مِصْدَغَةٌ**; and sometimes they said **مِزْدَغَةٌ**; (S, O;) and **مِصْدُغٌ** and **مِزْدُغٌ** signify the same. (TA in art. **سَدِغٌ**.)

مُصْدَغٌ, and its fem.: see what follows.

مِصْدُوغٌ, A camel marked with the mark termed **صِدَاغٌ**; as also **مِصْدُغٌ**: (K, TA:) or the former is applied in this sense to a camel, and **مِصْدُغَةٌ** in like manner to camels. (ISh, O, TA.)

صدف

1. **صَدَفَ عَنِّي**, (S, O,) or **عَنَّهُ**, (Mṣb, K,) aor. 2, (O, K,) **He turned away from, avoided, shunned, and left,** (S, O, Mṣb, K,) **me,** (S, O,) or **him,** or **it;** (Mṣb, K;) so the verb signifies in the Kṣr vi. 158 [and a similar instance occurs in verse 46 of the same chap.]; (O;) and so **عَنَّهُ** **صَدَفَ**: (O, K:) and (so in the K [but more properly "or"]) **صَدَفَ**, (A'Obeyd, M, O, K,) aor. 2, (M, K) and 2, (K,) inf. n. **صَدَفٌ** and **صُدُوفٌ**, (M, O, K, TA, [صَدَفًا in the CK is a mistake,]) **he turned away, or back,** (O, K, TA,) and **declined,** (K, TA,) **from it,** (M, O,) namely, a thing; (O;) said of a man. (K.) And **صَدَفْتُ**, said of a woman, **She turned away her face.** (Mṣb.) — See also 4. — **صَدَفٌ** is an inf. n. (S, M, O, Mṣb) of which the verb is **صَدَفَ**, (M, Mṣb,) and from which is derived the epithet **صَدِيفٌ**, applied to a

horse, or to a camel: (S, M, O:) it signifies, in relation to a horse, **The having the thighs near together, and the hoofs far apart, with a twisting of the pasterns.** (S, O, K:) or a **crookedness in the fore legs:** (M:) or an **inclining in the hoof towards the off side:** (ISk, S, M, Mgh, O, K:) or an **inclining of the foot** (Aq, S, M, Mgh, O, Mṣb, K) **of the fore leg or of the hind leg** (Aq, S, M, O, Mṣb) **of the camel, towards the off side;** (Aq, S, M, Mgh, O, Mṣb, K;) if towards the near side, the epithet applied to him is **أَقْفَدٌ**, (Aq, S, O, K,) and the verb is **قَفَدَ**, inf. n. **قَفْدٌ**: (TA:) or an **inclining in the قَدَمٌ** [or human foot]; Aq says, I know not whether **from the right or from the left:** or an **approaching of one of the knees towards the other;** thus, peculiarly, in the horse: or a **nearness together of [the two tendons called] the عَجَايِطَانِ**, and a **wideness apart of the hoofs, with a twisting of the pasterns;** one of the natural faults of horses: (M:) (Mṣr says,) as meaning a **twisting in the neck,** I have not found it. (Mgh.)

3. **صَادَفَهُ**, (S, O, K, TA,) inf. n. **مُصَادَفَةٌ**, (M, TA,) **He found him; or lighted on him; syn. وَجَدَهُ**; (S, O, K, TA;) namely, another man; (S, O;) and **لَقِيَهُ** [which may also be rendered **he met with him; or encountered him;**] (O, K, TA;) and **وَأَفَقَّهُ** [which signifies the same]. (M, TA, and S and K in art. **وَفَقٌ**.) One says, **صَادَفْتُ كَذَا** **فَلَانًا بِمَوْضِعٍ كَذَا** **I found, or met with, such a one in such a place;** syn. **وَأَفَقْتُهُ**. (TA in art. **وَفَقٌ**.) And **صَادَفْتُ أَمْرَكَ مُوَافِقًا لِإِرَادَتِكَ** [Thou foundest thine affair, or thy case, suitable to thy wish; i. e., foundest it to be so: thus, in this instance, and in many others, like its syns. **وَجَدْتُ** and **لَقَيْتُ**, the verb has two objective complements]. (S* and K* and TA in art. **وَفَقٌ**.) — And **مُصَادَفَةٌ** signifies also **The being opposite, one to another; or the facing one another; or the matching one another;** syn. **مُحَادَاةٌ**. (TA.)

4. **أَصْدَفَهُ** **He, or it, turned him away,** (S, M, O, K,) or **back;** or **caused him to return, go back, or revert;** (K, TA;) **from it;** (M;) and **صَدَفَهُ**, (O, K,) inf. n. **صَدَفٌ**, (O,) signifies the same; (O, K;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, **أَصْدَفْتَنِي عَنَّهُ كَذَا وَكَذَا** **Such and such things turned me away from it.** (S, O.)

5. **تَصَدَّفَ**: see 1, first sentence. — Also **I. q. تَعَرَّضَ**: (TA:) in the saying of Muleyḥ El-Hudhalee,

- فَلَمَّا اسْتَوَتْ أَحْمَالُهَا وَتَصَدَّفَتْ
- بِشَيْرِ الْمَرَاقِي بَارِدَاتِ الْمَدَاخِلِ

[app. describing a she-camel, or a number of camels, meaning **And when her, or their, burdens were, or became, adjusted, or firm or steady, and she, or they, went alternately to the right and left,** (see the phrase **تَعَرَّضَتْ الْإِبِلُ الْمَدَاخِلَ**, in art. **عَرَضٌ**), **in the high places of ascent, cold in the**

entrances thereof, because of their height], Skr says, تَعَرَّضَتْ تَصَدَّقَتْ. (M, TA.)

6. تَصَادَقَا, said of two sides of a mountain, They met together, and faced each other. (TA.)

صدق inf. n. of صدق [q. v.]. (M, Mgh.) = Also Anything high, or lofty, (A, S, M, O, K,) such as a wall and a mountain, (M,) or such . . . a wall and the like; (K;) like what is termed هَدَف: (A, S, O:) and the side of a mountain: (M:) or صدق and هَدَف both signify any building or structure, that is high, or lofty, and great; (A'Obeyd, TA;) accord. to Az, likened to the صدق of a mountain, which is the side that faces one, thereof: (TA:) and صدق and صدق (S, M, O, K) and صدق and صدق (O, K,) accord. to different readings of a passage in the Kur, (S, M, O, K,) [xviii. 95,] in which the dual occurs, (S, M, O,) signify the place of ending, or breaking off; (S, O, K,) of a mountain, (K,) or of a lofty mountain: (S, O:) or the side of a mountain: (K:) or the part between two mountains: (M:) or, as used in this instance, (K, TA,) in the verse of the Kur, (TA,) الصدقان (M, K,) as also الصدقان (M,) means two mountains (M, L, K) meeting together, (M, L, TA,) in the copies of the K, متلازمان [i. e. cleaving together], but the correct reading is متلازمان, as in the L [and M], (TA,) between Ya-jooj and Ma-jooj: (M, L, K, TA:) and الصدقان (M, K,) with damm to the د, (M,) i. e. with two dammehs, especially, (K,) or this as well as الصدقان, (TA,) means the two sides of the شعب [app. here meaning ravine, or gap, between two mountains], or of the valley: (M, K, TA:) so says IDrd: (M, TA:) both signify the two sides of the mountain when they [meet together, and] face each other, so called تصادقهما, i. e. because of their meeting together, and facing each other, having between them a [road such as is termed] فُج, or a شعب [expl. above], or a valley. (TA.) = Also [The mother-of-pearl shell; or oyster-shell; and any shell of a mollusk: and, by an extension of its primary application, the oyster itself; and any shell-fish, or testaceous mollusk of the water; and likewise of the land:] the cover of the pearl; (K;) or this is called الدرّة الصدق (S, O,) or صدق الدرّ (Mgh); a kind of cover created in the sea, composed of [what are termed] صدقتان [i. e. a pair of shell-valves], which are opened from [i. e. so as to disclose] a kind of flesh in which is life, called the محارة [i. e. oyster], and in the like thereof are found pearls; (Lth, TA;) i. q. محار [which means oyster-shells, and also oysters themselves, and both of these may be here meant, as both are correct meanings of صدق]: (M:) n. un. with ة: (S, M, O, Mgh, K:) [in the Mgh it is also said that الصدقة signifies the محارة, which is the محيل of the pilgrims; but I think that this is a mistake, caused by understanding محارة here in a wrong sense; for I find no other authority for assigning this meaning to الصدقة:] pl. أصداف. (O, K.) [See an

ex. of the pl. voce حَلَزُونُ.] — [Hence,] الصدقة signifies also, (M, TA,) or صدقة الأذن (O,) The محارة [or concha, i. e. the external, deep, and wide, cavity, around the hole,] of the ear. (M, O, TA.) — [And hence, also,] الصدقتان signifies The two small hollows, or sockets, in each of which is set the head of one of the two thigh-bones, and in each of which is a ligament (عصبة [app. that called ligamentum teres, forming a tie]) to that head. (M, TA.) [And in like manner, The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones: (see حارفة:) or these, it seems, are called by some الصدقان; for it is said that] الصدق signifies the part of the scapula which is the place of the وابتة. (O, K.) — And صدق also signifies Flesh, (O,) or a piece of flesh, (K, TA,) growing in a wound of the head, next the skull, resembling the cartilages. (O, K.) = And in the Tekmileh it is said that [the pl.] أصداف signifies Waves of the sea. (TA.) = See also صدق.

صدق: see صدق, second sentence.
 صدق: see صدق, second sentence. = Also, i. e. like صرد, (O, K,) or صدق, (so in a copy of the M,) A species of animal of prey: (M, O, K:) or, as some say, a bird. (M, O, K.)
 صدق: see صدق, in three places.

صدق A camel of a certain sort, (M, K,) of excellent quality, (K,) [ISd says,] so called, (M, K,) I think, in relation to a tribe of Arabs of El-Yemen, (M,) or in relation to a sub-tribe (بنطن) of Kindah, (K,) called الصدق. (M, K.) [See also صرقى.] = [Also a rel. n. from صدق; Testaceous.]

صدق A woman who turns away her face (Lh, M, Mgh) from her husband: (Lh, M:) or a woman who turns her face towards one and then turns away: (S, O, K:) or a woman who desires not kisses: (M:) or having a stinking mouth, (Lh, Ibn-'Abbád, M, O, K,) as an epithet applied to a female, (Lh, M,) or to a male: (Ibn-'Abbád, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) — And A she-camel that will not come to the watering-trough until it is left to her unoccupied: like ضرور. (TA in art. ضرور. [See also what next follows.]

صوادق [pl. of صادقة] Camels that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in. (S, O. [See also what next precedes.]

أصدق: see صدق, in the first paragraph.
 مصدق meaning One often attacked by diseases is a word used by the vulgar. (TA.)
 مصدوق Veiled, or concealed; covered; or protected; syn. مستور. (TA.)

صدق

1. صدق (S, M, O, Mgh, K,) aor. ة, (M, TA,)

inf. n. صدق (S, M, O, Mgh, K, TA) and صدق (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and تصدق (M) and مصدوق (O, K, TA,) which is one of the [few] inf. ns. of the measure مفعولة (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. مكذوبة,] He spoke, said, uttered, or told, truth, or truly, or veraciously; contr. of مكذب: (Mgh: [and in like manner it is said in the S and M and O and K that صدق is the contr. of مكذب:]) Er-Rághib says that صدق and مكذب are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, "Is Zeyd in the house?" for this implies information of his being ignorant of the state of Zeyd; and when one says, "Make me to share with thee, or to be equal with thee," for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, "Do not thou hurt me," for this implies that the other is hurting him: صدق, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صدق, but may be described either as صدق or sometimes as صدق and sometimes as كذب according to two different points of view; as when one says without believing it, "Mohammad is the Apostle of God," for this may be termed صدق because what is told is such, and it may be termed كذب because it is at variance with what the speaker conceives in his mind. (TA.) One says, صدق في الحديث [He spoke truth in the information, or narration]. (S, O, K.) And صدقه i. e. He told him, or informed him, with truth, or veracity, (AHeyth, M, Mgh,) في القول [in the saying]; for it is trans. as well as intrans. (Mgh.) And صدقه صدق (S, O, K, in the CK [erroneously]) صدقاً (Lth) He told him with truth, or veracity, the information, or narration; for it is sometimes doubly trans. (TA.) And صدقني بن بكرة [He hath told me truly the age, or as to the age, of his youthful camel; or صدقني بن بكرة the age of his youthful camel has spoken truly to me]: (S, O, K,) a prov., (S, O,) expl. in art. بكر [q. v.]. (K.) And لأن لا يصدق أئره and لأن لا يصدق أئره, meaning Such a one, when asked, will not tell truly whence he comes. (M.) And صدقت بيمينه His oath was, or proved, true. (Mgh in art. يمين.) صدقت الله is an oath of the Arabs, meaning لا صدقت الله [May I not utter truly to God a saying, i. e. may I not speak truth to God, if I do not such a thing]. (AHeyth, O, K.) One says also, صدقه النصيحة, and الإحسان, He rendered to him truly, or sincerely, good advice, and brotherly affection. (M.) And صدقواهم القتال (S, M, K, TA) [They gave them battle earnestly,

not with a false show of bravery; as is implied in the §, and M, and K; i. e.] they advanced against them boldly in fight: (M, TA:) and in like manner, *جاءوا في القتال صدقوا* they advanced boldly in fight: or, accord. to Er-Rághib, the former means they gave them battle so as to fulfil their duty: and hence, in the Kur [xxxiii. 23], *رجال صدقوا ما عاهدوا الله عليه* Men who fulfilled the covenant that they had made with God. (TA.) And *صدق اللقاة*, inf. n. *صدق*, He was firm, or steady, in encounter, or conflict. (M, TA.) And *صدق ظني* My opinion was, or proved, true, or correct, like as one says [in the contrary case], *كذب*: (Er-Rághib, TA:) whence, in the Kur [xxxiv. 19], *ولقد صدق عليهم إبليس ظنه*, meaning [i. e. And assuredly Iblees was, or proved to be, correct in his opinion that he had formed against them]: but some read *صدق*, meaning, as Fr says, *حق* [i. e. Iblees proved, or found, to be true, his opinion &c.]. (TA.) And *صدقته نفسه* His soul [told him truth; meaning,] diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA in art. كذب.) And *صدق الصبح* [The dawn shone clearly]. (§ in art. سقط.) [And one says of a word or the like, *يصدق على كذا*, meaning It applies correctly to such a thing.] — *صدق الوحشي*: see 2, near the end.

2. *صدقته*, (§, M, O, &c.) inf. n. *تصدق*, *contr. of كذبه*. (O, K.) [This explanation implies several meanings here following.] He attributed, or ascribed, to him truth, veracity, or the speaking truth. (Mgh.) And He said to him, "Thou hast spoken truth." (Mgh.) He accepted, or admitted, [or assented to, or believed,] what he said: (M:) you say, *صدقته في حديثه* [He accepted, &c., what he said in his information, or narration]: (§:) and you say *صدق بلسانه* [He assented to the truth of what was said with his tongue]; as well as *بقليه* [with his heart, or mind]. (T in art. أمن.) He held him to be a speaker of truth. (MA.) [He found him to be a speaker of truth; He, or it, proved him to be a speaker of truth; verified him; or confirmed the truth of what he said: see an ex. in a verse cited voce *بين*.] He found it (an opinion) to be true, or veritable. (Kah and Bq and Jel, in xxxiv. 19.) He verified it; confirmed its truth; or proved it to be true, or veritable; i. e. an opinion [&c.]; syn. *حقه*: (Kah and Bq, ibid. :) one says, *صدق الخبر*, [The trial, proof, or test, verified the information]. (§ in art. خبر.) See 1, near the end. In the saying in the Kur [xxxix. 34], *والذي جاء بالصدق*, [which seems to be best rendered *But he who hath brought the truth and he who hath accepted it as the truth*, (see *كذب بالامر*)] 'Alee the son of Aboo-Tálib is related to have said that by *بالصدق* الذي is meant Moḥammad; and by *الذي صدق به*, Aboo-Bekr: or, as some say, Gabriel and Moḥammad [are meant by the former and the latter respectively]: or by the former, Moḥammad; and by the latter, [every one of]

the believers: (M:) accord. to Er-Rághib, by *به وصدق* is meant and hath found, or proved, to be true (*حق*) that which he hath brought by word, by that which he hath aimed at (*بما تحراه*) by deed. (TA.) — *صدق* is also said to signify He said, "This thing is the truth;" like *حق*. (TA in art. حق.) — And this verb also denotes *المباينة في الصدق*: thus in the saying,

صدقت فيهم ظنوني

[My opinions respecting them were, or proved to be, very true or correct]. (Kah, in xxxiv. 19.) — *صدق الوحشي*, (O, K, TA,) or *صدق*, (so in a copy of the M,) † The wild animal ran without looking aside, when charged upon, or attacked: (M, O, K, TA:) mentioned by IDrd. (O, TA.) = *صدقهم* He exacted from them the poor-rate. (TA. [See *صدقته*].) — See also 5.

3. *صادقته*, (M,) inf. n. *مصاوفة* (§, M, O, K) and *صداق*, (M, O, K,) the latter like *كتاب*, (TA, [in the CK erroneously written *صداق*]) I acted, or associated, with him as a friend, or as a true, or sincere, friend. (§, M, O, K.) [See also 6.]

4. *اصدق المرأة* He named for the woman a *صداق* [or dowry]: (§, M, O, K:) or he gave her her *صداق*: (M, Mgh:) or he appointed her, or assigned her, a *صداق*, on taking her as his wife: (TA:) and he married her, or took her as his wife, on the condition of his giving her a *صداق*. (Mgh.) And sometimes this verb is doubly trans.; whence, in a trad., *ما ذا تصدقها*, [It was said, "What is it that thou meanest for her, or givest her, as her dowry?" and he said, "My waist-wrapper"]. (Mgh.)

5. *تصدق عليه* He gave him (i. e. the poor, Mgh, Mgh) what is termed *صدقة*, (M, Mgh, Mgh) meaning [an alms, or] what is given for the sake of God, (M,) or what is given with the desire of obtaining a recompense from God: (M, Mgh:) and *صدق عليه* signifies the same; (M, TA;) and in this sense *صدق* is [said by some to be] used in the Kur lxxv. 31. (TA.) Hence, in the Kur [xii. 88], *وتصدق علينا*, (TA:) or this means † And do thou confer a favour upon us by giving that which is [not like the mean merchandise that we have brought, but of middling quality,] between good and bad. (M.) One says, *تصدقت بكذا*, meaning I gave such a thing as a *صدقة*. (Mgh.) See an ex. voce *شئ*. The saying, in a trad., *إن الله تصدق عليكم بثنت*, *أموالكم*, meaning † [Verily God] hath conferred a favour [upon you by giving you a third of your possessions to bequeath to whom ye will], if correct, is tropical. (Mgh.) — It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAMB, that *تصدق* signifies also He asked, or begged, for what is termed *صدقة* [or alms]: but Fr and A and others disallow the beggar's being called *متصدق*: (Az, TA:) IKt says that the verb is improperly used in this sense

by the vulgar: (Mgh:) [and accord. to J and §gh,] one says, *مترت برجل يسأل*, and one should not say *يتصدق*. (§, O.)

6. *تصادق* signifies The acting, or associating, as friends, or as true, or sincere, friends, one with another. (K. [See also 3.]) And I. q. *صدق*: (TA:) [or rather *mutual صدق*; *contr. of تكاذب*]: one says, *في المودة تصادقا في الحديث*, (S, O, TA) They were true, or sincere, each to the other, in information, or narration, and in love, or affection; *contr. of تكاذبا*. (O, TA.)

صدق is an inf. n. of *صدق* [q. v.]: (M, K:) — and is used as an epithet, applied to a man &c.: (§, M, O, K, TA:) [and] *صدق* [also, if not a mistranscription for *صدق*,] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies *Hard*, (§, M, O, Mgh,) applied to a spear, (§, M, O,) and to other things: (M:) or *even, or straight*: (§, O:) or it signifies thus also, applied to a spear, and to a sword: (M:) or *hard and even or straight*, applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning *hard*: or, as IB says, on the authority of IDrst, it is not from hardness, but means combining those qualities that are commended; and it is applied to a spear as meaning *long and pliant and hard, and the like*; and to a man, and to a woman likewise [without *ة*, but see what follows], as meaning *true in hardness and strength and goodness*; for, IDrst says, if it meant *hard*, one would say *حجر صدق* and *حديد صدق*, which one does not: (TA:) and, applied to anything, (O, K, TA,) it means *complete, or perfect*, (Kh, O, K, TA,) thus applied to a man, (TA,) such as is commended; (O;) fem. with *ة*, (O, K, TA,) applied to a woman: (O:) the pl. is *صدق*, applied to a company of men, (§, O, K,) and *صدق* (K) and *صدقون*, so applied, and *صدقات* applied to women: (O, K:) and Ru-beh says, describing asses,

مقدودة الأذان صدقات الحدق

meaning [Rounded, as though pared, in the ears,] penetrating in the eyes; (O, TA;) which is [said to be] tropical. (TA.) *صدق* signifies also *Firm, or steady, in encounter, or conflict*: (M:) or one says *صدق اللقاة*, applying this epithet to a man, (§, O, K, TA,) meaning thus: (TA:) and *صدق النظر* [firm, or steady, in look]. (§, O, K, TA. [Said in the TA to be tropical.]

صدق is an inf. n. of *صدق* [q. v.]: (M, K, &c. :) or a simple subst., (K,) signifying [Truth; veracity; or] agreement of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete *صدق*, as expl. above in the first paragraph of this art. (Er-Rághib, TA.) — It is also *syn. with شدة* [meaning *Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardness; and courage, bravery, or firmness of heart*]: (K, TA: [in the latter of which it is said to be tropical; but this is

evidently not the case accord. to the O, in which it is said that it radically denotes **قُوَّة** (i. e. strength, force, &c.,) in a saying &c.: in the K it is implied by the context that it is syn. with **شِدَّة** when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly, a noun signifying anything to which goodness is attributed is prefixed to **صَدَق**, governing it in the gen. case; so that one says (O) **رَجُلٌ صَدِيقٌ** (Sb, M, O, K) [A man of good nature or disposition or character &c.], *contr.* of **رَجُلٌ سَوِيٌّ**; (Sb, M;) and **صَدِيقٌ صَدِيقٌ** [a friend of good nature &c.]; (O, K;) and likewise **صَدِيقٌ امْرَأَةٌ** [a woman of good nature &c.]; (K;) and in like manner also **صَدِيقٌ حِمَارٌ** [an ass of a good kind]; (Sb, M, K;) and **تَوْبٌ صَدِيقٌ** [a garment, or piece of cloth, of good quality]. (Sb, M.) The saying in the Kur [x. 93], (O), **وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَدِيقِي** means *And verily we assigned to the Children of Israel a good place of abode.* (O, K.) — See also **صَدِيقٌ**.

صَدِيقَةٌ } see **صَدَائِقُ**; each in two places.
صَدِيقَةٌ }

صَدَقَةٌ [An alms; i. e.] a gift (S, M, Mgh, O, Mgh, K) to the poor (S, O, Mgh) for the sake of God, (M, K,) or to obtain a recompense from God; (M, Mgh, K;) a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,] like **زَكَاةٌ**, except that the former is primarily applied to such as is supererogatory, and the latter to such as is obligatory: but it is said to be applied to such as is obligatory [i. e. to the **زَكَاةُ**, q. v., meaning the poor-rate, which is the portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,] when the person who does so aims at conformity with the truth in his deed: (Er-Rághib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Rághib, TA:) the pl. is **صَدَقَاتٌ**. (S, M, O, Mgh.) It is said in a trad., **لَا صَدَقَةَ فِي الْإِبِلِ الْجَارَةِ**, [There is no poor-rate in the case of working camels], because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S in art. جَر.) — See also **صَدَائِقُ**.

صَدَقَةٌ: see **صَدَائِقُ**, in two places.

صَدَقَةٌ: see the next paragraph.

صَدَائِقُ and **صَدَائِقُ**, (S, M, Mgh, O, Mgh, K,) the former of which is the most common of the dial. vars. here mentioned, (Mgh,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and **صَدَقَةٌ**, (S, M, O, Mgh, K,) of the dial. of El-Hijáz, (Mgh,) and **صَدَقَةٌ**, (S, M, O, Mgh, K,) of the dial. of Temeem, (Mgh,) and **صَدَقَةٌ** (M, O, Mgh, K) and **صَدَقَةٌ** (M, O, K)

and **صَدَقَةٌ**, (M, K,) The **مَهْرُ** (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Mgh, K;) [i. e. a dowry; nuptial gift; or gift that is given to, or for, a bride:] the pl. of **صَدَائِقُ** is **صَدَائِقُ**, (M, Mgh, Mgh,) a pl. of multi, (M,) or **صَدَائِقُ**, (O,) or both, (K,) and **أَصْدَقَةٌ**, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of **صَدَقَةٌ** is **صَدَقَاتٌ**; (S, Mgh, K;) the pl. of **صَدَقَةٌ** is **صَدَقَاتٌ** and **صَدَقَاتٌ** and **صَدَقَاتٌ**, (O, Mgh, K,) which last is the worst; (K;) and the pl. of **صَدَقَةٌ** is **صَدَائِقُ**, (Mgh,) or **صَدَقَاتٌ** [by rule **صَدَقَاتٌ**]. (O.)

صَدَائِقُ: see the next preceding paragraph.

صَدِيقٌ Having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or eminently, true or veracious: (Mgh:) pl. **صَدَائِقُ** and **صَدَائِقُ**. (K.) See also **أَصْدَقُ**.

صَدِيقٌ A friend: (O, K:) or a true, or sincere, friend: (S, M, Mgh, TA:) applied likewise to a female, (S, M, O, Mgh, K,) as also **صَدِيقَةٌ**, (S, M, Mgh, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce **رَبِيٌّ**]: its proper pl. is **أَصْدِقَاءُ** (S, M, O, K) and **صَدَقَانٌ** and **صَدَقَانٌ**, (M, K,) the last on the authority of Fr, (TA,) and **أَصَادِقُ**, (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is **صَدِيقِي**; one says, **هُوَ صَدِيقِي**, meaning *He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends.* (S, O, K.)

صَدَائِقُ Love, or affection: (K:) or truth, or sincerity, of love or affection: (TA:) or friendship, or friendliness; (S, M;) or true, or sincere, friendship or friendliness: (S, M, Mgh:) or true firmness of heart in love or affection; an attribute of a human being only. (Er-Rághib, TA.)

صَدِيقٌ dim. of **صَدِيقٌ**, q. v. (S, O, K.)

صَدِيقٌ One who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often: (Mgh, O, K:) [or rather having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree; for] it has a more intensive signification than **صَدِيقٌ** [q. v.]: (TA:) or i. q. **مُصَدِّقٌ** [which may have the latter of the two meanings expl. above, or may mean one who accepts, or admits, the truth of what is said, or who verifies, &c.: or **مُصَدِّقٌ** in a high, or an eminent, degree; for it is added that] the fem. as used in the Kur v. 79 means *superlative in the saying and the saying*; as a possessive epithet, i. e. **دَائِرُ التَّصَدِيقِ**; (M:) or it signifies **دَائِرُ التَّصَدِيقِ** [i. e. always **مُصَدِّقٌ** in one or another or all of the senses assigned to this word above: it may be correctly rendered *eminently, or always, vera-*

cious: and eminently, or always, accepting, or confirming, the truth]: and it may mean *one who verifies his saying by deed, or act*: (S:) it is said in the "Mufradát" [of Er-Rághib] that it has the first of the meanings expl. in this paragraph: or rather means, *one who never lies: or rather, one by whom lying cannot be practised because of his habitual veracity: or rather, one who is true in his saying and his belief, and who confirms his truth by his deed, or acting.* (TA.)

صَادِقٌ Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true in respect of speech &c., or veracious. (Mgh, TA.) — **صَدِيقٌ** **صَادِقٌ** is a phrase like **شَعْرٌ شَاعِرٌ**, meaning *Eminent, and exalted, veracity.* (M, TA.) — And **حِمْلَةٌ صَادِقَةٌ** [A charge, or an assault, made with earnestness, not with a false show of bravery,] is like the saying [in the *contr.* case] **حِمْلَةٌ كَادِبَةٌ**. (M, TA:) said in the latter to be tropical. See also **صَدِيقٌ**, in two places. — One says also **قَمَرٌ صَادِقٌ** **الْحَلَاوَةُ**, meaning *Very sweet dates.* (IDrd, O.) — And **بُرْدٌ صَادِقٌ** *Vehement, or intense, cold.* (TA voce **بَحْتٌ** &c.)

الصِّدْقُ The small star cleaving to the middle one of [those called] **بَنَاتُ نَعَشِ الْكَبْرَى** [which compose the tail of Ursa Major]; (Kr, M, TA;) [i. e. the star called **السُّهْبَا**, q. v.: for] it is said that the first of **بَنَاتِ نَعَشِ الْكَبْرَى**, that is at the extremity thereof, is named **القَائِدُ**; and the second is **العَنَاقِيُّ**, and by the side of it is a small star named **السُّهْبَا** and **الصِّدْقُ**; and the third is **الْحَوْرُ**: (O:) or, accord. to AA, (O, TA,) *the pole-star (القُطْبُ)*. (O, K, TA.) [But this is strange; and the more so as it is added in the K that it is expl. in art. قَوَد; for the explanation in that art. (though not free from obvious mistakes) identifies **الصِّدْقُ** with **السُّهْبَا**.] — And, (K,) accord. to Sh, (O, TA,) it signifies **الْأَمِينُ** [The trusted, trusted in, or confided in, &c.]. (O, K.) [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abi-Salt in which **الْأَمِينُ** is applied as an epithet to the star called **الصِّدْقُ**.] — And, (K,) accord. to some, as AA says, (O,) it signifies *The king.* (O, K.)

فَعَلَهُ غَيْبٌ صَادِقَةٌ [in the CK **فَعَلَهُ غَيْبٌ صَادِقَةٌ**] means *He did it after the affair, or case, had become manifest to him.* (IDrd, O, K, TA.)

صَدِيقٌ, mentioned in this art. in the S and Mgh: see art. **صَدِيقٌ**.

أَصْدَقُ [More, and most, true or veracious]. One says **أَصْدَقُ مِنْ قَطَاةٍ** [More veracious than a *katāh*]; because the bird thus called cries **قَطَا قَطَا**; [thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. قَطُو:) hence it is called by the Arabs **الصَّدِيقُ**: the saying is a prov. (Meyd.)

ذُو مَصْدَقٍ, (JK, S, M, O,) with *fet-h*, (S,) or **ذُو مَصْدَقٍ** like **مَنْبَرٌ**, (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, (S, O, K,) means **صَادِقٌ** **الْحِمْلَةُ** [Earnest, not

making a false show of bravery, in the charge, or assault; (JK, S, M, O, K;) or courageous [in the charge, or assault]: (JK:) مَصَادِقُ, occurring in a verse of Abou-Dhu-eyb, may be for مَصَادِقُ; or it may be an anomalous pl. of صَدَقَ [used as an epithet], like مَلَامِيحٌ and مَشَابِهٌ [pls. of تَبَحُّهُ and شَبَّهَهُ]. (M.) Also, (S, M, O, K,) applied to a horse, (M,) [i. e.] applied to a fleet and excellent horse, (S, O,) in like manner, (M,) meaning صَادِقُ الجَرِيِّ [Earnest in running]; (S, O, K;) as though fulfilling his promise of running: (S, O: [said in the TA to be tropical:]) Khuffaf Ibn-Nudbeh says,

- إِذَا مَا اسْتَحَمْتُ أَرْضَهُ مِنْ سَوَاهِهِ
- جَرَى وَهُوَ مَوْذُوعٌ وَوَاعِدٌ مَصْدَقِي

meaning *When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself, not beaten nor chidden, and a fulfiller of his promise to do his utmost.* (S, O.) And sometimes it is applied to an opinion, in like manner [as meaning *True, or sincere*]. (M.) — مَصْدَقٌ also signifies *Hardness*. (Th, M.) — Also i. q. حَدٌّ [as meaning *The edge of a sword*]: (TA:) [in a copy of the M written حَدٌّ, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Es-Simmeh [relating to a sword]. (M, TA.)

مَصْدَقٌ: see the next preceding paragraph.

مَصْدَقٌ A man from whom the poor-rate (صَدَقَةٌ) of his cattle is exacted. (TA.)

مَصْدَقٌ One who accepts, admits, assents to, or believes, another in his information, or narration. (S, TA.) — Also The exactor, or collector, (S, M, O, Mgh, K, TA,) of the صَدَقَاتِ (S, O, Mgh, K, TA,) i. e. (TA) of the حَقُوقِ [or dues, meaning poor-rates]. (M, TA,) of the cattle, (Mgh,) or of the sheep or goats, (S, M, O, TA,) and of the camels, (M, O, TA,) for the persons to whom pertain the shares [thereof]. (TA.)

مَصْدَقٌ: see مَصْدَقٌ.

مَصْدَقٌ A thing that confirms, or proves, the truth of a thing: (S, K:) [and] a verbal evidence of the truth, or veracity, of a man. (Har p. 106.) One says, هَذَا مَصْدَقٌ هَذَا This is what confirms, or proves, the truth of this. (S.) And شَيْءٌ لَيْسَ لَهُ مَصْدَقٌ [A thing having nothing to verify it]. (IApr, TA in art. بَرَق.)

مَصْدُوقَةٌ [see 1, near the beginning]. One says لَيْسَ لِحِمَاتِهِ مَصْدُوقَةٌ [meaning *There is no earnestness attributable to his charge, or assault*]; like as one says [in the contr. case], لَيْسَ لَهَا مَكْدُوبَةٌ. (M.)

مُتَصَدِّقٌ One who gives what is termed صَدَقَةٌ [meaning *alms*]: (S, O, Mgh, K:) accord. to Kh, it means thus, and also one who asks [alms]; (O, TA;) and Iamb says the like; but Az says that the skilful of the grammarians disallow this; and thus say Fr and As and others: (TA:) [J, also,

and Sgh and Fei, say that] it has only the former meaning: (S, O, Mgh:) it is also pronounced مُتَصَدِّقٌ, by substitution [of ص for ت] and incorporation [of one ص into the other]; (S, O, Mgh, K;) and this pronunciation of the pl. both masc. and fem. occurs in the Kur lvii. 17, (S, O, K,) where Ibn-Kethoer and Abou-Bekr, differing from others, read without tesheed to the ص. (O.)

صدل

صَيْدَلٌ Stones [i. e. pieces of ore] of silver: mentioned by IB on the authority of IDrst: and he says that حَجَارَةُ الْعَقَائِرِ [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

صَيْدَلَانِيٌّ [The trade of the صَيْدَلَانِيِّ;] the sale of عَطَارَةٌ [i. e. drugs and perfumes]. (K, TA.)

صَيْدَلَانِيٌّ (S, M, Mgh, Mgh, K) a word of well-known meaning: (M:) A seller of medicines (Mgh, Mgh, TA) and of drugs (TA) and of perfumes: (K, TA:) a rel. n. from صَيْدَلَانٌ, the name of a town or place, (K,) or from صَيْدَلٌ meaning as expl. above; (IB, TA;) or a Pers. word arabicized: (M:) and صَيْدَلَانِيٌّ signifies the same, (S, Mgh, K, [in the CK, erroneously, صَيْدَلَانِيٌّ]) and so صَيْدَلَانِيٌّ: (K in this art., and O and K in art. صَيْدَلٌ:) the pl. of the first is صَيْدَلَانِيَّةٌ. (M, Mgh, Mgh, K.) — Also A king: and so صَيْدَلَانِيٌّ. (M in art. صَدَن.)

صدر

1. صَدَمَهُ (S, M, K,) aor. , (M, K,) inf. n. صَدَمْتُ (S, M, Mgh, K,) He dashed himself, i. e. his body, (S, Mgh, TA,) against him, (S, TA,) or against it, (S, Mgh, TA,) i. e., a thing: (Mgh:) or he struck it, or knocked it, [or struck or knocked against it,] namely, a hard thing with the like thereof. (M, K.) Hence the saying, إِذَا كَلْبٌ إِذَا قَتَلَ الصَّيْدَ صَدَمًا لَا يُؤْكَلُ [i. e. When the dog kills the game by dashing himself against it, it shall not be eaten]. (Mgh.) [See also 3.] — And صَدَمَهُ, aor. as above, (Mgh,) and so the inf. n., (Mgh, Mgh, K,) He pushed, thrust, or repelled, him, or it. (Mgh, Mgh, K, TA.) One says, صَدَمْتُ الشَّرَّ بِالشَّرِّ [I repelled evil with evil]. (TA.) — And صَدَمْتُهُ حَيْثُ الكَأْسِ i. e. † [The intoxicating influence of the cup of wine] smote him [or attached him] in his head. (TA.) — And صَدَمَهُمْ أَمْرٌ (M, TA,) inf. n. as above, (K,) † An event befell them. (M, K, TA.) — And صَدَمَهُ بِالْقَوْلِ † He silenced him by speech. (Mgh.)

3. صَادَمَهُ (S, K, TA,) inf. n. مُصَادَمَةٌ (TA,) He, or it, dashed against him, or it, being dashed against by him, or it: (S, PS:) or struck, or knocked, him, or it, being struck, or knocked, by him, or it: (K, PS:) or pushed, thrust, or repelled, him, or it, being pushed, &c., by him, or it; (K, TA;) syn. دَافَعَهُ: (TA, and Ham p. 313:) and i. q. صَاطَهُ [i. e. he struck him, or it; or struck him, or it, vehemently, with a broad

thing, or with anything; or slapped him with his hand; being struck, &c., by him]: (Ham ibid.:) [but, like as دَافَعَهُ often signifies the same as دَفَعَهُ, so accord. to Fei,] صَادَمَهُ الحِمَارُ means صَدَمَهُ [i. e. The ass dashed against him; &c.]. (Mgh in art. شَر.)

6. تَصَادَمَا (S, Mgh,) said of two men running, (Mgh,) and † اصْطَدَمَا (S, Mgh, K,) said of two horsemen, (Mgh,) and of two stallion [camels], (TA,) They dashed themselves together, each against the other: (S, TA, PS:) or they struck, or knocked, [against] each other; they collided; (K, TA;) each of them struck with himself the other: (Mgh:) or both verbs, said of two horsemen, they smote each other, each of them with his weight and his sharpness or vigorousness or valiantness: (Mgh:) [or they pushed, thrust, or repelled, each other: (see 1:)] and تصادموا they pushed, pressed, crowded, or thronged, together; or dashed, one against another; (M, K, TA; but in the M, only the inf. n. is mentioned;) like two ships in the sea. (TA.)

8: see the next preceding paragraph.

صَدْرٌ The rugged portion of a [stony tract such as is termed] حَرَّةٌ; as also صَدْمَةٌ. (Ish, TA.)

صَدْمَةٌ A single shock, or collision: (KL:) a single impulsion, push, or thrust: (TA:) and † a vehement befalling of an event. (KL.) It is said in a trad., الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (S, Mgh, TA) i. e. † [Patience is to be exercised] at the first [shock, or] assault, or attack, of the calamity: (TA:) meaning that patience is the last thing in the case of every misfortune, (S, Mgh,) but it is [most] commended, (S,) or is most rewarded, (Mgh,) on the occasion of the sharpness, or vehemence, thereof. (S, Mgh.) And one says, أَتَيْتُ أَتَيْتُ عَلَى الْأُمْرَيْنِ صَدْمَةً وَاحِدَةً [I made an end of the two affairs at one dash, or at one stroke]. (TA.) — And A baldness in the side of the forehead; syn. نَزْعَةٌ. (K.) — See also الصَّدِمَتَانِ, in two places.

صَدْمَةٌ: see صَدْرٌ.

الصَّدِمَتَانِ (AZ, S, M, K) and الصَّدِمَتَانِ (K) The جَبِينَانِ [or two parts whereof each is termed جَبِينٌ, above the temple, on either side of the forehead]: (K:) or the two sides (AZ, S, M, K) of the جَبِينِ (AZ, S, K) or of the جَبِينَانِ: (M:) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is the two sides of the forehead. (TA.) — And الصَّدِمَتَانِ [i. e. الصَّدِمَتَانِ or الصَّدِمَتَانِ] signifies also The two sides of the valley: as though, by reason of their confronting, they struck each other. (TA.)

صَدَامٌ: see what next follows.

صَدَامٌ (S, K,) or صَدَامٌ (M,) asserted by Az to be with damm, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S, K,) being like صَدَاعٌ and زَكَاةٌ and دَوَارٌ and other terms for diseases, (TA,) A

certain disease in the heads of horses or similar beasts: (S, M, K:) or, accord. to ISh, a certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die. (TA.)

أَصْدُر Bald in the sides of the forehead. (K.)

مَصْدَر A man vehement in war, and courageous; or a warrior; or known, experienced warrior; syn. مَجْرَب. (M.)

إِبِلٌ مُصَدَّمَةٌ: see what follows.

جَمَلٌ مُصَدْوَرٌ A camel affected with [the disease termed] صَدَامٌ: and إِبِلٌ مُصَدَّمَةٌ [camels affected therewith]. (TA.)

صدن

صَدِينٌ A firm, strong, or compact, building. (M.)—And A firm, strong, or compact, garment, or piece of cloth: (M:) or a [garment of the kind called] كَسَاءٌ that is stout, or strong, or that is thick, or compact, in texture. (K.)—And A king; (S, M, K:) because of the firmness of his rule, or his state, or condition; as also صَدِينَانِي and صَدِينَانِي. (M.)—And A fox; (S, M, K:) as also صَدِينَانِي: (K:) or الصَدِينُ is one of the names thereof. (TA.)—And The hyena. (K.)—See also صَدِينَانِي.—Also A species of fly, that makes a buzzing sound over the herbage. (IKh, TA.)—And, as also صَدِينٌ, Stones [i. e. pieces of ore] of silver: to which are likened what are termed حِجَارَةُ الْعَقَاقِيرِ. (IDrst, TA. [See صَدِينٌ; and see also صَدِيَانٌ, below.])

صَدِيَانٌ Pieces of silver, (M, TA,) when struck from the stone [or ore] thereof: (TA:) n. un. with ة. (M, TA.) [See also صَدِينٌ, above, last signification. And see صَدِيَانٌ in art. صَدِيدٌ.—And Stone cooking-pots: (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with ة. (IB and L in art. صَدِيدٌ, in which it is mentioned in the S and L and K.) [See, again, صَدِيَانٌ, and also صَدِيَاءٌ, in art. صَدِيدٌ.—And Small pebbles: (IAqr, M, TA:) or so صَدِيَانٌ الْحَصَى. (L in art. صَدِيدٌ.)

صَدِيَانَةٌ [as a n. un.: see صَدِيَانٌ, above.—Also] Rugged, hard ground, in which is fine stone. (M, TA.)—See also two other significations (mentioned here in the TA) in art. صَدِيدٌ.

صَدِيَانِي A certain creeping thing, (دَابَّةٌ, M,) or a small creeping thing, (دَوْبِيَّةٌ, S, K,) that makes for itself a habitation in the ground, (S, M, K,) within the ground, (M,) and conceals it; (S, M, K;) i. e. covers it over; (M;) so says A'Obeyd; (S;) also called صَدِينٌ: (S, K:) accord. to IKh, a certain small creeping thing (دَوْبِيَّةٌ) that collects pieces of stick, or wood, from the plants: accord. to IAqr, a certain creeping thing (دَابَّةٌ) having many legs, so many that they cannot be counted, which are short and long. (TA.)—See also صَدِينٌ, in two places.—Also i. q. صَدِيَانِي (S, Mgh, K, TA) as meaning A

seller of medicines, (Mgh,) or of perfumes: so called as being likened to the small creeping thing mentioned above: or from صَدِينٌ in a sense expl. above as syn. with صَدِينٌ. (TA.)

صدو

1. صَدْوٌ as an inf. n. of which the verb is صَدَا: see 2 in art. صدى, in two places.

صَدْوٌ as a subst. A certain liquid poison which is applied pon arrow-heads, or spear-heads, or the like, resembling the blood of the [serpent called] أَسْوَد. (M, TA.)

صدى

1. يَصْدِي, (S, M, Mgh, Msh, K,) aor. يَصْدِي, (S, Mgh, Msh,) inf. n. صَدْيٌ, He thirsted: (S, M, Mgh, Msh, K:) or he thirsted vehemently. (M.)—صَدَا, inf. n. صَدْوٌ: see 2, in two places.

2. تَصْدِيَةٌ signifies The clapping with the hands; syn. تَصْفِيْقٌ; (S, K;) accord. to Er-Rághib, as being like the echo (الصَدْيُ), inasmuch as there is no profit in it; (TA;) or it is from الصَّدُ, because they [who practised it in their worship] used to turn away (كَانُوا يَصْدُونَ) from El-Islám; (K;) [see more in the second paragraph of art. صد;] and صَدْوٌ [an inf. n. of which the verb is صَدَا] signifies the same; (K;) and so تَصَدُّ, of which AHeyth cites as an ex. the saying of Hassán

صَلَاتُهُمْ التَّصْدِي وَالْمَكَاةُ

[Their prayer is the clapping with the hands, and whistling: like the saying in the Kur viii. 35]: (TA:) one says of a man, صَدْيٌ, (M,) or صَدْيٌ, (TA,) meaning He clapped with his hands; (M, TA;) [said to be] originally صَدَدٌ; (M;) and صَدَا, inf. n. صَدْوٌ [mentioned above], meaning the same. (TK.)—See also تَصْدِيَةٌ.

3. مَصَادَاةٌ, (K,) inf. n. مَصَادَاةٌ, (S,) He imitated him, or it; syn. عَارَضَهُ: (S, K:) and he, or it, corresponded, and was equal, to him, or it. (TA.) In the Kur xxxviii. 1, some read صَاد, with kear, as an imperative from المَصَادَاةُ (Bd, TA) as meaning المَعَارَضَةُ; and hence الصَدْيُ [i. e. the echo], because it imitates (يَعَارِضُ) the first sound: so that the meaning is, Imitate thou (عَارِضُ) the Kur-án by thy works. (Bd.)—[And] i. q. دَهْرٌ [i. e. He considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it]; relating to an affair: (M:) [or] المَصَادَاةُ signifies the turning about, or revolving, the opinion, or idea, [that one forms] respecting the management (تَدْبِيرٌ) of a thing, and the doing of it: (Ham p. 35:) [or,] accord. to Aq, the minding a thing attentively, carefully, or solicitously: a man who had assisted his she-camel in her bringing forth said, بَثُّ أَصَادِيهَا طَوْلٌ, [I passed all my night minding her atten-

tively, carefully, or solicitously]; because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, يُصَادِي إِبِلَهُ [He minds attentively, &c., his camels]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.)—And He soothed, coaxed, wheedled, or cajoled, him; or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: syn. دَارَاهُ, (S, M, K, TA,) and سَاتَرَهُ, and دَاجَاهُ, (S, K, TA,) all of which have one meaning, (TA,) [though the last implies concealing enmity,] and لَابَنَهُ. (M.) مَنْ صَادَاكَ فَقَدْ صَادَكَ [He who soothes thee, or coaxes thee, surely ensnares thee] is a saying mentioned in the A. (TA.)

4. اَصْدَى It (a mountain) returned an echo. (S, K.)—And He (a man, TA) died; (K, TA;) as though [meaning] his echo ceased; the having a privative effect. (TA.)

5. التَّصْدِي, accord. to Er-Rághib, signifies The corresponding to a thing like as does the echo returning from the mountain. (TA.) [But accord. to others,] تَصَدَّى لَهُ is originally تَصَدَّدُ; (Az and L in art. صد;) and signifies تَعَرَّضُ, (S, M, K,) and تَضَرَّعٌ. (M.) [See 5 in art. صد; where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.]—It signifies also The feigning oneself unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so. (TA.)—And The diverting oneself. (TA.)—See also 2.

صَدْيٌ [sometimes written صَدَا] An echo; i. e. الصَدْيُ signifies what the mountain returns to him who utters a sound, or voice, or cry, therein; (K;) or the sound of the mountain and the like that responds to one; (M;) or what responds to one with the like of his voice, or cry, in the mountains &c. (S.) One says, صَدَا صَدَاهُ; [His echo became dumb, or may his echo become dumb]; (S, TA;) meaning he perished, or may he perish: (S and K and TA in art. صَدَا) and أَصْرَ اللَّهُ صَدَاهُ; [May God make his echo to return no sound]; (S, K, TA;) meaning may God destroy him: (S, K, and TA in art. صَدَا) for when a man dies, the صَدْيُ hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.])—And A sound, voice, or cry, (M, TA,) in an absolute sense. (TA.)—Also The part of the head, (M,) or the part of the brain, (TA,) which is the place [or seat] of hearing. (M, TA.) And therefore one says, أَصْرَ اللَّهُ صَدَاهُ [May God render deaf the part of his brain which is the seat of hearing]. (TA.)—And The brain, (M, K, TA,) itself. (TA.) And The [entire] contents (lit. the stuffing, حَشْوٌ) of the head; (M, K, TA;) also called the هَامَةُ. (TA.) One says, صَدَعَ اللَّهُ صَدَاهُ [May God crack his brain, or the contents of his head]. (M.)—And A bird that cries in the

هامة [or head] of the slain when his blood has not been avenged by retaliation: (M:) or a bird that comes forth (M, K) from his head, (من رأسه, M,) or from the head of the slain, (K,) when he, or it, has become consumed, or decayed, (M, K,) also called the هامة; (M;) accord. to the assertion of the people of the Time of Ignorance; (M, K;) mentioned by A'Obeid; and some of them used to say that the bones of the dead became a هامة, which flew: pl. اصداء: (TA:) and [this may be meant by the saying that it signifies] the male of the بومة (S, M, K, TA) and هامة: pl. اصداء: (M:) they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the بومة, i. e. the هامة, the male being called the صدی; and it cried upon his grave, اسقونی اسقونی [Give ye me to drink, give ye me to drink, meaning, of the blood of the slayer]; and if the slayer was slain, it abstained from its crying: (TA:) and [it is said that] it signifies also the body [itself] of a human being after his death; (M, K;) or the remains of the dead in his grave, i. e. his جثة [or corpse]. (Jm, TA.) — And, (K,) accord. to El-'Adebbes, (S,) [A cricket:] a certain flying thing, that creaks by night, and hops, (S, K,) and flies, thought by the [common] people to be the جندب, but it is only the صدی, the جندب being smaller than the صدی. (S. [See also الصرار.]) — And A certain fish, black, long, (K, TA,) and bulky: n. un. صداء. (TA.) — And [A man] small, or slender, in person; (AA, M, K, TA;) and so صدأ, with ة, as mentioned by Az. (TA. [See also صدع and صدع.]) — And Knowing in respect of what is conducive to the good of cattle: (K:) or صدی مال means thus: (M:) or gentle in the management of cattle; like إزاء مال: so in the Jm: (TA:) or, as some particularly say, of camels: (M, TA:) [i. e.] you say, إني لصدی إبل, meaning Verily he is knowing in respect of camels, and of what is conducive to their good. (S.) — Also Thirst: (S, M, K:) or vehement thirst: (M:) [see the first paragraph, in which it is mentioned as an inf. n.:] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) — See also the next paragraph. — And The act of the منصدی (M, K, TA,) i. e., [as is indicated in the M,] of him who raises his head and breast, looking towards, or regarding, a thing; and so صداء. (TA.)

صد and صاد and صدیان (S, M, Mḡb, K) and صدی [which last is an inf. n. used as an epithet] (M) Thirsting: (S, M, Mḡb, K:) or thirsting vehemently: (M:) fem. [of the first] صدیة (Mḡb) and [of the second] صادیة (Mḡb, K) and [of the third] صدیا: (S, M, Mḡb, K:) and the pl. of صادیة is صواد. (Ham p. 329.)

صداء: see صدی, last sentence.

صدیان; and its fem., صدیا: see صد.

صواد (fem. with ة, and pl. of the latter صواد): see صد. — As pl. of صادیة (M,) صواد signifies [also] Tall palm-trees: (S, K:) and sometimes, such as drink not water: (S:) or palm-trees that drink water: [thus in a copy of the M:] and some say, such as are tall thereof, and of other trees. (M.)

كأس مصادة [A cup of wine] having much water: contr. of معرقة, this meaning "having little water." (M.)

مصادة A man who thirsts much. (M.)

مصدیة The woman who faces, or decorates, (نصدی, [which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,]) the وسادة [i. e. pillow, or cushion,] with الارندج, meaning black lines, upon the leather [that forms its covering]. (TA.)

ص

1. صر (S, A, TA,) aor. ى, (S, TA,) inf. n. صریر, said of the جندب [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA,) or of a dog-tooth, (ناب, so in a copy of the S in the place of باب in other copies as in the A and TA,) It made a sound, or noise; (S, A, TA;) or a prolonged sound or noise; [meaning it creaked; or made a creaking, or grating, sound;] and so anything that makes a similar prolonged sound: and [in like manner] اصطرت said of a mast (سارية), it creaked, or made a creaking sound: (TA:) but when there is a lightness, or slightness, and reiteration, of the sound, they use the reduplicative form, صرصر, inf. n. صرصرة (S, TA,) signifying he (the bird called اخطب, S, A, TA, and the hawk, or falcon, S, M, TA, or other bird, or flying thing, M) uttered his [reiterated quavering] cry; (S, M, A, TA;) as though they imitated prolongation in the cry of the جندب [and the like], and reiteration in the cry of the اخطب [and the like thereof]. (S, TA.) صر الجندب is a prov., expl. in art. جندب [q. v.]. (TA in that art.) — Also He (a sparrow) [chirped, or] uttered a cry, or cries. (TA.) — صر, aor. ى, inf. n. صر and صریر; and صرصر; He cried, called out, or raised a cry or clamour, (M, K,) with vehemence, (K,) or with the utmost vehemence: (M:) and [in like manner] one says, جاء بصطر He came [making a clamour, or] in clamour. (TA.) — And صر صریر, inf. n. صریر, His ear-hole sounded, (M, K,) or tingled, or rang, (A,) by reason of thirst. (M, A, K.) And صرت الأذن The ear tingled, or rang. (ISK, A.) — And صر, aor. as above, He thirsted [app. so as to hear a ringing in his ears]. (IAar.) — صر [as inf. n. of صر] also signifies The act of binding [a captive, &c.: see the pass. part. n., مضرور]. (Mgh.) — You say, صر, [aor. ى,] (S, M, A,) inf. n. صر, (M, TA,) He tied up a purse, (S, M, TA,) and money in a purse. (A.) —

And صر التائة (S, M, K) and بالتائة (M, K,) or صر التائة بالصرار (Mḡb,) aor. ى, (M, Mḡb, K,) inf. n. صر; (M, K;) [and app. صررها; (see the pass. part. n., voce مضرور);] He bound the صرار [q. v.] upon the she-camel; (S;) [i. e.] he bound the she-camel's udder with the صرار: (M, Mḡb, K, TA) and صر الإطية بالصرار [He bound the teats with the صرار]. (A.) [See a verse of El-Kumeiyt cited voce رجل: and see also what there follows it.] — [Hence,] صررها means also + He left off milking her [i. e. the camel]. (Mḡb.) — And نصر, [aor. of نصرت,] said of a leathern bucket (دلو) that has become flaccid, It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, TA.) — And one says, صر على الطريق فلا صوت على الطريق فلا أجد مستكاً [He closed, or has closed, against me the road, or way, so that I find not any passage]. (A.) And صوت على هذه البندة فلا أجد منها مخرجاً [This town has become closed against me so that I find not any way of escape from it]. (A.) —

And صر أذنيه, [aor. ى, inf. n. صر,] He (a horse) contracted his ears to his head: (ISK, S;) or pointed and raised his ears; which a horse does only when he exerts himself and hastens in his pace: (TA:) or he (an ass) straightened and erected his ears to listen; as also أصرها: (A:) and أصر used intransitively, (ISK, S,) without the mention of the ears, (A,) signifies the same as صر أذنه and صر بأذنه and صر أذنيه: (ISK, S, A:) aor. and inf. n. as above; and أصر بها; he (a horse, and an ass,) straightened and erected his ear to listen; (M, K;) as also صررها. (TA.) —

[The inf. n. صر signifies also The act of confining, withholding, hindering, or preventing. (TA.) — And صر + He had an iron collar put upon his neck, or round his neck and hands together. (A.) — And صر, aor. ى, He collected together a thing, or things, (IAar,) or anything. (TA.) And صرر + صرر كلاماً + He collected something to be said in his bosom, or mind. (L and TA, from a trad.) And صرر المال, inf. n. صرصرة, He collected together the property, or the camels or the like, and put back what had become scattered of the extreme portions thereof. (T, TA.) — And صر It (a plant, or herbage,) became smitten by cold, or by intense cold. (M, K.)

2: see 1, in three places. — صررت said of a she-camel, She preceded. (Abou-Leyla, M, K.)

3. صر على الشيء He compelled him against his will to do the thing. (S, K.)

4: see 1, latter part, in three places. — اصر عليه (S, TA,) inf. n. اصرار, (TA,) + He persevered, or persisted, in it; or kept to it perseveringly. (S, TA.) You say, اصر على فعله + He persevered, or persisted, in doing it. (Mḡb.) And اصر على الذنب + He persevered, or persisted, in the crime, sin, or act of disobedience. (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.) — And + He

determined, resolved, or decided, upon it. (M, Mgh, K.) You say, اصْرَ عَلَى فَعْلِهِ + He determined, resolved, or decided, upon going on in doing it, and not turning back. (TA.) — اصْرَ + He hastened (M, K) somewhat (M) in running: (M, K: [in the CK, for اصْرَعُو اَسْرَعُ, is put اصْرَعُو اَسْرَعُ:] accord. to A'Obeid, the verb in this sense is اصْرَعُ; but Et-Toosee asserts that this is a mistranscription. (M.) — اصْرَعُو السُّبُلُ The ears of corn became such as are termed اصْرَعُو [q. v.]: (M, K: [or] accord. to ISh, one says, اصْرَعُو الزَّرْعُ, inf. n. اصْرَعُو, meaning The seed-produce [i. e. corn] put forth the extremities of its awn, before its ears had become developed. (TA.)

8: see 1, former half, in two places. — اصْطَرَّ said of a solid hoof, It was, or became, narrow, or contracted, (S, TA,) in an unseemly manner, or immoderately. (TA.)

R. Q. 1. صَوَّرَ, inf. n. صَوْرَةٌ: see 1, former half, in two places: — and the same paragraph, last sentence but one.

صَرٌّ A leathern bucket (دَلْوٌ) that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, TA.) — See also صَرِيْرَةٌ.

صَرٌّ (S, M, A, Mgh, K) and صَرِيْرَةٌ (M, A, K) Cold: (Th, M, A, Mgh, K: or intense cold; (Zj, M, A, K:;) as also صَرِيْرَةٌ: (Ham p. 719:) or cold that smites the herbage and the seed-produce of the field: (S:) in the Kur iii. 113, the first of these words has the first of the meanings expl. above: (IAmb:) or the second meaning: (Zj:) or signifies noise and commotion: or, accord. to I'Ab, fire. (IAmb.) — And رِيْحٌ صَرٌّ (M, A, K) and صَوْرٌ (S, M, A, K) A wind intensely cold: (S, M, A, K: or very intensely cold: (T in explanation of the latter:) or vehemently loud: (M, A, K:;) of صَوْرٌ some say that it is originally صَوْرٌ, from صَرٌّ meaning "cold;" the incipient letter being repeated, and put in the place of the medial ر: others, that it is from صَرِيْرُ الْبَابِ ["the creaking of the door"], and from صَرِيْرَةٌ meaning "vociferation, or clamour." (ISk.) — And صَرٌّ is the name of A certain bird, like the sparrow (K, TA) in size, (TA,) of a yellow colour: (K, TA:) so called because of its cry: or, as some say, the sparrow (عَصْفُوْرٌ) itself. (TA.)

صَوْرَةٌ Vociferation, or clamour: (S, M, A, TA:) so in the Kur li. 29: (TA:) or the most vehement vociferation or clamour or crying (Zj, M, K*) of a man and of a bird &c. (Zj, M.) [In the K, this meaning is erroneously assigned to صَرِيْرَةٌ.] — And Vehemence of grief or anxiety (S, M, K) and of war (M, K) and of heat, (K,) or of the hot season, (M,) &c.: (S, M:) and vehemence of the heat of summer. (S, A.) — And A contraction, or much contraction, and sternness, or moroseness, of the face, (K, TA,) by reason of dislike, or hatred. (TA.) — Also A company, a collection,

or an assemblage. (S, M, K.) So in the following words of Imra-el-Kays:

جَوَاحِرُهَا فِي صَرَّةٍ لَمْ تَزَلْ

(S, M) i. e. Those of them that remained behind, in a herd, not dispersed: (EM p. 48: [see the entire verse voce دُونَ:] or صَرَّةٌ فِي here means in [the midst of] clamour: (S:) or in vehemence of grief or anxiety. (S, M.) — Also i. q. عَطْفَةٌ (M, K) [i. e.] A certain bead (حُرْزَةٌ) by which women fascinate men so as to withhold them from other women. (Lh, M, K, TA. [This is evidently what is meant by عَطْفَةٌ, but is given in the M and K as a signification distinct therefrom.] — See also مَصْرَةٌ.

صَوْرَةٌ A purse (شَرِيْحٌ, M, K, in the CK شَرِيْحٌ) for money; (S, M, A, Mgh, K:;) as also مَصْرٌ, with fet-h, (TA,) or مَصْرٌ: (so in a copy of the A:) pl. of the first, صَوْرٌ. (Mgh.) Hence the prov., افْتَحْ صَوْرَكَ تَعْلَمْ عَجْرَكَ, meaning + Return to thyself, [or lay open the recesses of thy mind,] and thou wilt know [thy vices, or faults, or] thy good from thy evil. (Meyd. [See also صَوْرٌ, last explanation.]

صَوْرَةٌ: see صَرٌّ.

صَرٌّ Ears of corn (سُنْبُلٌ) after the culm is produced, (M, K, [in the CK, يَقْضِبُ is put in the place of يَقْضِبُ,]) before they become apparent: (M:) or ears of corn while the farina has not come forth into them: n. un. with ة: (AHn, M, K:) or, accord. to ISh, corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina have not come forth into them. (TA.) [See 4, last sentence.]

صَوْرَةٌ: see صَوْرَةٌ, in two places.

صَوْرٌ The thing with which a she-camel's udder is bound: (M, K:) the string which is tied over the she-camel's udder and over the [piece of wood called] تَوْدِيْرَةٌ, in order that her young one may not suck her; (S:) and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called] بَعْرٌ: (TA:) or a piece of rag which is bound upon the she-camel's teats, in order that her young one may not suck her: (Mgh:) pl. اصْرَةٌ. (M, A, K.) It is a custom of the Arabs to bind the صَوْرٌ upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the اصْرَةَ, and milk. (IAth.) — [Hence,] جَعَلْتُ دُونَ فُلَانٍ صَوْرًا, I put an obstruction, or obstacle, in the way of such a one. (A.) — Also Elevated places over which the water does not come. (S.)

صَوْرٌ: see صَوْرَةٌ.

صَوْرَةٌ: see the next paragraph, in three places.

صَوْرَةٌ (S, M, A, Mgh, K) and صَوْرَةٌ (S, M, Mgh, K) and صَوْرٌ (M, K) and

صَوْرَةٌ (S, M, K) and صَوْرِيٌّ (S, M, Mgh, K) and صَوْرِيٌّ (M) or صَوْرُوْرَةٌ (Sgh, K,) the last like صَوْرُوْرَةٌ, mentioned on the authority of Ka, (TA.) A man who has not performed the pilgrimage to Mekkeh: (S, M, A, Mgh, K:) so called from صَرٌّ, signifying the "act of confining, withholding, hindering, or preventing;" (TA;) or because the person so called refrains from expending of his property in pilgrimage: (Mgh:) you say also, امرأة صَوْرُوْرَةٌ a woman who has not performed the pilgrimage to Mekkeh: (S, Mgh:) pl. صَوْرَارٌ and صَوْرَارَةٌ: (K:) [or, rather, the former is a coll. gen. n., of which صَوْرَارَةٌ is the n. of un.; and the latter is a quasi-pl. n., like صَحَابَةٌ, as well as n. un. of صَوْرَارٌ:] Fr cites, from certain of the Arabs, صَوْرَارٌ as used collectively; and one of the number is termed صَوْرَارَةٌ: (S:) each of the forms ending with the relative ي receives the dual and pl. and fem. inflections: and accord. to IAar, the forms preceding those receive also the dual and pl. inflections: (M, TA:) and some say that صَوْرَارِيٌّ is pl. of صَوْرُوْرَةٌ: (TA:) or صَوْرُوْرَةٌ and صَوْرُوْرٌ (M,) or صَوْرُوْرَةٌ (Lh, S, M, A, Mgh,) as occurring in the poetry of En-Nábigah, (Yaşkoob, S,) not used without ة, (Lh, M,) or all the sing. forms above mentioned, (K,) signify one who has not married: (M, A, K:) or who has not had intercourse with women: as though he had determined (أَصْرٌ) upon relinquishing them: (Yaşkoob, S, Mgh:) applied in like manner to a woman, and to a plurality of persons: (M, K:) the ة in صَوْرُوْرَةٌ applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) — It is said in a trad., لاَ صَوْرُوْرَةَ فِي الْإِسْلَامِ, (S, M,) meaning, accord. to A'Obeid, There is no abstinence from intercourse with women in El-Islám: (M, TA:) i. e., no one should say, I will not marry: (TA:) thus he makes صَوْرُوْرَةٌ a noun signifying an accident: but it is better known as an epithet: (M:) and IAth says that the meaning is, he who slays another in the حَرَمِ [or sacred territory of Mekkeh] shall be slain: his saying, "I am a صَوْرُوْرَةٌ; I have not performed the pilgrimage, and I know not the sacredness of the حَرَمِ;" shall not be accepted of him: for in the Time of Ignorance, the Ka'beh was a place of refuge. (TA.)

صَوْرُوْرَةٌ i. q. مَصْرُوْرَةٌ [i. e. Dirhams, or pieces of money, tied up in a purse]: (K:) termed in the present day صَوْرٌ. (TA.) — See also صَوْرَةٌ.

صَوْرَارِيٌّ A sailor: (S, M, K:) like صَارِيٌّ: (S:) pl. صَوْرَارِيْيُونَ: (S, M, K:) it has no broken pl.: (M:) or صَوْرَارِيٌّ should be [without tenween, imperfectly decl., and] mentioned in art. صَوْرِيٌّ; for it is pl. of صَوْرَارَةٌ, which is pl. of صَارِيٌّ, which J has mentioned in art. صَوْرِيٌّ: AHát used to say that صَوْرَارِيٌّ is a sing., like حَسْبَانٌ; but without sufficient authority: and J has regarded صَوْرَارِيٌّ as a sing. in consequence of his finding it to have the same construction as a sing. in verses of Arabs;

whence he imagined the **ص** in it to be the relative **ص**, as is shown by his mentioning the word in this place. (IB.)

صَوْرَةٌ: see **صَوْرَةٌ**.

صَوْرِي: see **صَوْرِي**: = and see also art. **صَوْرِي**.

صَوْرِي: see the next paragraph.

صَوْرِي, said of an oath, (S,) or **صَوْرِي**, (M, K,) and **صَوْرِي**, and **صَوْرِي**, and **صَوْرِي**, (Yaakoub, S, M, K,) and **صَوْرِي**, (K, TA,) or **صَوْرِي** and **صَوْرِي**, (as in a copy of the M,) *It is a determination, or resolution, from me; (S, M, K;) a serious assertion; not a jest. (S, K.)* Aboo-Semmál El-Asadee, his she-camel having strayed, said, "I swear to Thee, [O God,] that, if Thou restore her not to me, I will not serve Thee:" (S:) or, "O God, if Thou restore her not to me, I will not say a prayer to Thee:" (TA:) and he found her, her nose-rein having caught to a thorn-tree (**عَوْسَجَة**); and he took her, and said, **عَلِمَ رَبِّي أَنَّنِي صَوْرِي** *My Lord knew that it was a determination, or resolution, or serious assertion, from me: (S:) or a confirmed determination: (ISk:) it is derived from أَصْرَتٌ عَلَى الشَّيْءِ "I persevered, or persisted, in the thing:" (S:) [or "I determined, or resolved, upon the thing:"] AHeyth says, **صَوْرِي**, i. e., *Determine thou, or resolve thou; as though he addressed himself; from أَصْرَ عَلَى فَعْلِهِ "he determined, or resolved, upon going on in doing it, and not turning back:" it is also said that **صَوْرِي** is changed into **أَصْرِي**, like as they say **بِأَبِي أَنْتَ** and **بِأُمِّي أَنْتَ**: and in like manner, **صَوْرِي** is changed into **أَصْرِي**; the **ا** in **أَصْرِي** being elided: not that they are two dial. varn., **أَصْرَتٌ عَلَى الشَّيْءِ** and **أَصْرَتٌ**: and Fr. says that **صَوْرِي** and **أَصْرِي** are originally imperatives; and that, when they desired to change them [i. e. the imperatives] into nouns, they changed the **ص** into **ا** [written **ص** after fet-h]: and in like manner, [changing verbs into nouns,] they say, **نَبِيٌّ عَنْ قَبْلِ وَقَبْلٍ**; &c. (TA.) Accord. to AZ, one says, **إِنَّمَا مَنِي لَأَصْرِي** meaning *Verily, it is a truth, or reality, from me*; and Aboo-Málik says the same of **أَصْرِي**. (TA.)**

صَوْرِي: see the next preceding paragraph, in three places.

صَوْرِي and **صَوْرِي** A dirhem, (S, M, A, K,) and a deenár, (A,) that sounds, (S, M, K,) or rings, (A,) when struck: (S, M, A, K; in some copies of the last of which, in the place of **إِذَا نَقَرَ**, is put **إِذَا نَقَدَ**: TA:) accord. to some, used only in negative phrases: (IAqr, M:) thus used in the phrase, **مَا لِفُلَانٍ صَوْرِي**, [expl. as] meaning *Such a one has not a dirhem nor a deenár*: (IAqr, A:°) and so used, as meaning a dirhem, by Khálid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.)

Bk. I.

ص

صَوْرِي: see **صَوْرِي**.

صَوْرِي: see **صَوْرِي**: = and see also **صَوْرِي**.

الصَّرَارُ, (Mgh,) or **صَرَارُ اللَّيْلِ**, (S, K,) or both, (Mgh in art. **حَطَب**.) and **الصَّرَصَرُ**, (M and L in art. **جَدَد**.) *The جَدَدُ; [a cricket, which is called the صَرَارُ in the present day]; (S, M, Mgh, L;) a certain thing that creaks (بَصْرُ); (Mgh;) a small flying thing; (K;) it is larger than the جَدَدُ, and is called by some of the Arabs الصَّدْيُ: (S, Mgh:) A'Obeyd says that this last term signifies a certain flying thing that creaks (بَصْرُ) by night, and hops, and flies, thought by the [common] people to be the جَدَدُ, and found in the deserts. (Mgh.)*

صَرَارٌ Such as grow in hard ground (جَدَدُ [in the CK, erroneously, جَدَدُ] of the trees termed شَجَرُ الْعَلْدِ, (K, TA,) and of other trees. (TA.)

صَرَصَرٌ: see **صَر**, in three places. = and see **الصَّرَارُ**. — Also A certain insect (دَوْبَةٌ), (M, K, TA,) beneath the ground, that creaks (بَصْرُ) in the days of the [season called] رَوْح; (TA;) and so **صَرَصَرٌ** and **صَرَصَرٌ**. (M, K, TA.) [Accord. to Forskál, (Descr. Animal, p. xxii,) صَرَصَرٌ, pronounced "sursur," is applied to an insect which he terms *Blatta Aegyptiaca*.] — And The cock: (K, TA: [written by Golius and Freytag صَرَصَرُ:]) so called because of his cry. (TA.) — See also **صَرَصَرٌ**.

صَرَصَرٌ: see **صَرَصَرٌ**: — and see also **صَرَصَرٌ**.

صَرَصَرَانٌ: see the next paragraph, in two places.

صَرَصَرَانِي sing. of **صَرَصَرَانِيَّاتٌ**, (S, Mgh,) which signifies Camels between the **بَخْتِي** [or *Bactrian* (in the CK, erroneously, **نَجَاتِي**)] and the Arabian: (S, M, Mgh, K:) or such as are called **قَوَالِجٌ**: (S, M, K:) and **صَرَصَرَانٌ** [if not a mis-transcription] signifies the same. (TA.) [See also **صَرَصَرٌ**.] — And **صَرَصَرَانِي** (S, M, K) and **صَرَصَرَانٌ** (M, K) A species of fish, (S,) a certain smooth fish, (M, K,) of the sea. (S, M.)

صَرَصَرٌ Large camels; (S, M, K;) as also **صَرَصَرٌ** and **صَرَصَرٌ**. (TA.) — And A camel of the species called **بَخْتِي** [i. e. *Bactrian*]: (M, K:) [see also **صَرَصَرَانِي**:] or its offspring; as also **صَرَصَرٌ**: (M:) or an excellent stallion-camel. (IAqr.) — See also **صَرَصَرٌ**. = Also A ship, or boat: [or a long, or great, ship or boat:] and so **صَرَصَرٌ**. (TA.)

الصَّرَاصِرَةُ The Nabatheans of Syria. (S, K.)

رَجُلٌ صَارَ بَيْنَ عَيْنَيْهِ A man contracted in the part between the eyes, like him who is grieving, or mourning. (TA.) — And **صَارٌ** signifies Trees (شَجَرٌ) tangled, or luxuriant, or abundant and dense, not without shade (K, TA) in their lower parts, by reason of their perplexedness. (TA.)

صَارَةٌ A want; a thing wanted; an object of want; or a needful, or requisite, thing: (S, M, K:) pl. **صَوَارٌ**. (TA.) One says, **لِي قَبْلَ فُلَانٍ صَارَةٌ** [I have a want to be supplied to me on the part of such a one]. (A'Obeyd, S.) — Also **Thirst**: (S, K:) pl. **صَرَائِرٌ**, (K,) which is extr., (TA,) and **صَوَارٌ**: (K:) or the latter is pl. of **صَارَةٌ** in the sense first expl. above; as A'Obeyd says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is **صَرَائِرٌ**; and he cites the following words of Dhu-r-Rummeh:

فَانصَاعَتِ الْحَنْبُ لِرَّ تَقْصَعُ صَرَائِرَهَا
[And the wild asses turned back, retreating quickly, not having quenched their thirst]: but fault has been found with AA for this; and it is said that **صَرَائِرٌ** is pl. of **صَرِيْرَةٌ**, [which is not expl.,] and that the pl. of **صَارَةٌ** is **صَوَارٌ**. (S.) One says, **قَصَعَ الْحِمَارُ صَارَتَهُ**, meaning *The ass drank water until he quenched his thirst*. (S.)

صَارَوْرٌ: see **صَوْرَةٌ**, in two places.

صَارَوْرَةٌ: see **صَوْرَةٌ**, in three places.

صَارَوْرِيَّةٌ: }
صَارَوْرِيٌّ: } see **صَوْرَةٌ**.

صَوْرَةٌ Narrow in disposition and in mind or judgment or opinion. (Sgh, K.)

حَجَرٌ أَصْرٌ A hard stone: (Tekmileh, TA:) and **صَخْرَةٌ صَوْرَةٌ** a hard rock: (M, K:) or a smooth rock. (L.)

أَصْرِي: see **صَوْرِي**, in four places.

أَصْرِي: see **صَوْرِي**, in three places.

مَصْرٌ or **مَصْرٌ**: see **صَوْرَةٌ**.

مَصْرَتَا الْبَوْلِ وَالْفَالِطِ [The two sphincters that serve as repressers of the urine and dung]. (K in art. **اسر**.)

مَصْرَةٌ A she-camel that does not yield her milk copiously. (M, K.)

مَصْرَةٌ That has been left un milked for some days, in order that the milk may collect in her udder, or until it has collected in her udder; (M, K;) as also **صَوْرَةٌ**; applied to a ewe, or she-goat: or the former is from **صَوْرِي**, aor. **بَصْرِي**, (K,) inf. n. **تَصْرِيَةٌ**, and therefore should be mentioned in art. **صَوْرِي** [q. v.], (TA.)

مَصْرَةٌ: see the next paragraph.

مَصْرُورٌ Bound, as a captive. (Mgh.) — And **مَصْرُورَةٌ** and **مَصْرُورَةٌ** A she-camel having her udder bound with the **صَرَارُ**. (IAth, TA.) — And **مَصْرُورٌ** applied to a solid hoof, **Contracted**: or **narrow**: (M, K:) or **narrow and contracted**: (S:) and **مَصْطَرٌ** signifies the same (M, K;) or **narrow in an unseemly manner, or immoderately**. (TA.) — Also † A man having an iron collar put upon his neck, or round his neck and hands together. (A.)

مَصَارٍ [app. an irregular pl. of مَصِيرٌ, and therefore without tenween.] The أَمْعَاءُ [or guts, bowels, or intestines, into which the food passes from the stomach]. (M, K.) One says, شَرِبَ حَتَّى مَلَأَ مَصَارَهُ, meaning [He drank until he filled] his أَمْعَاءُ: mentioned by AḤn on the authority of IAqr, with no more explanation than this. (M.)

أَمْرًا مَصْرُورًا: see مَصْرُورٌ. — One says also مَصْرُورَةٌ مُصْطَرَّةٌ [meaning † A woman narrow in the flanks]. (A.) — See also مَصْرُورٌ, in art. ص ر ج.

ص ر ب

1. صَرَبَ He made the sour milk termed صَرَبٌ: (K, TA:) [or] صَرَبَ اللَّبَنَ (M, TA,) aor. -, (M,) or -, (TA,) inf. n. صَرَبٌ, he made the milk to become what is termed صَرَبٌ: and he milked some of the milk upon other milk, and left it to become sour: (M, TA:) or صَرَبَ اللَّبَنَ فِي الوَطْبِ he collected the milk in the skin, portion after portion, and left it to become sour; as also صَرَبَ اللَّبَنَ فِي السَّقَاءِ (S:) or you say, صَرَبَ اللَّبَنَ فِي التَّحْيِ [he collected, portion after portion, and left, the milk in the skin called سَقَاءٌ and the clarified butter in the skin called تَحْيٌ]. (M, TA.) — [Hence,] صَرَبْتُ اللَّبَنَ فِي الضَّرْعِ † I caused the milk to collect in the udder, not drawing it forth. (Kt, TA.) — And صَرَبَ † He kept in, or retained, and collected, [his] urine: (K, TA:) or withheld it long: and accord. to some, particularly said of a stallion-camel: (TA:) [or] صَرَبَ بَوْلَهُ (S, M,) aor. - and -, inf. n. صَرَبٌ, (M,) † he kept in, or retained, and collected, his urine: (S, M:) accord. to some, particularly said of a stallion-camel. (M.) — And صَرَبَ الصَّبِيَّ [صَرَبٌ being app. understood] † The boy remained some days without discharging his excrement, or ordure: (M, TA:) and صَرَبَ بَطْنَ الصَّبِيِّ, inf. n. صَرَبٌ, † the boy's belly became constipated (فَقَدَ), that he might become fat: (M:) [or] صَرَبَ الصَّبِيَّ لِيَسْتَنْ † the boy's excrement, or ordure, (ذُو بَطْنِهِ,) became confined, so that he remained a day without discharging it, when he was about to become fat. (S.) [In the copies of the K, صَرَبٌ is expl. as signifying فَعَدَ بَطْنَ الصَّبِيِّ, to which, written without the syll. signs, the TA assigns the last of the meanings above; therefore, I doubt not, the right reading is بَطْنٌ, agreeably with the explanation of صَرَبٌ بَطْنَ الصَّبِيِّ in the M, given above: otherwise, the meaning must be † He, or it, caused the boy's belly to become bound, or constipated, that he might become fat.] — صَرَبٌ, aor. -, (K, TA,) inf. n. صَرَبٌ, (TK,) said of milk, (TA,) It became collected (K, TA) in the udder. (TA.) — صَرَبَتِ الْأَرْضُ The land produced herbs, or trees, such as are termed صَرَبٌ [a coll. gen. n. of which the n. un. is صَرَبَةٌ, q. v.]. (M, K.) [The meaning is indicated in both by the context.] — صَرَبٌ

also signifies He cut, or cut off; (K, TA;) i. q. صَرَمَ; like as one says صَرَبَةٌ لِأَبٍ and لِأُمٍّ. (TA.) — And i. q. فَكَسَبَ [He gained, acquired, or earned; &c.]. (K.)

2. صَرَبَ The drinking of sour milk; (O, K, TA,) such as is called صَرَبٌ. (TA.) — And The eating of gum, (O, K, TA,) i. e., what is called صَرَبٌ. (TA.)

4. اصْرَبَ He (a man, TA) gave. (O, K.) One says, اصْرَبَ إِلَيْهِ مَالًا. He (a man) gave to him property. (TK.)

8: see 1, first sentence. — اصْطَرَبَ صَرَبَةً He provided, or took, for himself some milk, either fresh or sour, in a skin, for a journey. (M, TA.)

11. اصْرَابٌ [said by MF to be written by ISd] It was, or became, smooth, (M, O, K, TA,) and clear; (TA;) said of a thing, (M, K, TA,) or of milk. (O.)

Q. Q. 4. اصْرَابٌ: see what next precedes.

صَرَبٌ and صَرَبٌ (S, M, &c.) Sour milk (M, Mgh, K) that has been collected in a skin: (M, K:) or very sour milk: (S, Mgh:) or milk that has been collected in a skin for some days so that it has become very sour: (Aḡ, M:) n. un. صَرَبَةٌ and صَرَبَةٌ: (M, TA:) صَرَابٌ, occurring in some of the Expositions of the Jāmi' eḡ-Ṣagheer, is a mistranscription; or it may be a pl. of صَرَبٌ accord. to the analogy of حَبَلٌ and حَبَالٌ, and رَمَلٌ and رَمَالٌ. (Mgh.) One says, تَرَوِي صَرَابًا بِصَرَبَةٍ تَرَوِي [He brought us some sour milk, or very sour milk, that had been collected in a skin, making the face to contract in wrinkles]. (S.) [SM here adds,] Az says that الصَّرَابُ is like الصَرَبُ, and is better known. (TA.) [But this evidently relates to the signification of "the act of cutting," or "cutting off;" not to the صَرَبُ as applied to milk.] — Also, (K,) or the former word, (M,) Milk that is provided in a skin for a journey, (M, K,) whether fresh or sour. (M.) — And both words, (M, K, TA,) or صَرَبٌ [only], (S, Mgh,) Gum: (Mgh:) or red gum: (T, S, M, L, TA: in the K, الصَّبِغُ الْأَخْمَرُ is erroneously put for الصَّبِغُ الْأَخْمَرُ: TA:) some say (M) it is the gum of the طَلْحُ (S, M) and of the عَرْفُطِ, peculiarly; the pieces of which are red, as though they were ingots [of gold], and they are broken with stones: (M:) the n. un. is صَرَبَةٌ: (S, M: [صَرَبَةٌ as a n. un. in this sense I do not find mentioned:]) and sometimes it [i. e. صَرَبٌ or صَرَبٌ] has صَرَابٌ for pl.: (M:) sometimes, (S,) what is called صَرَبَةٌ is a thing like the head of the cat [in size], within which is a thing [or substance] like دَبَسٌ [or honey of dates], (S, K,) and like glue, (S,) which is sucked and eaten. (S, K.)

صَرَبٌ A few tents (بُيُوتٌ [in the O, erroneously, بُيُوتٌ]) of the weak sort of the Arabs of the desert: (IAqr, O, K, TA:) and so صَرَبٌ. (O.)

صَرَبٌ: see صَرَبٌ, in two places. — Also Red honey. (TA in art. صَرَبٌ.) — See also صَرَبَةٌ.

صَرَبَةٌ: see صَرَبٌ, in two places. — Hence, † The water [by which is meant the seminal fluid] that collects in the back [of a man]; as being likened to the [sour] milk that is collected in a skin. (M, TA.)

صَرَبَةٌ: see صَرَبٌ, in three places. — Also A herb, (M, K,) and tree, (M,) that becomes green, and puts forth leaves, when dry, or that has grown, or become somewhat restored to a good state, after having been eaten [or depastured], (صَرَبَةٌ, so in the M, [in the K, صَرَبَةٌ, which, as is remarked in the TK, is a mistake,]) after men [have fed their cattle therefrom]: pl. [or rather coll. gen. n.] صَرَبٌ. (M.)

صَرَبِيٌّ (S, K,) accord. to Sa'eed Iba-El-Museiyib, (TA,) The [she-camel called] صَرَبِيَّةٌ (S, K,) whose milk was forbidden [by the pagan Arabs] for the sake of the idols (الطَوَافِيتُ), no man milking her [for himself]: (TA:) thus called, (S, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (S, K, TA) in her udder: (S, TA:) Kt says, it is from صَرَبْتُ اللَّبَنَ فِي الضَّرْعِ [expl. above]; or, as some say, from [صَرَبٌ as signifying] "the act of cutting," or "cutting off;" and this seems to be the more correct of the two explanations: accord. to IAqr, it signifies a she-camel having the ear slit, like the بَحِيرَةُ, or cut off: and its pl., he says, is صَرَبٌ. (TA.)

صَرَابٌ Seed-produce, or corn, which has been sown after that which has been carried off to the place where it is trodden in the autumn. (O, K.)

صَرَبِيٌّ Milk that has been made what is termed صَرَبٌ; as also مَصْرُوبٌ: (M, TA:) or sour milk: (A, K, TA:) pl. صَرَبٌ. (K.) So in the saying صَرَبِيٌّ لَا الصَّرَبِيَّ, i. e. [Give me] the thick [milk], from a number of milch camels, that has been mixed together; not the sour. (A, TA.)

صَرَابَةٌ Clearness, and smoothness: thus in the phrase صَرَابَةٌ حَنْظَلِيٌّ in a verse of Imra-el-Kays; as some relate it: (M, TA:) as others relate it, صَرَابَةٌ (M,) or صَرَابَةٌ. (TA.)

مَصْرَبٌ A vessel in which milk is collected, portion after portion, and left to become sour: (S, K:) and so مَكْرَبٌ and مَقْرَبٌ: pl. مَصَارِبٌ. (TA.)

مَصْرُوبٌ: see صَرَبِيٌّ.

مَصْرَبَةٌ † A she-camel that is kept from being milked, in order that she may become fat. (L in art. مَصْرَبٌ, from the T.)

ص ر ج

2. صَرَجَ inf. n. تَصْرِيحٌ, He plastered with

صَارُوحٌ a watering-trough or tank (K, TA) &c.: and sometimes they said شَرَّقَ. (TA.)

صَارُوحٌ Quick lime (نورة), and the mixtures thereof; (T, S, M, Mgh, Mqb, K;) with which are plastered watering-troughs, or tanks, and baths, &c.: (M, TA:) a Pers. word, (S, TA,) originally صَارُو, (TA,) arabicized, (S, M, Mqb, K,) as is every word in which occur both ص and ح, (S, Mqb,) or صَحَّجٌ is an exception to this rule: (TA in art. صوبج:) sometimes it is called صَارُوقٌ. (TA.)

صوح

1. صَرَّحَ, (S, O, Mqb, K,) sor. 2, (K,) inf. n. صَرَاةٌ and صُرُوحةٌ, (S, O, Mqb,) [both strangely said in the K to be subst.,] It was, or became, pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, O, Mqb, K;) said of a thing (S, O, Mqb) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.) = صَرَّحَ: see 2, in two places.

2. صَرَّحَتْ She (a camel) yielded pure, or clear, milk. (TA in art. حلب.) — [Hence, probably,] تَصْرِيحٌ signifies The speaking clearly, plainly, explicitly, directly, or without ambiguity or equivocation; contr. of تَعْرِيفٌ. (S, A, K.) You say, صَرَّحَ بِمَا فِي نَفْسِهِ, (S, A, L, Mqb, K,) and بِمَا عِنْدَهُ, (A,) He made apparent, manifest, or plain, or he manifested, exposed, or revealed, (S, A, L, K,) what was in his mind, (S, L, K,) and what he had; (A;) as also صَرَّحَ بِهِ, (L, K;) and صَرَّحَ بِهِ: (TA:) or he declared, or made clear, what was in his mind, so as to express the intended meaning according to the first [or most obvious] interpretation; or he made it free from expressions susceptible of tropical meanings and a secondary [or remote] interpretation. (Mqb.) And صَرَّحَ الشَّيْءَ, (TA,) inf. n. تَصْرِيحٌ; (K, TA;) and صَرَّحَهُ, (TA,) inf. n. صَرَّحَ; (K, TA;) and صَرَّحَهُ, (TA,) inf. n. صَرَّحَ; (K, TA;) He made the thing apparent, manifest, clear, or plain. (K, TA.) = This verb is also intrans. (K.) One says, صَرَّحَتِ الْخَمْرُ, (S, A, Mqb,) inf. n. تَصْرِيحٌ, (S, K,) The wine became free from froth; (S, A, Mqb, K;) [it became clear] after fermenting and frothing. (S.) And صَرَّحَ النَّهَارُ The day became free from clouds, and sunny: (A:) or صَرَّحَ الْيَوْمُ the day became free from mists and clouds. (Mqb.) And صَرَّحَتْ كَفَلٌ The year of drought, or sterility, became one of unmixed severity; (S, Meyd, L, K;) and in like manner, صَرَّحَتِ السَّمَاءُ: (L:) or the former means the sky became clear of clouds. (S in art. كحل, and Meyd.) And صَرَّحَ, (S, Mqb, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Mqb,] said of the truth, (TA,) It became apparent, manifest, exposed, or revealed; (S, Mqb, K, TA;) and so صَرَّحَ, (S, K, TA,) said of the truth.

(S, TA.) Hence the prov. حَتَّى تَصْرِيحِ تَوْبِيحِ, meaning On the appearing of the truth thou findest rest; (Meyd, TA;) no doubt remaining in thy mind. (Meyd.) And صَرَّحَ الْحَقُّ عَنْ مَخْفِيهِ, (S, Meyd, A, Mqb,) another prov., meaning The truth, or affair, became revealed, or manifest, (S, Meyd, Mqb,) after its being concealed: (Meyd, Mqb:) or, as AA says, falsity became detected, or exposed, and the truth became apparent and known. (Meyd. [See also زهد.]) And صَرَّحَتْ بِجَلْدَانٍ, another prov., (Meyd, L,) meaning It (the affair, or case,) became apparent, or manifest, to thee, in Jildhán; which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Har p. 106,] a place in Et-Táif, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the ت in صَرَّحَتْ denoting the نُصَّةُ or خُطَّةُ: (Meyd:) i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) — See also a trad. cited in art. صوح, conj. 2. — صَرَّحَ said of an archer or the like means [He made his arrow, or missile, to go clear of the butt or mark; or] he shot, or cast, and missed (K, TA) the butt [or mark]. (TA.)

3. مَصْرَاحَةٌ, inf. n. صَارَحَهُ, see 2. = صَارَحَ بِهِ, and صَارَحَ, He confronted him, or faced him. One says, صَارَحَهُ مَصْرَاحَةً, and صَارَحًا, (S, K,) and صَارَحًا, (K,) which last is a subst. [used as an inf. n., i. e. a quasi-inf. n.], (S, K,) He reviled him confronting him, or face to face, or to his face. (S, K.) And لَقِيْتَهُ مَصْرَاحَةً, (A, TA,) and صَارَحًا, and صَارَحًا, (TA,) I met him face to face. (A, TA.)

4: see 2.

5. تَصْرَعُ الزَّبَدُ عَنِ الْخَمْرِ The froth became cleared away from the wine. (TA.)

7: see 2.

قَصْرٌ صَرَّحٌ [i. e. palace, or pavilion, &c.]: (Zj, S, A, K:) and (as some say, TA) any lofty building: (S, A, K, TA:) or a single house or chamber, built apart, or detached, large, and lofty: (Mqb, TA:) pl. صُرُوحٌ. (S, A.)

صَوْبِجٌ: see صوح.

صُرْحَةٌ The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; its عَرْضَةٌ, (S, TA,) or its سَاحَةٌ [which means the same]: (A, Mqb, TA:) pl. صُرْحَاتٌ. (Mqb.) — And A tract of ground that is hard and elevated (S, L) and even: or a tract that is even, and open to view, of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or a tract that is even, and of goodly appearance, though not open to view: Aboo-Aslam asserts it to mean a [desert tract such as is called] صُرْحَاءُ. (L.) — [Hence, app.,] one says, خَرَجَ لَيْسَ صُرْحَةً بَرِحَةً, (so accord. to the TA as from the K,) or صُرْحَةً بَرِحَةً, (O, and so in my

MS. copy of the K,) or صُرْحَةً بَرِحَةً, (so in the CK,) He went forth openly, or into the field [of battle], to them: (O, K:) and إِنَّ خُرُوجَ صُرْحَةٍ بِرِحَةٍ, (so accord. to the TA as from the K,) or صُرْحَةً بَرِحَةً, (O, and so in the CK,) or صُرْحَةً بَرِحَةً, (so in my MS. copy of the K,) [accord. to SM,] with fet-h in the end of each [app. in the former phrase], and with tenween in each [app. in the latter phrase], (TA,) [i. e. Verily the going forth openly, or into the field of battle, is frequent. See also صُحْرَةٌ, and بَحْرَةٌ.]

صُرْحَانٌ: } see صَرَّحَ.
صُرَاغٌ: }

صُرَاغٌ: see صَرَّحَ, in six places. — Also Thin milk, containing much water, so that in some parts of it one sees a tawnyness and خُضْرَةٌ [here app. meaning a blackish hue]. (L.) = See also 3, in two places.

صُرَاغٌ: see the next paragraph, in two places.

صُرَّيْحٌ Anything pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, A, Mqb, K, TA;) as also صُرَّيْحٌ, (S, K,) which is by some restricted by the [additional] epithet white, (TA,) and صُرَاغٌ, (L, K,) and صُرَاغٌ, which is [said to be] more chaste [though much less usual] than صُرَّيْحٌ, (L,) and صُرَّيْحٌ, (K,) and صُرَّيْحٌ, (S, K,) in which last the م is augmentative, or, as is related on the authority of AA, it is صُرَّيْحٌ, with د, but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times]. (S.) You say مِلْكٌ لَيْسَ صُرَّيْحٌ Milk of which the froth has gone, (S, A, L,) or free from froth, (T, L,) and clear: (T, A, L:) or just drawn. (TA in art. زهر.) And بَوْلٌ صُرَّيْحٌ Urine free from froth. (T, L.) And صُرَّيْحٌ صُرَّيْحٌ, (L,) and صُرَّيْحَةٌ, (L, K,) without teshdeed, (K,) Pure wine, (L, K,) without admixture. (TA.) And كَلْسٌ صُرَّيْحٌ A cup of wine without admixture. (S, A, Mqb, K.) And جَاءَ بَنُو تَيْمِيزٍ صُرَّيْحَةً The sons of Temcim came unmixed with any others. (S.) And عَرَبِيٌّ صُرَّيْحٌ, (T, S, L, K,) and عَرَبِيٌّ صُرَّيْحٌ, (A, Mqb,) A man, (T, S, L,) and an Arab, (A, Mqb,) of pure, or unmixed, race or genealogy; pl. صُرَّيْحَاءُ: (T, S, A, L, Mqb, K:) and فَرَسٌ صُرَّيْحٌ a horse of pure race; (T, TA;) pl. صُرَّيْحَانٌ, (T, K, TA,) in this case as distinguished from the former. (T, TA.) And نَسَبٌ صُرَّيْحٌ Pure, or unmixed, race or genealogy. (A.) And كَلِمَةٌ صُرَّيْحَةٌ and صُرَّيْحَةٌ [A word, an expression, or a sentence,] that is pure, genuine, or clear. (K.) And كَلِمَةٌ صُرَّيْحَةٌ and صُرَّيْحَةٌ, the latter with kear, and صُرَّيْحَةٌ and صُرَّيْحَةٌ, (TA) and صُرَّيْحَانٌ with damm, (Lh, TA,) + A pure, sheer, or unmixed, lie, (Lh, TA,) manifest, and known

to men. (TA.) And قول صريح + A saying [that is explicit, plain, or clear,] not requiring anything to be conceived in the mind, nor any interpretation. (Msb.) And شر صراح [Pure unmixed, evil, or mischief]. (A, TA.) And صريح النصح + Pure, or sincere, in admonition, or counsel. (L, TA.)

صراحة : } inf. ns. of صرح [q. v.]. (S, O, Msb.)
صروحة : }

صراحيه : see صريح, in three places. — [Hence the saying,] آتاه بالأمر صراحيه [app. He stated to him the affair, or case,] clearly, or without admixture. (L, TA.)

صراحي : see صريح.

صريحه an epithet applied to a horse, in relation to a certain stallion named صريح, (S, TA,) or الصريح, (TA,) that begat a generous breed. (S, TA.)

صراحيه A vessel for wine: (K:) [in Pers. صراحي:] but IDrd doubts its correctness. (TA.)

صراع A certain flying thing, resembling the [species of locust called] جندب, which is eaten. (K.)

صراع : see صريح.

صراع like محدث [in measure], (S, K,) [in one of my two copies of the § مضرع also, and in the other copy the latter only,] A day free from clouds: (S, K:) occurring in the poetry of Et-Tirmidhi. (S.)

صراع A she-camel that does not yield frothy milk; (T, K; [in the CK, لا ترعى is put for لا ترعى;]) that yields pure milk, with little froth. (M, TA.)

صرح

1. صرخة, (L, K,) an inf. n. of صرح, (S,) signifies The calling or calling out, or crying or crying out, vehemently; [or screaming;] (L, K;) on an occasion of fright, or alarm, or of some affliction, or evil accident: (L:) one says, صرح, inf. n. صرخة; and اصطحوا; [He called or called out, &c.;] both meaning the same. (S.) And صراع is also an inf. n. of صرح, (A, Mgh, Msb,) and signifies The raising the voice, calling or calling out, crying or crying out: (S, A, L, K:) or doing so vehemently: (L, K:) and the calling, or crying, for aid, or succour; (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also صريح, (S, TA,) which is likewise an inf. n. of صرح: (A, Mgh:) one says, صرح, aor. 1 (A, MA, Mgh, L, Msb) and 2, (MA,) inf. n. صراع (A, MA, Mgh, L, Msb) and صريح, (A, Mgh,) He raised his voice, called or called out, cried or cried out: (A,

MA, L, Msb:) or did so vehemently: (Mgh, L, Msb:) and he called, or cried, for aid, or succour, (A, Mgh, L, Msb,) saying, وا غوثاه [Alas, a crying for aid!] and وا صرخته [Alas, a crying of alarm!]; (L;) and اصطحوا signifies the same: (AHát, L:) and اصطحوا is syn. with اصطحوا; (S, TA;) meaning اصطحوا; as also اصطحوا; (TA;) or [rather] meaning They called or called out, &c., (صطحوا,) one to another. (TK.) كانت كصرخة الحيتي [It was like the vehement crying-out, or the screaming, of the pregnant woman] is a prov., said of a thing that comes upon one suddenly, when he is not aware. (T.)

4. اصرح He aided, or succoured, another; in answer to a call, or cry; (S, A, Mgh, Msb;) as also اصطحوا: (AHát, L:) the ا in the former verb is said to have a privative effect, so that اصطحوا signifies I made his crying, or vehement crying, &c., to cease: (TA:) and صراحة has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure فاعلة; (K;) and صريح also may have this signification in the Kur xxxvi. 43, as is said in the Ksh [and by Bd]. (TA.)

5. تصرح He made an effort to call or call out, to cry or cry out, or to do so vehemently; [or, to scream;] (S, A, K;) or he made an effort in calling or calling out, &c., (PS,) in calling or calling out, &c., vehemently, and in crying for aid or succour. (KL.) One says, التصرح به حمق, (S,) meaning التصرح بالعطاس [i. e. The making an effort to call or call out, &c., or in calling or calling out, &c., in sneezing, is stupidity]. (S, TA.)

6. تصارحوا They called or called out, cried or cried out, or did so vehemently, one to another; (A;) [and so, accord. to a copy of the A, اصطحوا; and app. اصطحوا, as seems to be indicated in the L and K;] see 1.

8: see 1, in two places: and see also 6.

10. استصرحه He called, or cried, to him for aid, or succour. (S, A, Mgh, L, Msb.) — And He incited him, urged him, or induced him, to call or call out, to cry or cry out, [app. for aid, or succour,] or to do so vehemently. (L, TA.) — [Hence,] استصرح الإنسان There came to the man a voice, or cry, informing him of an event on account of which his aid was invoked, or announcing to him a death. (Iath, TA.) استصرح الحى means The tribe's being invoked for aid to perform what is requisite for the dead: and hence the trad. of Ibn-'Omar, فاستصرح على امرأته, not بامرأته, meaning, And he was called to aid in furnishing for the grave, and burying, the corpse of his wife: or it may mean, was informed that his wife was at the point of death. (Mgh.) — See also 1, in two places; and 6: — and see 4.

صرخة an inf. n. of 1 [q. v.]. (S.) — Hence, (TA,) The call to prayer. (K, TA.)

صراع an inf. n. of صرح [q. v.]. (A, &c.)

صريح an inf. n. of صرح [q. v.]: (A, Mgh:) see also 4. — See also صراع, in four places.

الصراع [He who calls or calls out, or cries or cries out, or does so vehemently, or screams, &c., much, or often. — And hence,] The peacock. (IAar, K.)

صراع Calling or calling out, or crying or crying out, or doing so vehemently; [or screaming;] as also صريح. (A, Msb.) And Calling, or crying, for aid, or succour; (S, Msb, K;) and so صريح; (S, K;) and مستصرح. (S.) — Also, and صريح, (AHeyth, S, A, K,) or the latter [only] of these, (T, Msb,) and مضرع, (S, A, Msb, K,) and صراحة, (Lth, TA,) Aiding, or succouring; or an aider, or a succourer: (Lth, T, S, A, Msb, K:) Az says that he had not heard صراع in this sense on the authority of any except Aq; but that all men agree that it has the second of the senses given above, and that مضرع has the last of those senses. (TA.) عهد صريحه أمة, meaning [A male slave] whose aider [is a female slave], is a prov. applied in the case of a mean man who is aided by one meaner than he. (Meyd.) And it is said in the Kur [xiv. 27], ما أنا بمصريحكم وما أنتم بمصريحتي I am not your aiders, nor are ye my aiders. (TA.) — الصراع is an appellation of The cock; (K, TA;) because he cries much in the night: and it is said by some to be tropical. (TA.) — And صراع signifies also A voice, or cry, informing a man of an event on account of which his aid is invoked, or announcing to him a death. (Iath, TA.)

صراحة The voice, or cry, of the calling for aid, or succour. (K.) Hence the saying, سمعت صراحة القوم [I heard the cry of the people, or party, calling for aid, or succour]. (TA.) — See also 4. — And see صراع.

مضرع : see صراع, in three places.

مستصرح : see صراع.

صرد

1. صرد, aor. 2, inf. n. صرد, He, or it, was, or became, cold: or intensely cold. (M, L. [See صرد]) One says, صردت اليوم صردا شديدا [I was, or became, to day, very cold; or very intensely cold]. (A.) And صرد يومنا [Our day was, or became, very cold; or very intensely cold]. (A.) — And صرد, aor. as above, (S, K,) and so the inf. n., (S,) He (a man) was quickly sensible of cold. (S, K.) — And صرد said of milk, It became in a state of decomposition, by reason of cold. (TA.) — And, said of a skin, (O, K,) inf. n. as above, (O, TA,) It emitted its butter in clots: (O, K:) of the doing of which it is cured with hot water. (O, TA.) — صرد من الشىء

inf. n. as above, means † He abstained, refrained, or desisted, from the thing; [as though he became cold with respect to it;] he left, relinquished, or forsook, it: (M:) and صرد قلبى عن الشيء † My heart refrained from the thing; left, relinquished, or forsook, it: (S, A, O, K:) like as one says, † أصبح قلبى صردا: (TA:) the [lizard-called] صرد is spoken of as saying,

• أصبح قلبى صردا • لا يبتغى أن يردا

[† My heart has become cold, or indifferent, (meaning disposed to abstinence,) not desirous of coming to drink]. (O.) = صرد (M, L, K,) or صرد عن الرمية (S,) or صرد عن الرمية (A,) said of an arrow, (S, M, A, K,) and of a spear, (M, L,) aor. as above, (L,) and so the inf. n., (M, A, L,) It passed through, or transpierced, or a part of it passed through, (S, M,) the animal at which it was shot [or thrown], by reason of its sharpness; expl. by نفذ حده: (S:) or it penetrated so that its extremity passed through; expl. by نفذ حده; (L, K;) or خرجت شاة حده; and so صرد, aor. †. (A. [See صارد: and see an ex. in a verse cited voce بقها.]) — And صرد (K,) inf. n. صرد and صرد (M, L,) [the latter inf. n. suggesting that one says also صرد,] said of an arrow, (M, K,) and of a spear and the like, (M,) It missed the object of aim: thus having two contr. significations: (M, L, K:) and † صرد also has the latter of these two significations. (L.) = صرد said of a horse, aor. †, [inf. n. صرد,] † He became galled in the place of the saddle: (K, TA:) [or he had a white place, or white places, on his back, produced by galls, or by hair growing in the places of galls: (see صرد and صرد:)] and, said of a camel, he had white fur growing in the place of a gall produced by the saddle, after its healing. (AO.) = See also 4.

2. تصرد (S, M, K,) in the giving to drink, (S, K,) is The giving to drink less than satisfies thirst. (S, M, K.) One says, صرد He gave him to drink less than satisfied his thirst. (M.) And صردت الشارب عن الماء I stopped short the drinker from drinking the water. (A.) And سقى سقيا غير تصريد [He gave to drink a quantity not less than satisfied thirst]. (A.) And صرد السقى He stopped short the giving to drink before satisfying thirst. (A.) And صرد شرابه He cut short, or put a stop to, his drinking. (TA.) And صرد شرابه He made his beverage to be little in quantity. (A.) And accord. to the T, تصريد signifies The drinking less than satisfies thirst. (TA.) — Also, (S, K,) in giving, (S,) † The making to be little, or small, in quantity or number. (S, K, TA.) One says, صرد العطاء † He made the gift to be little, or small, (M, A, TA,) † to him. (A, TA.) And it is said in a tr. l. [app. relating to a particular class of persons,] لن يدخل الجنة إلا تصريدا, meaning قليلا [i. e. † They will not enter Paradise save in small number]. (TA.) = [Also, app., An arrow's hitting the object of aim: see its part. n. مصرد.]

= And The act of scattering, or dispersing. (El-Kālee, TA.) = And صرد said of barley and of wheat, It put forth its awn, but not its ears, though almost doing the latter. (El-Hejeree, M.)

4. اصرد السهم (S, M, L, K,) and الرمح; (M;) and صرد; (M, L, K;) He made the arrow, and the spear, or a part thereof, to pass through (S, M) the animal at which it was shot [or thrown]: (S:) or to penetrate so that its extremity passed through. (M, L, K.) [See صرد and صارد.] = See also 1, latter part.

7. انصرد is said to mean The experiencing of cold. (Meyd. [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Freytag's "Arab. Prov." i. 357: but أحكام, there, should be أحكام.])

صرد (S, M, L, K) and صرد (M, L,) the former a simple subst. and the latter an inf. n., (Lth,) and صرد (TA,) Cold, or coldness: (S, M, L, K:) or intense cold: (M, L:) صرد is a Pers. word, [originally سرد,] arabicized: (S, K:) or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says صرد and صرد [A day of cold: or of intense cold]. (A.) — For the former, see also صرد, in two places. — Also, the former, A high place in mountains; (AA, L, K;) being the coldest part. (AA, L.) = صرد signifies also Pure, unmixed, unadulterated, or genuine; (S, M, L, K;) applied to beverage, (L,) such as is termed نبيذ (S, L,) and to wine, (L,) and to anything. (M, K.) One says صرد † An unmixed lie. (S, L.)

And أحببه حبا صردا I love him with a pure, genuine, or sincere, love. (AZ, S, L.) — [Hence,] صرد † An army composed only of the sons of one father or ancestor: (L:) or an army altogether consisting of sons of one's paternal uncle [meaning of one's relations]: (AO:) or, (M, A, L, K,) and صرد (M, A, L) and صرد (K,) † A great army; (K;) † an army that appears, from the slowness of its motion, by reason of its great number, to be inanimata. (M, A, L.) = See also صرد, near the end.

صرد: see صرد, in three places: = and see صرد, near the end.

ليلة صردة An intensely-cold day; and يوم صردة an intensely-cold night: (M, L:) [or] يوم صردة a cold day: (S:) and رياح صوارد [pl. of ريح] cold winds. (Ham p. 596.) And أرض صردة A cold land: pl. صرود: (M:) the latter (i. e. the pl.) contr. of صرود. (S.) And رجل صردة A cold, or an intensely-cold, man: and قوم صردة a cold, or an intensely-cold, company of men. (M, L.) See also مصرد. — صرد applied to milk, In a state of decomposition, (O, K, TA,) by reason of cold. (TA.) — صرد عن شيء † Abstaining, refraining, or desisting, from a thing; [as though cold with respect to it;]

leaving, relinquishing, or forsaking, it. (M.) See 1. = See also صرد. = And see صارد. = صرد applied to a horse, † Galled in the place of the saddle: (K, TA:) or, (L,) as also † صرد (A, TA,) having a white place, or white places, on his back, produced by galls, (L, TA,) or having on his back white places, termed صردان, [pl. of صرد,] produced by hair growing in the places of galls. (A.) [And app. applied in a similar sense to a camel: see صرد.]

صرد A certain bird, (S, M, K,) above the size of the sparrow, (M,) having a large head, (K,) which preys upon sparrows: (T, K:) a certain bird, black and white, or party-coloured, (أبيض,) with a white belly: (A:) a certain bird of the crow-kind, also called الوالى (Mq̄b:) the Arabs used to regard its cry, (L, Mq̄b,) and the bird itself, (L,) as of evil omen, (L, Mq̄b,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen: (Mq̄b:) there are two species thereof; one species is called by the people of El-'Irak العقق [a name now applied to the magpie, corvus pica]; the other species, called الصرد البهار, [so in the L, but in my copy of the Mq̄b,] is the wild sort, which is found in Nejd, upon the trees called عضا; it is never seen but upon the ground, [so in the L, but in my copy of the Mq̄b, it is never seen upon the ground,] springing from tree to tree: (Sukeyn En-Numeyree, L, Mq̄b:) when chased, and hard pressed, it is overtaken, and utters a cry like that of the hawk: it preys upon sparrows: (Mq̄b:) it is described by AHát as a bird black and white, or party-coloured, (أبيض,) with a white belly, and a back of a dark, or an ashy, dust-colour (أخضر), [or, as is said in the L, half white and half black, found in trees,] large in the head and beak, having a talon with which it preys upon sparrows and other small birds, as large as the point of a spear: (Mgh, Mq̄b:) some add to this that it is called الجوف, because of the whiteness of its belly; and الأخطب, because of the dark, or ashy, dust-colour of its back; and الأخبيل [a name now applied to the green woodpecker, picus viridis], because of its diversity of colour; that it is never seen but upon a branch (في شعبة), and so in the L,) or a tree, (Mgh, Mq̄b,) and can scarcely ever, or never, be taken, (Mq̄b,) or can never be taken: (Mgh, L:) it is regarded as of evil omen: (Mgh:) Sgh says that it is called سبيط, [perhaps a mistranscription for صبيط, because black and white,] in the dim. form: (Mq̄b:) [it is said that] it was the first bird that fasted for the sake of God: (K:) the pl. is صردان: (S, M, Mq̄b, K:) and the female is called صردة. (Mq̄b.) — Also † A white place, (S, M, L, K,) produced by galls, (S, L, K,) or by the saddle; (M;) or صردة signifies a white place produced by hair growing in the place of a gall; likened to the colour of the bird thus called: (A:) pl. صردان. (M, A.) And † A white place on the hump of a camel: (M:) or white fur growing in the place of a gall produced by the saddle, after its healing: (AO:) pl. as above.

(AO, M.) — And † *A certain vein* (Aq, M) beneath the tongue, (Aq,) or in the lower part of the tongue, (M,) of the horse. (Aq, M.) And *الصردان* † Two veins, (Lth, Ks, S, M, L, K,) of a dark, or an ashy, dust-colour, (أخضران, Lth, Ks, M, L,) in the lower part of the tongue, by means of which the tongue moves about, (Lth, Ks, L,) or penetrating within (يَسْتَبْطِنَان) the tongue: (S, M, K:) or two veins, on the right and left of the tongue: (L:) or, as some say, two bones, which erect (يَقِيمَان) the tongue. (M.) Yezced Ibn-Es-Sa'ik in his saying

لَهُ صُرْدَانٌ مُنْطَلِقًا لِللِّسَانِ

means ذَرِبَ لِسَانَهَا [i. e. ذَرِبَ اللِّسَانَ, for ذَرِبَ لِسَانَهَا, as though he said ذَرِبَ لَهُ لِسَانٌ He has a long, or an unbridled, tongue; the phrase that he uses being pleonastic]. (S.) — Also, (M, L,) or صُرْدٌ, (so in the K,) and صُرْدٌ, which is the more known, (TA,) A nail in a spear-head, (M, L, K,) by means of which the shaft is fastened to it. (L, K.) — Accord. to Sh, قَشَّحَ صُرْدَهُ means He opened his mind, so as to reveal his secrets. (TA. [But this is perhaps a mistranscription, for قَشَّحَ صُرْدَهُ: see صُرْدَةٌ.])

صُرْدِي [pl. of صُرْدٌ; and, agreeably with analogy, of صُرْدِي]: see صُرْدٌ, and صُرْدَانٌ.

صُرْدِي: see صُرْدٌ. — Also Hoar-frost, or rime; syn. جَلِيدٌ. (TA.) — See also صُرْدَانٌ.

صُرْدِيَّةٌ [app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without ة;] A female animal, (M,) or a ewe, (K,) injured, (M, K,) and emaciated, (M,) by cold: pl. صُرْدَانٌ: (M, K:) on the authority of IAqr. (K.)

صُرْدَانٌ Cold and humid clouds in which is no water: (Aq:) or cold and humid clouds which the wind carries away; as also صُرْدِيَّةٌ and صُرْدِيَّةٌ: (M:) or thin clouds in which is no water; (S, K:) as also صُرْدِيَّةٌ (K) and صُرْدِيَّةٌ. (L, TA.)

صُرْدِيَّةٌ: see what next precedes, in two places.

صُرْدَانٌ: see its fem., with ة, voce صُرْدٌ. — Also, (S, A, L, K,) and مَصْرَادٌ (S, L, K,) and صُرْدٌ (A,) An arrow that has passed, or of which a part has passed, through the animal at which it has been shot; syn. نَافِلٌ: (S, L, K:) or of which the extremity only has passed through: when part of the arrow has passed through, it is termed نَافِلٌ; and when the whole has passed through, مَارِقٌ. (A.) And تَبَلُّ صُرَادٌ Arrows of which the extremities have passed through the animals at which they have been shot. (A.)

أَصْرَدٌ More [and most] cold; or more [and most] affected by cold: — and More [and most] transpiercing. (Meyd, in explanations of provs. commencing with this word. [See Freytag's "Arab. Prov." pp. 743-4.]

مُصْرَدٌ: see what next follows.

مُصْرَدٌ (Kfr, L,) or مُصْرَدٌ, (so accord. to the K, [the former agreeable with its verb, the latter app. a mistake,]) An arrow missing the object of aim. (Kfr, L, K.) [See also مُصْرَدٌ.]

مُصْرَدٌ Beverage, (S,) or drink, (A,) made little in quantity. (S, A.) — And Given little to drink: or † given a small gift. (S.) — See also صُرْدٌ.

مُصْرَدٌ An arrow hitting the object of aim. (Kfr, L.) [See also مُصْرَدٌ.]

مُصْرَادٌ A wind (وَيْح) cold; or intensely cold: or accompanied by cold and humid clouds. (IAqr, M.) — Also, and مُصْرَدٌ (T, S, M, K,) A man quickly sensible of cold; (S;) weak in enduring cold; (K;) impatient of cold. (T, M.) — And the former, Strong in enduring cold. (K.) — And A land without trees, and without anything (K, TA) of herbage. (TA.) — See also صُرْدَانٌ.

مُصْطَرِدٌ A man vehemently angered or enraged: (K:) and so مُصْطَرِدٌ, without د. (TA.)

صِرَاطٌ

صِرَاطٌ A long sword: a dial. var. of سِرَاطٌ [q. v.] (K.)

صِرَاطٌ A road, or way; as also سِرَاطٌ (S, K,) which is the original; (TA;) and زِرَاطٌ: (S:) [see the second of these three words:] Akh says that the people of El-Hijáz make it fem., and Temeem make it masc. (S and Mqb voce زِقَاقٌ, q. v.) — الصِرَاطُ, also written with س, is likewise [The name of] a bridge extended over the midst of Hell, (K, TA,) sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like coursers, and some running, and some walking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, "Lower your eyes until Fátimah, the daughter of Mohammad, (may God bless and save him, and may God be well pleased with her and her two sons,) pass over;" and the fire will say to the believer, "Pass thou over, O believer, for thy light hath extinguished my flame;" and thereupon, the feet of the people of the fire will slip. (TA.)

مُصْرَطٌ and مُصْرَطٌ: see مُصْرَطٌ.

صَرَعٌ

1. صَرَعَةٌ, aor. ء, inf. n. صَرَعٌ (S, O, Mqb, K) and صَرَعٌ (S, O, K,) the former inf. n. of the dial. of Temeem and the latter of Keys, (S, O,) and مَصْرَعٌ, which is also a n. of place, [and, accord. to rule, of time also,] (S, O, K,) said of a man, (S, Mqb,) He threw him down, or prostrated him, on the ground; (O, L, K, TA;) namely, a man. (T, TA.) And صَرَعَتْهُ is also

said of a beast, [the pronoun referring to the rider,] meaning It threw him down. (TA in art. قَتَلَ.) Hence the saying, النَّمِيَّةُ قَصْرَعُ الْحَيَوَانَ (قصص.) [Death prostrates the animal]. (TA.) And مَثَلُ الْمُؤْمِنِ كَالْخَامَةِ مِنَ الزَّرْبِ تَصْرَعُهَا الرِّيحُ مَثَلُ مَرَّةٍ قَعْدَلَهَا أُخْرَى i. e. [The similitude of the believer is as the fresh, or juicy, plant of seed-produce,] which the wind bends at one time, throwing it from side to side, [and straightens at another.] (TA, from a trad.) And صَرَعُ الشَّجَرِ The trees were cut and thrown down. (TA.) — See also 3. — [Hence also,] صَرَعٌ He was affected with the disease termed صَرَعٌ [expl. below]. (Mqb.) And He (a man) was affected with diabolical possession, or madness; inf. n. صَرَعٌ. (TA.) — See also 2, in two places.

2. صَرَعَهُ, [inf. n. تَصْرِيْعٌ,] He threw him down or prostrated him, on the ground, vehemently; namely, a man. (K.) — صَرَعُ الْبَابِ (K,) inf. n. as above, (TA,) He made the door-way to have what are termed مَصْرَاعَانِ [i. e. a pair of folding doors]; as also صَرَعَهُ (K, TA.) — And [hence,] صَرَعُ الشَّعْرِ † He made the poetry to have what are termed مَصْرَاعَانِ; as also صَرَعَهُ (K, TA:) or تَصْرِيْعُ الْبَيْتِ مِنْ صَرَعِ الشَّعْرِ (S,) or التَّصْرِيْعُ فِي الشَّعْرِ (TA,) is the making the first مَصْرَاعٍ [meaning hemistich] to rhyme [like the second]; (S;) [i. e.] the making the last foot of the first hemistich like the last of the second [in rhyme]: (TA:) derived from the مَصْرَاعِ of the door-way. (S, TA.)

3. صَارَعْتَهُ فَصَرَعْتَهُ (S, Mqb, TA,) inf. n. of the former مَصَارَعَةٌ and صَرَاعٌ (Mqb, TA,) I wrestled with him, each of us endeavouring to throw down the other, [and I overcame him in doing so, or and I threw him down.] (TA.)

5. تَصْرَعُ لَهُ † He became lowly, humble, or abased, and abashed, to him; as also تَصْرَعُ: (Az, TS, TA:) or † he lowered, humbled, or abased, himself to him: one says, لَهُ مَا زِلْتُ أَنْصَرِعُ لَهُ and إِلَيْهِ † [I ceased not to lower, humble, or abase, myself to him] حَتَّى أَجَابَنِي [until he answered me, or gave me his assent]. (Z, TA.)

6. تَصَارَعُوا They wrestled, one with another, endeavouring to throw down one another; and اصْطَرَعُوا signifies the same; or † اصْطَرَعُوا they two wrestled, each endeavouring to throw down the other. (TA.)

7. انْصَرَعُ [He, or it, became thrown down, or prostrated, on the ground]. (Occurring in the K in art. جَاءَتْ.)

8: see 6, in two places.

صَرَعٌ an inf. n. of 1. (S, Mqb, K.) — Also, [as a subst., Epilepsy, or falling sickness: and sometimes app., ecstatic catalepsy; a sort of trance into which a person falls:] a certain disease, (S, O, Mqb, K,) well known, (S, O,) resembling madness, or diabolical possession, (Mqb,) accord.

to the Ra-ees [Ibn-Seena, whom we call "Avicenna"], (TA,) preventing, but not completely, the vital organs from performing their actions [or functions]; the cause of which is an obstruction that occurs in one or more of the venters (بطنون) of the brain and in the ducts of the أعصاب [here meaning nerves] by which the members are moved, [arising] from an abundant thick or viscous خلط [or humour], whereby the روح [by which is here meant, as in many other instances, the vital spirit, or nervous fluid,] is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted. (K, TA.) — Also A sort, or species: and a state, condition, or manner of being: syn. فَرْجٌ and فَرْجٌ: (S, K:) of a thing: (K:) and so صَرْعٌ: and likewise صَرْعٌ and صَرْعٌ: (TA:) [see also صَرْعَةٌ: pl. [of mult.] صَرْعٌ (S, K) and [of pauc.] أَصْرَعٌ. (K.) One says, هُوَ ذُو صَرْعَيْنِ, meaning ذُو تَوْنَيْنِ [i. e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbád, Z, O, K.) And تَرَكْتُهُمْ صَرْعِينَ I left them changing from state to state. (Ibn-'Abbád, O, K.) And لِلْأَمْرِ صَرْعَانِ meaning طَرَقَانِ [i. e. There are two ways of performing the affair, either of which may be chosen]. (TA.) — See also صَرْعٌ, in three places.

— Two camels of which one comes to the water when the other returns from it, by reason of their [the camels'] multitude. (S, O, K.) — And [hence, perhaps,] الصَّرْعَانِ signifies The night and the day; (K;) [and] so الصَّرْعَانِ, with kear, like الصَّرْفَانِ: (TA in art. صَرْفٌ) or the forenoon and the afternoon; from the first part of day to midday and from midday to sunset; each of these being termed صَرْعٌ: (S, O, K:) or the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also الصَّرْعَانِ; (S and K in explanation of الأَبْرَدَانِ;) and some assert that it is formed by transposition from الصَّرْوَانِ: (TA:) or the two extremities of the day. (A, TA.) And one says, أَتَيْتُهُ صَرْعِي التَّهَارِ I came to him in the morning and evening; or between daybreak and sunrise and between sunset and nightfall. (S, O, K.) And لَقِيتُهُ صَرْعِي التَّهَارِ I met him at the two extremities of the day. (A, TA.) Dhu-r-Rummeh says,

كَأَنِّي نَازِعٌ بِتَيْبِهِ عَن وَطَنِ
صَرْعَانِ رَائِحَةٌ عَقْلٌ وَتَقْبِيدٌ

meaning As though I were one, i. e. a camel, yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the morning a shackling of the legs, turn [or keep] away from a settled abiding-place: or, as Aboo-'Alee relates it, رَائِحَةٌ, [as a partial substitute for صَرْعَانِ,] meaning, an evening, when there is a binding of the fore shank to the arm, and a morning, when there is a shackling of the legs; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they

shackle his legs in the morning so that he may pasture [but not stray]: another reading is صَرْعَاهُ [his morning and evening]. (TA.) — One says also, هُوَ صَرْعٌ كَذَا i. e. حَذَاهُ [app. meaning It is over against, or corresponding to, such a thing]. (O, K.)

صَرْعٌ an inf. n. of ل. (S, K.) — And i. q. مَصَارِعٌ. (K.) See the latter in two places. — See also صَرْعٌ, former half. — [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ مِنْ فُلَانٍ حَاجَةً فَأَنْصَرَفْتُ وَمَا أُدْرِي عَلَى أَيِّ صَرْعِي أَمْرُهُ هُوَ [I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]; i. e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K.) And a poet says,

فَرَحْتُ وَمَا وَدَعْتُ لَيْلَى وَمَا دَرْتُ
عَلَى أَيِّ صَرْعِي أَمْرَهَا أَتَرَوُّعٌ

[And I went, and bade not farewell to Leylâ, and she knew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i. e., whether I went from her presence retaining attachment, or forsaking; (S, TA;) or, as Z says, in a condition of success or of disappointment. (TA.) — See also صَرْعٌ, in the middle of the paragraph. — Also A like; a similar person or thing; and so صَرْعٌ. (O, K.) One says, هُمَا صَرْعَانِ (S, O) and صَرْعَانِ (O) They two are likes: (S, O:) and so صَرْعَانِ, &c. (S.) And هَذَا صَرْعُهُ and صَرْعُهُ This is the like of him, or it: and so صَرْعُهُ and صَرْعُهُ, &c. (IAar, TA.) — And A strand of a rope: (O, K:) and so صَرْعٌ: (O:) pl. صَرْعٌ (O, K) and صَرْعٌ. (O.)

صَرْعَةٌ A single act of throwing down, or prostrating, on the ground; or a single suffering of prostration. (K, TA.) See also صَرْعَةٌ. — And A state, or condition: (O, K:) so in the saying, هُوَ يَفْعَلُهُ فِي كُلِّ صَرْعَةٍ [He does it in every state, or condition]: (O:) [see also صَرْعٌ:] or, accord. to the "Mufradât" [of Er-Râghib], the state, or condition, of him who is thrown down, or prostrated. (TA.)

صَرْعَةٌ One who is often thrown down, or prostrated, by men. (K.)

صَرْعَةٌ A mode, or manner, of throwing down, or prostrating; or of being thrown down, or prostrated: (S, O, K, TA:) a word similar to رُكْبَةٌ and جَلْسَةٌ. (S.) Hence, (K,) one says, سَوَاءُ الإِسْتِمْسَاكِ خَيْرٌ مِنْ حَسَنِ الصَّرْعَةِ [The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down

will not attain: (TA:) a prov.: or, as some relate it, حَسَنِ الصَّرْعَةِ, which means the good manner of the single suffering of prostration. (K, TA.) [See also Freytag's Arab. Prov. i. 623.]

صَرْعَةٌ One who throws down, or prostrates, others; (S, O, K;) as also صَرْعٌ and صَرْعَةٌ: (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA;) and so صَرْعٌ, (S, O,) and صَرْعَةٌ, with damm and teahdeed, mentioned by Ks: (O:) or صَرْعٌ signifies one who throws down, or prostrates, vehemently, though he be not well known for doing so; as also صَرْعٌ and صَرْعٌ, the latter like أَمْرٌ [in measure, but this I think doubtful, probably added from finding صَرْعٌ mistranscribed]: or صَرْعٌ, accord. to the T, one whose occupation, whereby he is known, is the throwing down, or prostrating, 'hers [as a wrestler]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the صَرْعَةَ among you? they said, Him whom men will not throw down: and he said, He is not such, but is †he who governs himself on the occasion of anger: or, as some relate it, †the forbearing on the occasion of anger, (O, TA.)

صَرْعٌ One who wrestles much with others, endeavouring to throw them down: (T, K, TA:) pl. صَرْعٌ. (K.)

صَرْعٌ i. q. مَصْرُوعٌ [meaning Thrown down, or prostrated, on the ground]: pl. صَرْعِي. (O, K.) — [And i. q. مَصْرُوعٌ meaning (as the latter is expl. in the Mḡb) Affected with the disease termed صَرْعٌ, q. v.] — And [i. q. مَصْرُوعٌ meaning] Affected with diabolical possession, or madness. (TA.) — One says also, بَاتَ صَرْعِي الْكَأْسِ [He passed the night prostrated by the influence of the wine-cup]. (TA.) — And رَأَيْتُ شَجَرَهُمْ صَرْعِي and مَصْرَعَاتُ I saw their trees cut down [and laid prostrate]. (TA.) And نَبَاتٌ صَرْعِي †A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) And غُضُنٌ صَرْعِي †A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Mḡb:) and [in like manner] one says †غُضُنٌ مَصْرُوعٌ; and مَصَارِعٌ is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصَارِعٌ: but in that verse some read مَصْرُوعٌ [which has a similar meaning. (TA. [See EM p. 157.]) — صَرْعٌ also signifies †Slain: from the same word as applied to a branch and expl. above: pl. صَرْعِي. (Mḡb.) — And †A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or supple, than the branch [from which it depends], and more sweet in odour; and it is used for rubbing and cleaning the teeth [i. e. مَسَاوِيكُ are made of it]: pl. صَرْعٌ: (K, TA: [the pl. is thus in the L; but in some copies of the K صَرْعٌ:]) or, accord. to the T, the

sing. signifies a twig, or rod, that falls from the tree called *بشام* [q. v.]; and the pl. is *صُرْعَان*: the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with *صُرْع*. (TA.) — Also † A bow from which nothing has been pared off: or of which the wood has dried upon the tree; (S, O, K, TA.) or this [latter] is only called *صُرَيْف*. (TA.) — And † A whip, in like manner, (S, O, K, TA.) from which nothing has been pared off. (TA.) — See also *صُرْعَة*.

صُرَاعَة The quality of throwing down, or prostrating, vehemently. (TA.)

صُرَاع: see *صُرْعَة*.

صُرَيْع: see *صُرْعَة*, in four places.

صُرَاعَة: see *صُرْعَة*, in two places.

صُرْعَة act. part. n. of 1: pl. *صَارِعُونَ* and *صُرْعَة*. Hence, *قَوْمٌ صُرْعَة* A people, or party, who throw down, or prostrate, those with whom they wrestle. (TA.)

مَصْرَع A place [and accord. to rule a time also] of throwing down, or prostrating, on the ground: (S, O, K:) [pl. *مَصَارِع*.] — [And † A place of slaughter: for] *مَصَارِعُ الْقَوْمِ* signifies the places of slaughter of the people, or party. (TA.) — Also an inf. n. of 1 [q. v.]. (S, O, K.)

مَصْرَع: see *مَصْرَاع*.

مَصْرَع [pass. part. n. of 2, q. v.]. One says, *مَرَرْتُ بِقَتْلَى مَصْرَعِينَ* [I passed by slain persons thrown down, or prostrated, on the ground]: with tesheed because relating to many objects. (S.) — See also *صَوْبِع*, in two places.

مَصْرَاع Either half [i. e. leaf] of a door [meaning of a folding door]: (MA, *Msb, KL:*) either one of what are termed the *مَصْرَاعَانِ* of a door or door-way: (S, Msb:) *مَصْرَاعَا بَابٍ* means two doors that are set up, meeting together, the place of entrance thereof being in the middle of them [i. e. between them]: (T, O, K, TA:) [and in like manner, *مَصْرَاعَا سِتْرٍ* (occurring in the S in art. *سجف*) means the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door:] and the *مَصْرَاع* of a door [or curtain] is also called its *مَصْرَع*: (TA:) the pl. of *مَصْرَاع* is *مَصَارِع*. (MA.) — Hence, the *مَصْرَاع* in poetry; (S;) † A hemistich: (MA, KL:) [this is the general meaning: in a more restricted sense,] *مَصْرَاعَانِ* in poetry means a single verse [i. e. a pair of hemistichs] having two rhymes: (T, O, *K, *TA:) [using it in the latter sense, i. e. as meaning a verse of which the former hemistich rhymes with the latter, which is app. the primary signification,] Abou-Is-hak says, the *مَصْرَاعَانِ* are the two doors of the ode, like the *مَصْرَاعَانِ* of the house, or chamber, or tent: and he says that the derivation

of the word is from *الصُرْعَانِ* meaning "the two extremities of the day." (TA.)

مَصْرُوعٌ: see *صُرَيْع*, in four places; where it is stated that *مَصَارِع* is said to occur as a pl. thereof; the reg. pl. being *مَصَارِيع*.

مَصَارِع *مَنْ مَصَارِعَ مَنْ* who wrestles with another, endeavouring to throw him down; as also *صُرَيْعٌ*: you say, *هُمَا صُرْعَانِ* i. e. They are two persons wrestling together, each endeavouring to throw down the other. (K, *TA.)

صرف

الصَّرْف signifies The turning, or sending, or putting, a thing away, or back, from its way, or course; the causing it to turn away, or back; therefrom; the averting it, or repelling it therefrom: (M:) or the shifting a thing from one state, or condition, to another; (Bd in vi. 105;) and so *التَّصْرِيفُ*. (TA.) You say, *صَرَفَهُ*, (M, K,) or *صَرَفَهُ عَنْ وَجْهِهِ*, (Msb, TA,) i. e. *عَنْ سَنَةِ*, (TA in art. *وجه*) aor. -, (M, Msb, K,) inf. n. *صَرْفٌ*, (M, Msb,) He turned, sent, or put, him, or it, away, or back, &c., (M, K,) from his, or its, way, or course. (M.) And *صَارَفَ نَفْسَهُ عَنِ الشَّيْءِ*, meaning *صَرَفَهَا عَنْهُ* [He turned himself away, or back, from the thing]. (M.) And *صَرَفْتُ الرَّجُلَ عَنِّي* [I turned the man away, or back, or I averted him, or repelled him, from me]. (S.) And *صَرَفَ الصَّبِيَانَ* He dismissed the boys, or sent them away, syn. *قَلَّبَهُمْ*, (S, K,) from the school: (K:) or *صَرَفْتُ الصَّبِيَّ* I let the boy go his way; and in like manner, *الصَّرْفُ* the hired man. (Msb.) And *صَرَفَ اللَّهُ عَنكَ الْأَذَى* [May God avert from thee harm]. (S.) And *اصْطَرَفَ وَجْهَهُ* (K in art. *سفو* and *سفي*) [meaning *صَرَفَهُ* i. e.] He turned away his face. (TK in that art.) *صَرَفَ اللَّهُ قُلُوبَهُمْ*, in the Kur [ix. 128], means God hath made them to err in requital of that which they have done: (M, TA:) or God hath turned them away, or may God turn them away, from belief. (Bd.) And *سَأَصْرِفُ عَنْ آيَاتِي*, in the Kur [vii. 143], means [in like manner] I will requite by causing to err from the direction of my signs. (O, TA.) [And one says also, *صَرَفَهُ إِلَى كَذَا* He turned him (i. e. another man, or the like, as in the Kur xlvi. 28), or it (for ex. his mind or intention), to such a thing.] — [Hence,] *صَرَفَ الْكَلِمَةَ*, (TA,) inf. n. *صَرْفٌ*, (O,) He declined, or inflected, the word [i. e. the noun] with tenween. (O, TA.) See also 2. — [Hence, also,] *الصَّرْفُ* means The exchanging, or giving in exchange, gold for silver [and the reverse]: because it is turned (*يُصْرَفُ*) thereby from one metal to another. (M.) You say *صَرَفَ الدِّرَاهِمَ* He exchanged, or gave in exchange, the dirhems for [other] dirhems or for deenars. (Msb.) And *صَرَفْتُ الدَّهَبَ بِالدِّرَاهِمِ* I exchanged, or gave in exchange, the gold for dirhems: (Msb:) and *الدِّرَاهِمُ بِالدَّهَانِ* [the dirhems for deenars]. (S.) — It is said in a trad. respecting إِذَا صَرَفْتَ [or the right of pre-emption], إِذَا صَرَفْتَ الطَّرِيقَ فَلَا شُعْبَةَ i. e. When the roads thereof are

made distinct [app. by their being turned in different directions, from the house, or piece of land, in question, to the possessions of different proprietors, there is no right of pre-emption]: (TA:) the inf. n. of the verb in this case is *صَرْفٌ*. (TA.) — You say also, *صَرَفْتُ الْهَالَ* I expended the property; (Msb;) [and so *صَرَفْتَهُ*; for] *التَّصْرِيفُ*, (M,) or *تَصْرِيفُ الدَّرَاهِمِ*, (O,) *فِي الْبَيْعَاتِ*, (M, O, K,*) means the expending of money [in the purchase of articles of merchandise]. (M, O, K,*) — And *صَرَفْتُ الْكَلَامَ* I embellished the speech [app. by distorting it, or otherwise altering it]; and *صَرَفْتَهُ* has a similar, but intensive, meaning: (Msb:) or *صَرَفَ الْحَدِيثَ* means the embellishing of discourse, or speech, (A'Obeyd, S, M, O, K,) by adding in it, (A'Obeyd, S,) or and adding in it; (M, O, K;) and in like manner *صَرَفَ الْكَلَامَ*: (K:) [of which see another explanation voce *صَرْفٌ*:] and is [said to be] from *الصَّرْفُ* in pieces of money, meaning "the superiority of one over another in value." (O, K.) — *صَرَفَ لِأَهْلِهِ* [as though meaning *صَرَفَ نَفْسَهُ لِأَهْلِهِ*: see 8. — [See also *صَرْفٌ*, below.] *صَرَفَ الشَّرَابَ*, (M, O, K,) inf. n. *صُرُوفٌ*, (M, TA,) He did not mix the beverage, or wine; (M, O, K, TA;) as also *صَرَفَهُ*, and *اصْرَفَهُ*; the last mentioned by Th. (M, TA.) And *صَرَفَ الْخَمْرَ*, (K, TA,) aor. -, inf. n. *صَرْفٌ*, (TA,) [or perhaps this should be *صُرُوفٌ*, as in the next preceding sentence,] He drank the wine unmixed; (K, TA;) [and so *صَرَفَهَا*; for] *تَصْرِيفُ الْخَمْرِ*, (S, O,) or *التَّصْرِيفُ*, (K,) signifies the drinking of wine unmixed. (S, O, K.) [Freytag has erroneously expl. *صَرْفٌ* as meaning simply He drank wine.] — *صَرَفَتِ الْبَكْرَةُ*, (S, O, K,) aor. -, (S, O,) inf. n. *صَرْفٌ*, (S, M, O, K,) The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water: (S, M, *O, K:) and the *صَرْفُ* of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O;) [i. e.] the *صَرْفُ* of the door, (M, K,) and of the writing-reed (M, Msb) and the like, (M,) is a creaking, or grating; (M, Msb, *K;) and so that of the tush of the camel: (K: [وَنَابُ الْبَعِيرِ in the CK is a mistake for وَنَابُ الْبَعِيرِ:]) one says of a man, and of a camel, *صَرَفَ نَابَهُ*, (M, TA,) and *صَرَفَ نَابَهُ*, (TA,) aor. -, inf. n. *صَرْفٌ*, He grated his canine tooth [against its opposite] so as to cause a sound to be heard: (M, TA:) the *صَرْفُ* of the stallion-camel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the *صَرْفُ* of the stallion is from briakness, liveliness, or sprightliness; and that of the female, from fatigue. (As, TA.) [But] — *صَرَفْتُ*, (IAr, S, M, O, K,) aor. -, (S, M, O,) inf. n. *صَرْفٌ*, (S, M, O, K,) and *صَرَفَاتٌ*, (Lth, Lh, IAr, S, M, O, K,) said of a bitch, (S, O, K,) or of any female having a cloven hoof and of any having a claw, (Lh, M,) or of a ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but

mostly of a bitch, (IAqr, TA,) signifies *She lusted for the male*: (Lth, Lh, IAqr, S, M, O, K:) and the epithet applied to such an animal is **صَارِفٌ**. (Lh, IAqr, S, M, O, K.)

2. **التَّصْرِيفُ** [in its primary acceptation is like **الصَّرْفُ** in the primary acceptation of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies *The turning of the winds* (Lth, O, K, TA) *from one state or condition, to another*; (O, TA;) or *from one direction, or course, or way, to another*; (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the *Kur-án*; (Lth, TA;) *the making of the winds to vary, or differ*; and so of the clouds; (M;) *the changing of the winds to south and north* [&c.] and hot and cold [&c.]; (Jel in ii. 159, and xlv. 4;) or *the making of the winds to be south and north, and east and west, and to be of various sorts in their kinds*: (TA:) or **تَصْرِيفٌ** **الآيَاتِ** signifies [*the varying, or diversifying, of the verses of the Kur-án, by repeating them in different forms; or*] *the making of the verses of the Kur-án distinct [in their meanings by repeating and varying them, as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlv. 26].* (O, K.) — It signifies also *The deriving one word from another. [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like **الصَّرْفُ**) and the conjugating of verbs].* (O, K.) [The science of **التَّصْرِيفُ** in language is commonly termed **عِلْمُ التَّصْرِيفِ**.] — In relation to property, or money, see 1, near the middle of the paragraph. — And in relation to speech, see 1, near the middle of the paragraph. — One says also, **صَرَفَ الشَّيْءَ**, (M,) inf. n. as above, (TA,) meaning *He employed the thing in other [i. e. more] than one way; as though he turned it from one way to another way.* (M, TA.) — And [hence,] **صَرَفْتَهُ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, speaking of a man, (S, O,) i. q. **قَلْبَتَهُ** [meaning *I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair: or † I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair; for the quasi-pass., **تَصَرَّفَ**, is said to be from **الصَّرْفُ** as signifying **الْحَيْلَةُ**, and is expl. as syn. with **اِحْتَالَ**: but the former meaning is the more common: and it is also used as meaning simply *I employed him in the managing of the affair, or my affair.*] (K.) — [Hence also, **صَرَفَ** **صَرَفَ الْفَرَسَ** *He exercised the horse.*] **صَرَفَ الشَّرَابَ**: **صَرَفَ الْخَمْرَ**: see 1, latter half.*

3: see 1, third sentence. — The inf. n. **مُصَارَفَةٌ** signifies also † *The dealing, or buying and selling, with any one* **بِصَرَفٍ** [app. meaning *with art or artifice or cunning, or it may perhaps mean in the exchanging of money: see **صَوْرَتِي**.*] (KL.)

Bk. I.

4. **اصْرَفَ الشَّرَابَ**: see 1, latter half.

5. **تَصَرَّفَ** [quasi-pass. of 2: thus,] said of a man's face, *It turned about; or was, or became, turned about; syn. **تَقَلَّبَ**.* (Jel in ii. 139.) — And *It (a thing) was, or became, employed in other [i. e. more] than one way; as though it were turned from one way to another way.* (M.) — [Hence,] **تَصَرَّفَ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, (S,) quasi-pass. of **صَرَفْتَهُ فِيهِ**, (S, O, K,) thus syn. with **تَقَلَّبَ** [meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my affair; or he was, or became, employed to do so*]: (K:) or it is from **الصَّرْفُ** as signifying **الْحَيْلَةُ**; (S, M, TA;) i. e. it means † [*he practised versatility, or*] *he used art or artifice or cunning, in the affair, or in my affair; syn. **اِحْتَالَ**.* (TA [and in like manner Bq in xxv. 20: but the former meaning is the more common: see also 8].) [It is also used as meaning simply *He employed himself, or was employed, in the managing of the affair, or my affair; because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.*] — [Hence also, said of a horse, *He was exercised.*]

7. **انْصَرَفَ**, (S, M, O, K,) inf. n. **انْصَرَفَ**, (O,) and **مُنْصَرَفٌ** is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of **صَرَفَهُ**, (S, M,) said of a thing, (M,) or of a man; (S;) as such signifying *It [or he] turned, or went, away, or back, from its [or his] way, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom*: (M:) [or *shifted from one state, or condition, to another*: (see 1, first sentence:)] or i. q. **انْتَكَفَ**; so in the copies of the K; but [this is an inadequate explanation;] the right [or better] explanation is **انْتَكَفَا** [i. e. *he, or it, reverted, or returned; or was, or became, turned away or back*]; agreeably with what is said in the O. (TA.) **ثُمَّ انْصَرَفُوا** in the *Kur* [ix. 128] means *Then they return, or go back, from the place in which they have listened: or then they turn away from doing aught of that which they have heard.* (M.) — [Accord. to Golius, it signifies also *It ran in a small stream; or the like; for he explains it as meaning "manavit:"* but for this he names no authority. — Said of a noun, it means *It was inflected, or declined, with tenveen.*]

8. **اصْطَرَفَ** † *He sought, sought after, or sought to gain, sustenance or the like,* (M, TA,) and used *art or artifice or cunning [in so doing]*; (M;) for his family, or household; (M, TA;) as also **صَرَفَ**, aor. **صَرَفَ**; you say, **صَرَفَ لِأَهْلِهِ** [as though meaning **صَرَفَ نَفْسَهُ لِأَهْلِهِ**] and **اصْطَرَفَ**: (M:) or *he used art or artifice or cunning (**تَصَرَّفَ**) in the seeking of gain*: (O, K, TA:) or [meaning thus] you say, **اصْطَرَفَ فِي طَلَبِ الْكَسْبِ**. (S.) — It is also trans.: you say, **اصْطَرَفَ وَجْهَهُ**: see 1, first quarter. — And **اصْطَرَفَ الدِّرَاهِمَ** *He procured the dirhems in exchange for [other] dirhems or for denars.* (Mgh.)

10. **اسْتَصْرَفْتُ اللَّهَ الْمَكَارَةَ** (S, O, K) *I begged God to avert from me the things, or events, that are objects of dislike or hatred.* (O, K.)

صَرَفٌ [as an inf. n.: see 1]. — Used as a subst., *The evil accidents, mishaps, or calamities, of time, or fortune; [thus expl. as having a pl. signification;] **صَرَفُ الدَّهْرِ** meaning **حَدَثَاتُهُ**, (S, M, O, K,) and **نَوَائِبُهُ**, (S, O, K,) or **حَوَادِثُهُ**; (Mgh;) because it [i. e. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered *the shifting of fortune, or its shifting about; and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is **صُرُوفٌ**. (M, Mgh.) In the phrase **قَدْ سَحَطَتْ صَرَفَ نَوَاهَا**, in a verse of *Sakhr-el-Ghei*, [Isd says,] he has made it fem. because of its dependance upon **النَّوَى** [which is fem.; as though the meaning were *The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation*]: (M:) [or it is here made feim. because having the signification of a broken pl., which is fem.:] or the meaning is, **قَدْ بَعُدَتْ فِيهِ** **تَصَرَّفَ وَجْهَهَا الَّذِي أَخَذَتْ فِيهِ** [i. e. *the shifting-about of her course that she has taken has become far-extending; **صَرَفٌ** being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying **أَوْجَعْتَنِي صَرَفَكَ** as well as **أَوْجَعْتَنِي صَرَفَكَ**; (see EM p. 157;)] and this I think the most preferable explanation]. (Skr in his *Expos. of the Poems of the Hudhalees*, p. 14 of the vol. edited by Kosegarten.) — Also *Repentance*. (S, M, O, Mgh, K.) [See a phrase below, in which this and other meanings are assigned to it.] — And † *Art, artifice, or cunning.* (Yoo, S, M, O, K, TA.) Hence, in the *Kur* [xxv. 20], **فَمَا يَسْتَطِيعُونَ صَرَفًا وَلَا نَصْرًا** [And they are not able to put in practice art or artifice or cunning, nor aid]: (S, TA:) or this means and they are not able to avert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves. (O, TA.) — And *Excellence, or superiority, of a dirhem, (S, M, Mgh, O, Mgh, K,) and of a deenár, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Mgh,) or in value; (M, Mgh, O, K;) as in the saying, **بَيْنَ الدِّرْهَمَيْنِ صَرَفٌ** [Between the two dirhems is a difference of excellence], because of the [superior] goodness of the silver of one of them: (S:) and in like manner, of speech; (O, K;) as in the saying **فَلَانٌ لَا يَعْرِفُ صَرَفَ الْكَلَامِ** *Such a one knows not the excellence of speech over other speech*: (O:) and [in like manner] one says, **لِهَذَا عَلَيَّ هَذَا صَرَفٌ** *There is, or pertains, to this, an excess, and an excellence, over this; for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows.* (O, K.) — And *The night; and the day*: (K:) [because of their interchanging:] **الصَّرْفَانِ** signifies *the night and the day*; (S, O, K;) as also **الصَّرْفَانِ**; (K;) the latter accord. to *Ibn-'Abbád*; (O;) like **الصَّرْعَانِ**, with *kesr* also [as well as with *fet-h*]. (TA.) — In the saying (S, M, O, Mgh) of the Arabs, (M,) or of the Prophet, (O, Mgh,) in a certain trad., (K,) **لَا يَقْبَلُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ******

[Neither *صَرَفٌ* nor *عَدْلٌ* shall be accepted from him], (§, M, O, Mḡb,*) by *صَرَفٌ* is meant *repentance*; (§, M, O, Mḡb, K;) and by *عَدْلٌ*, *ransom*: (M, Mḡb, K;) or by the former, *art*, or *artifice*, or *cunning*; (Yoo, §, M, O, K;) and by the latter, *ransom*: (M:) or by the former, *acquisition of gain*; and by the latter, *ransom*: (K:) or by the former, *a supererogatory act*; (A'Obeyd, M, O, K;) and by the latter, *an obligatory act*: (A'Obeyd, M, K;) or vice versa: (K:) or by the former, *weight*; and by the latter, *measure*: (M, O, K;) or by the former, *deviation*; and by the latter, *a right*, or *direct course*: (IAḡr, M:) or by the former, *مَا يَتَّصِرُ فِيهِ* [app. meaning *an evasive artifice*]; and by the latter, *a like*: (Th, M:) or by the former, *value*, or *price*; and by the latter, *a like*; the saying originally relating to the bloodwit (*الدِّبْيَةُ*): one says, *لَمْ يَقْبَلُوا مِنْهُمْ صَرْفًا وَلَا عَدْلًا*, i. e. *They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was the عدل with them; and when they took a bloodwit, having turned from the blood to another thing, that was صرف, i. e. the value, or price, was صرف: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صرف is meant [in the saying cited above] something additional, or in excess; but this is nought. (M.)*

صَرَفٌ: see its dual in the next preceding paragraph, near the middle. — Also *Pure, unmixed, or free from admixture*; (§, M, Mḡh, O, Mḡb, K;) applied to wine, (§, M, O, Mḡb, K,) or beverage, as meaning *unmixed*, (§, M, O, Mḡb,) and so *مَصْرُوفٌ*, (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Mḡb) as meaning *free from turbid foulnesses*: (Mḡh, Mḡb) and *صَرِيفٌ* likewise signifies anything *having in it no admixture*. (TA.) — And *A certain dye*, (Mḡb,) *a red dye*, (§, O, K,) *with which the thongs, or straps, of sandals are dyed*, (§, O,) or *with which the hide is dyed*: (Mḡb) or *a certain red thing with which the hide is tanned* (*يُدْبَعُ* [perhaps a mis-transcription for *يُصْبَغُ*]). (So in a copy of the M.)

الصَّرْفَةُ *One of the Mansions of the Moon*; [the *Twelfth Mansion*;] *a single very bright star, [β of Leo,] (§, O, K, and Kz̄w in his Descr. of the Mansions of the Moon,) by which are some small evanescent stars; (Kz̄w;) over against, (بِتَلْقَاءِ, so in my copies of the §,) or following, (O, K and Kz̄w ubi suprā,) الزُّهْرَةُ*; (§, O, K, Kz̄w;) [i. e.] *it is a single star behind the خِرَاتَانِ of the Lion*; (M;) *it is on the hinder part of the tail (ذَنَبِ) of the Lion*; [wherefore it is called by our astronomers *Deneb*;] *and is also called the قُنْبُ, which means the sheath of the penis, of the Lion*: (Kz̄w in his Descr. of Leo: [in the § and O, erroneously, "the قلب of the Lion:"]) [it

*rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March:] Ibn-Kunáseh says, (M,) it is called الصَّرْفَةُ because of the turning away of the cold (§, M, O, K) from the heat, (M,) and the coming of the heat, (§, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kz̄w in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] الصَّرْفَةُ is [called] نَابُ الدَّهْرِ الَّذِي نَابَ الدَّهْرَ الَّذِي يَنْتَبِهُ, (Ibn-'Abbád, O, K,) or نَابُ الدَّهْرِ الَّذِي يَنْتَبِهُ عَنْهُ [The dog-tooth of time, or fortune, which it shows smiling]: for when الصَّرْفَةُ rises, [a mistake for "sets, aurorally,"] the blossoms come forth and the herbage attains its full height: (M and K in art. فَر) in the T it is said that الصَّرْفَةُ is called by the Arabs نَابُ الدَّهْرِ [the dog-tooth of time, or fortune,] لِأَنَّهُ يَنْتَبِهُ عَنِ الْبَرْدِ وَعَنِ الْحَرِّ فِي الْحَالَتَيْنِ [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) — *صَّرْفَةٌ* also signifies *A certain kind of bead (خَرَزَةٌ)*; (Lh, §, M, O, K;) *mentioned among those by means of which men are captivated, or fascinated, or restrained by women from other women*; (§, O, K;*) or *by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like*. (Lh, M.) — And *A bow having upon it a black mark or spot (شَامَةٌ سَوْدَاءٌ), the arrows of which, when they are shot, will not hit the object of aim*. (O, K.) — And one says, *حَلَبْتُ النَّاقَةَ صَرْفَةً*, meaning *I milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow*. (O, K;*)*

الصَّرْفَانُ *Death*; (M, K;) *a name of death*. (IAḡr, O.) — And *صَرْفَانٌ* signifies *Lead*; syn. *رِصَاصٌ*: (§, Mḡb, K;) or *رِصَاصٌ قَلْبِيُّ* [q. v.]: (M:) and (K) accord. to Ibn-'Abbád, (O,) *copper*; syn. *نُحَاسٌ*. (O, K.) — And *A sort of dates*; (§, M, O, Mḡb;) *a heavy sort of dates*: (K:) n. un. with ة: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the *صَرْفَانَةُ* is *a red date, like the بُرْنِيَّةُ*, (M, O, Mḡb,) but (M, O) *hard to be chewed*, (M, O, K,) *tough*, (M, O,) and *the heaviest of all dates*: (M, O, Mḡb:) *persons having households and slaves and hired men provide it, because of its satisfying quality*, (O, K, [but for لِحْرَاتِيهَا in the O, referring to the n. un., and لِحْرَاتِيهَا in copies of the K, and لِحْرَاتِيهَا in the CK, I read لِحْرَاتِيهَا, which is evidently the right reading, and agrees with what here follows,]) *and its standing in great stead*: (O, K;) or it is the [sort of dates called] *صَحَائِقِي*

[q. v.]: (K:) AHn says, En-Nowhajéne told me that the *صَرْفَانَةُ* is [called] *الصَّحَائِقِيَّةُ* in El-Hijáz, and in like manner its palm-tree. (O.) *صَرْفَانَةُ رُبْعِيَّةٌ تُصْرَمُ بِالصَّيْفِ وَتُؤْكَلُ بِالشَّيْبَةِ* is one of their proverbs [expl. in art. رُبْع]. (AHn, O, K.)

صَرْفِيٌّ *A camel of a certain excellent sort*; (M, O, K;) a rel. n.: (O, K;) or it is correctly with د; (O, K;*) i. e. *صَرْفِيٌّ* [q. v.]: (O:) some say that it is with د; and this is the right. (M.)

صَرُوفٌ *A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth*. (§, O, K.)

صَرِيفٌ inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (§, M, &c.) — See also *صَرِفٌ*. — Applied to milk, (§, M, O, K,) *Just milked*; (K;) *brought away from the udder while hot*, (§, M, O,) *when milked*. (§, O.) — Also *Dry سَعَفٌ* [or *palm-branches*]: n. un. with ة: (AHn, M:) [i. e.] *صَرِيفَةٌ* signifies a *dry سَعَفَةٌ*. (K.) And AHn says, (M, O,) in one place, (M,) *الصَّرِيفُ* signifies, (M, O, K,) as some assert, (O,) *What has become dry, of trees*; (M, O, K;) like *الصَّرِيفُ*; (M;) called in Pers. *خُذْخُوش*, (so in copies of the K, in the CK *خُذْخُوش*, and in the O *الْخُذْخُوش*, [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. *خُوش* meaning "dry," like *خُشْكُ*,]) and also called [in Arabic] *الْقَفْلَةُ* [the tree that has become dry]. (O.) [See also *صَرِيفٌ*, with the unpointed ص.] — Also *Silver*: so in a verse cited voce *إِنْ* (page 107, third col.): (ISk, §, O:) or *pure silver*. (K.) — See also the next paragraph.

صَرِيفَةٌ: see the next preceding paragraph. — Also *A thin, round cake of bread*; syn. *رَقَائِقَةٌ*; pl. *صَرَفٌ* and *صَرَاةٌ* and [coll. gen. n.] *صَرِيفٌ*. (K.)

صَرِيفُونَ *Wine of صَرِيفُونَ*, (§, O, K,) a place, (§, O,) i. e. a town, (O,) in El-'Irák, (§, O,) in the Sawád of El-'Irák near 'Okbará; (O, TA;) not, as it is implied in the K, from another of the same name in Wásiḡ: (TA:) or, as some say, *wine just taken from the دَن [or jar]*; like [as one says] *لَبَنٌ صَرِيفٌ*. (O, K.)

صَرَاةٌ: see *صَرِيفٌ*: — and see also *صَارِفٌ*.

صَرِيفٌ: see the next paragraph.

صَارِفٌ [act. part. n. of 1: as such having, among other meanings, the meaning of *Grating, or creaking; or making a grating, or creaking, sound*: and so *صَرَاةٌ*, but properly in an intensive sense; for] the dual of *صَرَاةٌ* is used by the poet Aboo-Khirásh as meaning *two thongs of a sandal that make a creaking sound*: (M:) [and *صَرِيفٌ* likewise means *making a creaking sound with the teeth*: so accord. to Freytag, from Je-reer.] One says, *مَا فِي فِيهِ صَارِفَةٌ*, meaning *He has not in his mouth a canine tooth* [lit. a

grater or creaker; for **صَارِفَةٌ** ^ب *a tooth that makes a grating, or creaking, sound*. (M.) — See also 1, last sentence.

صَارِفَةٌ: pl. **صَوَارِفٌ**: see **تَصَارِيفٌ**, below.

صَارِفٌ One who practices art or artifice or cunning, in the disposal, or management, of affairs; (S, M, O, K;) as also **صَارِفِيٌّ**; (S, O, K;) which latter is applied by the poet Suweyd Ibn-Abee-Káhil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

• **وَلِسَانًا صَارِفِيًّا صَارِمًا** •
• **كَخَسَامِ السِّيفِ مَا مَسَّ قَطَعًا** •

[And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts]. (S, O.) — See also what next follows.

صَرَّافٌ i. q. **صَرَّافٌ**, (S, M, O, Mgh, K,) or **صَرَّافِيٌّ** (K,) and so **صَرَّافِيٌّ**, (M, Mgh, K,) i. e. *A money-changer*; (M, Mgh, TA;) except that **صَرَّافٌ** has an intensive signification [app. as meaning *a skilful money-changer*, and hence it is often used in the present day as meaning *a banker*]: (Mgh:) all are applied to him *who knows and distinguishes the relative excellence, or superiority, of pieces of money*: (Mgh:) these appellations are from **الصَّارِفَةُ**, (S, O,) or from **التَّصْرِيفُ**, (M,) or from **صَرَفٌ** meaning "excellence," or "superiority," of one dirhem [or deenár] over another, (Mgh, and Mgh on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is **صَارِيفَةٌ** (S, M, O, K) and **صَارِيفٌ** (M) and **صَارِيفِيٌّ**, this last occurring in poetry, (S, M, O, K,) by poetic license, for the sake of the measure. (S, O.) — See also **صَيْرَفٌ**.

صَارِيفَةٌ [and **صَوَارِفَةٌ** pl. of **صَارِيفَةٌ**] *The varieties, or vicissitudes, of affairs or events*. (M, TA.)

مَصْرِفٌ *A place of turning away or back*: [see also **مُنْصَرَفٌ**]: hence, in the **Qur** [xviii. 51], **وَلَمَّا جَاءُوا مَصْرِفًا**, (TA,) meaning [And they shall not find] *a place to which to turn away, or back, from it*: (Bd, Jel:) or, *a turning away, or back, from it*: (Bd:) pl. **مَصَارِفٌ**. (TA.)

مَصْرُوفٌ [pass. part. n. of 1: see its verb: — and] see **مُنْصَرَفٌ**: — see also **صَرَفٌ**.

مُنْصَرَفٌ i. q. **مُنْقَلَبٌ** [as meaning *Place, or scope, or room, for free action*]. (A, voce **سَرَفٌ** [q. v.]; and so in the **Fáil**.)

مُنْصَرَفٌ is an epithet applied to a verb [as meaning *That is perfectly inflected*], opposed to **ظَرْفٌ مُنْصَرَفٌ** [q. v.]. (TA, voce **قَد**.) — **ظَرْفٌ مُنْصَرَفٌ** and **ظَرْفٌ غَيْرُ مُنْصَرَفٍ** signify the same, respectively, as **ظَرْفٌ مُتَمَكِّنٌ** and **ظَرْفٌ غَيْرُ مُتَمَكِّنٍ**: see art. **مَكَّنَ**. — **مَكِيلٌ مُنْصَرَفٌ** means *A factor, an agent, or a deputy, who acts according to his own*

free will in the disposal, or management, of an affair.]

مُنْصَرَفٌ is a n. of place, [meaning *A place of turning away or back, like مَصْرِفٌ*], as well as an inf. n. [of 7]. (S.)

مُنْصَرَفٌ and **غَيْرُ مُنْصَرَفٍ** denote the two different sorts of nouns, (O, K,) meaning, respectively, [like **مَصْرُوفٌ** and **مُصْرُوفٌ**], *Inflected, or declined, with tenween, and not so inflected or declined*. (O, TA.)

صرف

1. **صَرَمَهُ**, (S, M, Mgh, Mgh, K,) aor. **صَرَمَ**, (M, Mgh, K,) inf. n. **صَرَمٌ** (S, M, Mgh, K) and **صَرْمٌ**, (M, K,) or the latter is a simple subst., (M, Mgh,) *He cut it*, syn. **قَطَعَهُ**, (S, M, Mgh, Mgh,) *in any manner*: [i. e. it signifies also *he cut it through; or he cut it off, or severed it*; for thus the meaning of **قَطَعَهُ** is generally explained:] (M:) or it signifies [only] *he cut it (قَطَعَهُ) so as to separate it*: (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One says, **صَرَمَتْ أُذُنُهُ** i. q. **صَلَمَتْ** [i. e. *His ear was cut off, entirely*]. (TA.) And **صَرَمَ النَّخْلَ**, (S, M, Mgh, K,) and **الشَّجَرَ**, (M, K,) and **الزَّرْعَ**, aor. as above, inf. n. **صَرْمٌ**, (M,) *He cut off the fruit, or produce, of the palm-trees, (S, M, Mgh, K,) and the trees, (M, K,) and the corn, or the like*; (M;) as also **اصطرمه**. (S, M, K.) — [Hence,] **صَرَمَهُ**, (S, M, MA, K,) [aor. as above,] inf. n. **صَرْمٌ** (S, MA,) or **صَرْمٌ**, (M, MA,) or the latter is a simple subst., (S,) + *He cut him* (i. e. another man); meaning *he ceased to speak to him, or to associate with him; he cut him off from friendly, or loving, communion or intercourse; forsook him, or abandoned him*; syn. **قَطَعَهُ كَلَامَهُ**; (S, M, K;) and **هَجَرَهُ**: (A and Mgh and K in art. **هَجَرَ**;) or *he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him*. (MA.) [See an ex. in a verse cited voce **أَب**.] And **صَرَمَ وَصْلَهُ**, aor. as above, inf. n. **صَرْمٌ** and **صَرْمٌ**, + [*He cut, or severed, his bond of union*], as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) — And **صَرَمَ أَمْرَهُ** + [*He decided his affair*]. (O voce **صَارِمٌ**, q. v. [See also **صَارِمٌ**, and **صَارِمَةٌ**].) — **صَرَمَ** is also intrans., as syn. with **انصرم**, q. v. (M, K.) And [hence] one says, **أَذْبَرَتِ الدُّنْيَا بِصَرْمٍ** i. e. + [*Worldly good departed by becoming cut off, or by ceasing, and coming to an end*]. (TA.) — One says also, **صَرَمَ عِنْدَنَا شَهْرًا**, meaning + *He stopped, stayed, or tarried, with us a month*: (K, TA:) mentioned by El-Mufaḍḍal, on the authority of his father. (TA.) — **صَرْمٌ**, (Mgh,) [aor. **صَرَمَ**,] inf. n. **صَرَامَةٌ** and **صَرُومَةٌ**, (M,) *It (a sword) was, or became, sharp, (M, Mgh,) and did not bend*. (M.) — And [hence,] **صَرَمَ** inf. n. **صَرَامَةٌ**, said of a man, (S, M, Mgh, K, TA,) as being likened to a sword, (TA,) + *He was, or became, courageous; (Mgh;) or hardy, strong, or sturdy, (S, TA,) or sharp, penetrating,*

or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.)

2. **صَرَمَهُ** [*He cut it; cut it through; or cut it off, or severed it*; namely, a number of things considered collectively; or a single thing *much, or in several places*]: (M:) **تَصْرِيفُ الْحَبَالِ** signifies **تَقْطِيعُهَا** [i. e. *the severing of the ropes*]: the verb being with **تَشَدَّدَ** to denote muchness [of the action], or multiplicity [of the objects]. (S, TA.) [Hence, **تَصْرِيفُ الْأَطْبَاءِ** *The cutting off of the teats of camels*: a phrase mentioned in the TA.]

3. **صَارَمَهُ**, (MA,) inf. n. **مُصَارَمَةٌ**, (KL, TA,) + *He effected a disunion with him*: (MA:) or *he cut him off from himself, being in like manner cut off by him*: (KL:) or *he cut him off from friendly, or loving, communion or intercourse, being so cut off by him: forsook him, or abandoned him, being forsaken, or abandoned, by him: cut him, i. e. ceased to speak to him, being in like manner cut by him*: for **المُصَارَمَةُ** signifies **المُهَاجَرَةُ الْكَلَامِ**. (TA.)

4. **اصرم النخل** *The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit*. (S, M, Mgh, K, TA.) — And [hence perhaps,] **اصرم** said of a man, (S, K, TA,) inf. n. **إِصْرَامٌ**, (TA,) + *He was, or became, poor, (S, K,) having a numerous family, or household: (K:) or in a evil condition, though having in him intelligence (تَبَاسُكٌ)*: [it is said that] the original meaning is *he had a صَرْمَةٌ*, i. e. *portion, of property remaining to him*. (TA.)

5. **تَصَرَّمَ** quasi-pass. of **صَرَمَهُ**; (M;) i. q. **تَقَطَّعَ** [i. e. *It became cut; cut through; or cut off, or severed*; said of number of things considered collectively; or of a single thing as meaning *it became cut, &c., much, or in many places, or into many pieces*]. (S, K.) — See also 7, in three places. — Also + *He affected hardness, strength, sturdiness, and endurance, or patience; or constrained himself to behave with hardness, &c.* (S, K.)

6. **تَصَارَمُوا** + *They cut, forsook, or abandoned, one another*; (MA;) *they separated themselves, one from another*; (KL, in which only the inf. n. is mentioned;) *they severed the bond of union, or communion, that was between them; disunited, or dissociated, themselves, one from another*; syn. **تَقَاطَعُوا**. (S, MA, in the former of which only the inf. n. is mentioned.)

7. **انصرم** *It became cut; cut through; or cut off, or severed*; (S, M, K, TA;) quasi-pass. of **صَرَمَهُ**; (M, TA;) said of a rope [&c.]; and so **صَرَمَ**. (M, K, TA.) — [Hence,] **انصرم من الناس** [or **عن الناس**] + *He separated himself from mankind; said of the wolf and of the crow [&c.]*. (ISK, S, M.) And **انصرم الليل** + *The night went away, or departed*; as also **تصرم**: (Mgh:) and **تصرمت** + *The winter ended*; and **تصرمت** + *The year ended*: (TA:) and **انصرم القتال** + *The fighting ended, or ceased*. (Mgh.)

8. اصطرمة: see 1, third sentence.

صوم Skin: [or leather:] (S, Mgh, Msh, K:) a Pers. word (S, Msh) arabicized, (S, Mgh, Msh, K,) originally جوم [correctly جوم]. (Mgh, Msh, TA.)

صوم is an inf. n. like صوم, (M, K,) or a simple subst.: (M, Msh:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هجران and قطيعة: (TA:) and صوم [likewise] signifies † Separation from a friend: pl. صوم. (MA. [This pl. is app. there mentioned as of صوم; but it is more probably of صوم.]) صوم الديك: see ديك.

صوم Tents (أبيات), (S, M,) of men, (S,) collected together, (S, M,) separate from [those of other] men: (M:) or i. q. صوم, (O in art. صوم,) which means a few tents (بوت) [in the O, erroneously, بوت] of the weak sort of the Arabs of the desert: (IAar, O, K, TA; all in art. صوم:) and hence, (M,) a company (M, Msh, K, TA) of men, (Msh, TA,) not many; or simply a company (TA) alighting and abiding with their camels by the side of the water: (Msh, TA:) pl. أصوم [a pl. of pauc.] (S, M, Msh, K) and أصوم, (S,) or أصوم, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of أصوم,] (TA,) and صومان, (Sb, M, K,) with damm. (K.) — And i. q. صوم. (K. [So, app., in all the copies; accord. to the TK as meaning A sort, or species: but I think it most probable that this is a mistranscription for صوم, with which, as has been stated above, صوم is syn. accord. to the O.]) — Also i. q. صوم (M) or صوم (K) [i. e. A soled boot: that صوم here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] صوم signifies A seller thereof. (TA.)

صوم [an epithet applied to a man, but used as a subst., and therefore having for its pl. صومات]. One says, هو صوم من الصومات, [the last word said to be thus (محرقة) in the TA, but in the CK (in which as well as in my MS. copy of the K من is omitted) written الصومات,] meaning † He is [a person] slow to revert from his anger. (K, TA.) — Also, [if not a mistranscription for صوم.] A portion of silver, melted, and cleared of its dross, and poured forth into a mould. (TA.)

صوم A herd, or detached number, of camels, (S, M, Mgh, Msh, K,) consisting of about thirty: (S:) or from twenty to thirty: (M, K:) or from thirty to five and forty: (M:) or to fifty, and forty; (K:) if amounting to sixty, termed صدعة: (TA: [but see this latter word:]) or from ten to forty: (M, Msh, K:) or from ten to some number between that and twenty: (M, K:) or more than a دود [which is at least two or three] up to thirty: (T voce ايل:) or about forty: (Ham p. 753:) or less than a هجمة, which is a hundred or

nearly a hundred: (Id. p. 637:) pl. صوم. (S, M, Msh.) — A portion of property. (TA.) — And A detached portion of clouds: (S, M, Msh, K:) pl. as above. (S, M.) — See also صوم. — And see صوم.

صوم and صوم The cutting off of the fruit of palm-trees: (S, Msh, and L voce جداد:) and (L voce جداد) the time, or season, thereof: (S, L:) or the time, or season, of the ripening of the fruit of palm-trees. (M, K.) — صوم: see the next paragraph, in two places.

صوم: see صوم. — Also The last milk [remaining in the udder] after what is termed التفرير [which is variously explained (see 2 in art. غزل), in the CK and in one of my copies of the S erroneously written التفرير,] which a man draws when in need of it. (S, K.) Bishr says,

- ألا أبلغ بني سعد رسولاً
- ومولاهم فقد حلبت صوماً

[Now deliver thou to Benoo-Saad a message, and to their chief, that the last milk in the udder has been drawn]: (S:) the last two words [the latter of which is written in the CK صوم] are a prov., meaning † the excuse has reached its uttermost: (S, K:) thus says AO: (S:) IB says that صوم in the saying of Bishr means the she-camel that is termed الصوما, that has no milk; [i. e. that the phrase means the she-camel that has now no milk has been milked;] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.)

صوم is also one of the names for War, or battle; (As, S, K,*) and so صوم, [indecl.,] like قطار: (K:) and one of the names for calamity, or misfortune. (As, S, K,*) [See also صوم.]

صوم: see صوم. — Sometimes it is applied to signify Palm-trees themselves; because the fruit is cut off: so in a trad. (TA.)

صوم: see صوم, in two places. — Also a she-camel that will not come to the watering-trough to drink until it is left to her unoccupied; (K, TA;) cutting herself off from the other camels. (TA.)

صوم i. q. صوم, (M, Msh,) Cut; cut through; or cut off, or severed: (S, Msh, K:) and having the fruit cut off; syn. مجذود; (S, K;) applied to palm-trees (نخل). (M.) And the former, A heap (كُدس) of corn or the like that has been cut, or of which the produce has been cut off; syn. صوم. (M, TA.) And Whose ear has been cut off entirely (الذي صومت) صوم: pl. صوم. (TA. [See also the fem., with ة, voce بهيرة, where the pl. is said to be صوم.]) — [Applied to the lungs, it means properly Burst asunder. Hence the saying, جاء صوم سحر, [so in copies of the K, accord. the TA صوم, but correctly either صوم or صوم q. v., in the CK صوم]

صوم, which last word is obviously wrong,] meaning † He came disappointed of attaining what he desired, or sought, and in a state of despair. (K, TA.) And هو صوم سحر على هذا الأمر [i. e. صوم سحر or سحر] † He is wearied and eager for this thing, or affair. (TA.) — Also † An affair decided, determined, or resolved upon. (M, TA.) — Used as a subst., see صوم, in two places. — Also † The daybreak, or dawn; (S, M, K;) because cut off from the night; (M;) as also صوم: (S:) and the night; (ISk, M, K;) because cut off from the day; (M;) or the dark night: (S:) thus having two contr. meanings: (S, K:) and a portion thereof; (Th, M, K;) i. e., of the night; (TA;) as also صوم: (M, K:) and صوم الليل the first and last parts, or beginning and end, of the night. (TA.) The phrase in the Kur [lxviii. 20] فأصبحت كأنصوم means [And it became in the morning] burnt up and black like the night: (S, M, Bd, TA:) or like the dark night, being burnt up: (Er-Rághib, TA:) or like the black night: (Katádeh, TA:) or like the day, by its whiteness from excessive dryness: (Bd:) or like that garden of which the fruits have been cut off: (Bd, TA:*) or like the sands [that are termed صوم (see صوم)]: (Bd:) or the meaning of صوم in this instance is that which here next follows. (TA.) — Black land, that does not give growth to any. (K.) — And A piece of wood, or stick, which is placed across upon the mouth of a kid, (M, K,) or of a young weaned camel, and then tied to his head, (M,) in order that he may not suck. (M, K.) — See also صوم.

صوم † A man (TA) who follows his own opinion, cutting himself off from consultation with others: (M, TA:) or who acts with penetrative energy, or vigorousness and effectiveness, in the performing of his affairs: an inf. n. used as an epithet. (TA.)

صوم What is cut off [of the fruit] of palm-trees. (Lh, M.)

صوم Land (أرض) of which the seed-produce has been reaped: (S, K:) of the measure فعية in the sense of the measure مفعولة. (TA.) — And A portion, (S, M, K,) or large portion, (TA,) detached from the main aggregate, of sand; (S, M, K;) as also صوم: (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says ألقى صوم (S) or صوم (K) [A viper of a detached sand-heap or of detached sand-heaps]; like as one says حبة خل. (S in art. خل.) — And A group, or an assemblage, (S,) or a detached number, (M,) of the trees called غضا, and صوم, (S, M,) and أرطى, and of palm-trees; and likewise صوم, of أرطى, and of صوم. (M.) — See also صوم, in two places. — Also † Decision, or determination, (S, M, K, TA,) على شيء [to do a thing]: (S, TA:) and the deciding of an affair, (M, K, TA,) and the firm, or sound, execution thereof: (TA:) or an object of want upon accomplishment of which one has decided,

or determined; as also **عزيمة**: (AHeyth, TA:) pl. **صرائير**. (TA.) One says, **هو ماضي الصريمة**, and **الصرائير** [He is effective of decision &c. and of decisions &c.]. (TA.) — See also **صرم**.

صريمة A detached member [or a small detached member, for it is app. dim. of **صريمة**,] of camels. (TA.)

صارم: see **صارم**. — Also A preparer, or seller, of **صرم**, (MA,) whence it is derived, (Mgh,) i. e. skin, or leather: (MA:) or it signifies as expl. voce **صرم**, last sentence. (TA.)

صارم Cutting; cutting through; or cutting off, or severing; and Sb says that **صريم** is used in the same sense, like as **ضرب** in the phrase **ضرب قذاج** is used in the sense of **ضارب**. (M.) **ان كنتم صارمين**, in the Kur [lxviii. 22], means *If ye be deciding, or determining, upon the cutting off of the fruit of the palm-trees.* (TA.) — And † A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond; and so [but in an intensive sense] **صارم** and **صروم**; (M;) or this last signifies, (M, K,) as also **صارم**, (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) — Also, applied to a sword, (S, M, Mgh, K,) and [in an intensive sense] **صروم**, (M, K,) Sharp, (S, M, Mgh, K,) and not bending: (M:) pl. of the former **صارم**. (TA.) — And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) † Hardy, strong, or sturdy, (S, TA,) or sharp, penetrating, or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.) — And **الصارم** † The lion. (K, TA.)

صيرم A calamity (K, TA) that extirpates everything. (TA. [See also **صارم**, last sentence.]) — Also Firm, or sound, of judgment. (K.) — And i. q. **وجبة**, (S, M, K,) like **صيرم**, (TA,) i. e. An eating once in the day: (M, K,* TA:*) or, accord. to Yaqqoob, an eating at the time [of morning] called **الضحى** (M, TA) [and not again] to the like time of the morrow: (TA:) one says, **فلان يأكل الصيرم** (S, M,* K*) i. e. [Such a one eats] once (K, TA) in the day: but AHat says, I asked El-Aşma'ee respecting the **بزمة** and the **صيرم**, and he said, I know it not: this is the language of the devil. (TA.)

أصرم A man having the extremity of his ear cut off (Mgh.) — See also **مصرم**. — Also [the fem.] **صرماء** A she-camel having little milk; (M, K;) because her abundance of milk has become cut off: (M:) pl. **صروم**. (K.) See also **صارم**. [In the Ham, p. 230, it is implied that it signifies A she-camel such as is termed **مصرمة** as meaning whose **أخلاف** (or teats) have been cut off: for it is there said that the poet 'Orweh has applied the term **صرماء** to † a cooking-pot, likening it to the she-camel termed **مصرمة** meaning as expl. above.] — Also, (S, K,) or **فلانة صرماء**, (M,) A desert in

which is no water. (S, M, K. [See also one of the explanations of the dual, here following.]) — **الأصرمان** signifies *The wolf and the crow*; (ISk, S, M, K;) because of their separating themselves (ISk, S, M) from mankind: (ISk, S:) and *the [bird called] صرد and the crow: and the night and the day*; (K, TA;) because each is cut off from the other. (TA.) El-Marrár says,

عَلَى صَرْمَاءَ فِيهَا أَصْرَمَاهَا
وَجَرِيَتْ الْفَلَانَةُ بِهَا مَلِيلٌ

[Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun]. (ISk, S, M.) And **تَرَكْتَهُ بَوْحِشِ الْأَصْرَمِينَ** is a saying mentioned by Lh, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [I left him in] the desert, or waterless desert: (M, TA:) or, accord. to Z, in a desert, or waterless desert, in which was nothing but the wolf and the crow. (TA.)

مصرم A narrow place, that quickly flows with water: (K, TA:) so called because the flow of water is quickly cut off from it. (TA.)

مصرم A possessor of a **صريمة** of camels. (TA.) — And [hence], as also **أصرم**, (M, K,) Having little property: (M:) or poor, [and] having a numerous household, or family. (K.) One says, **كَلَّا تَجْعُ مِنْهُ كَيْدَ الْمَصْرِمِ** [Herbage by reason of which the liver of him who has little property is pained]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.)

مصرم The curved knife of the parer of spindles. (S, MA, K.)

مصرمة A she-camel whose [fore or hind] pair of teats have been cut off, (S, M, K,) in order that the **إحليل** [or orifice through which the milk passes forth from the udder of each teat] may dry up and the milk not issue, for the purpose of giving greater strength to her: and (AA used to say, S) this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops, (S, K,) no milk ever issuing from the udder: (S:) see also **صرماء**, voce **أصرم**: or **مصرمة الأظباء** means a she-camel treated (**عولجت**) so that her milk has stopped. (Mgh.)

مصرور: see **صيرم**, first and second sentences.

صرى

1. **صرى**, (S, M, Mgh,) aor. ʿ, (Mgh,) inf. n. **صرى**, (M, Mgh,) said of water, *It remained, or stagnated, long: or it remained long, and became altered [for the worse]:* (S, Mgh:) or, said of water and of milk, *it remained so that its flavour became altered [for the worse]:* (M:) or, said of milk, *it remained undrawn from the udder, so that its flavour became bad, or corrupt.* (TA.)

And **صرى الدمع** *The tears collected [in the eye] and did not run.* (TA.) — [Hence,] **صريت الناقة**, (Fr, M, Mgh, TA,) aor. as above, (Mgh,) and so the inf. n.; (M, Mgh, TA;) but Ibn-Buzurj says **صرت**, aor. ʿ; (TA;) *The she-camel's milk became collected in her udder*; (M, Mgh, TA;) as also **أصرت**. (M, TA.) — And **صرى في يده**, (S, M, IKtt, TA,) with **كسر**; (S, TA;) or **صرى في يده**; (thus accord. to the K;) *He (a man) remained in his hand, as a pledge,* (S, M, K, TA,) *held in custody.* (S, K, TA.) — And **صرى** [thus written without any syll. sign, app. **صرى**,] i. q. **انقطع** [It, or he, became cut off, cut short, or stopped; &c.: quasi-pass. of **صراه** in one of the senses of the latter]: from IAqr. (TA.) — **صراه**, (IKtt, Mgh, TA,) aor. ʿ, (Mgh,) inf. n. **صرى**, (IKtt, Mgh, TA,) *He confined it, namely, water, in a resting-place or a vessel; and in like manner, milk, and tears:* (IKtt, TA:) or *he collected it, namely, water, and it remained long and became altered [for the worse], or remained or stagnated long; and in like manner, but in an intensive sense, صراه.* (Mgh.) One says also of cows [and the like], **تصرى اللبن في ضرورعته** *They confine and collect the milk in their udders.* (TA.) And [of a man] one says, **صرى الماء** *He retained the ماء [i. e. sperma] in his back a long time,* (S, M, K,*) *by abstaining from sexual intercourse.* (M, K.) — [Hence,] **صرى**, (M, Mgh,) aor. ʿ, inf. n. **صرى**; (Mgh;) and **تصرى**, (S, M, Mgh,) inf. n. **تصرى**, (S, Mgh,) but the latter verb has an intensive meaning; (Mgh;) and **أصرى**; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Mgh,) and any other milch animal, (M,) *I caused the milk to collect in her udder,* (S, M, Mgh,) *by abstaining from milking her for some days.* (S, M.) — Also, i. e. **صراه**, (M, K,) aor. ʿ, (K,) inf. n. **صرى**, (M,) i. q. **قطعه** [He cut it off, cut it short, or stopped it; &c.]; (M, K;) namely, a thing. (M.) You say, **صرى بولته**, inf. n. as above, meaning **قطعه** [He, or it, cut short, or stopped, his urine]. (S.) And **صريت الماء** [app. I cut short, or stopped, the drawing of the water; for it is expl. as said] **إذا استقيت ثمر قطعت**. (S.) And **ما يصريك منى أى عبدى**, occurring in a trad., means *What cuts short [يقطع] thine asking of Me [O my servant]?* (TA.) — And i. q. **دفعه** [He repelled it]. (M, K.) One says, **صرى الله** *God repelled, or may God repel, from him his, or its, evil, or mischief.* (S.) — And i. q. **منعه** [He prevented it, &c.]. (S, M, K.) Dhu-r-Rummeh says,

وَوَدَعْنِ مَشَاقًا أَصْبِنَ فَوَادَهُ
هَوَاهُنَّ إِنْ نَرِيصِرَهُ اللَّهُ قَاتِلَهُ

[And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer]. (S. [But this verse may be well rendered as an ex. of **صراه** in the sense next following, which is also a meaning of **منعه**: in the M, it is

cited as an ex. of **صَرَاهُ** in the sense of **دَفَعَهُ**.] — Said of God, (M,) *He protected, defended, guarded, or preserved, him*: (M, K:) or (M) *He saved him* (M, K) *from destruction, or perdition*: (K:) or (M) *He sufficed him*: (M, K:) or *He aided him*. (TA.) — **صَرَى** **بَيْنَهُمْ**, (K,) or **بَيْنَهُمْ**, (S, M,) *He decided [between them, or the case between them]*; (S, K;) namely, persons who had applied to him as a judge: (S:) or *he rectified, or adjusted, the case between them*. (M.) — **صَرَى** also signifies **عَطَفَ** [*He bent, or inclined*]: (K, TA:) [app. intrans., or trans. by means of **بِ**, for] a poet uses the phrase **صَرَيْنَ بِالْأَعْنَاقِ** [*They bent, or inclined, with the necks*]. (TA.) [But it is said in the TK that **صَرَاهُ** means **عَطَفَهُ** *He bent, or inclined, it*.] Accord. to Ibn-Buzurj, **صَرَتْ النَّاظَةُ عُنُقَهَا** means *The she-camel raised her neck by reason of the heaviness of the burden*. (TA.) — Also *He preceded, or went before*; syn. **تَقَدَّمَ**. (IAar, K.) [Accord. to the TK, one says **صَرَى الْقَوْمَ**, meaning *He preceded, or went before, the people, or party*.] — And [the contr., i. e.] *He receded, or retreated*; or *became, or remained, or lagged, behind*; syn. **تَأَخَّرَ**. (IAar, K.) [Accord. to the TK, one says **صَرَى عَنْهُمْ**, meaning *He receded, or retreated, from them*; &c.]. — Also *He, or it, was, or became, high*; syn. **عَلَا**. (IAar, K.) — And the contr., i. e. *He, or it, was, or became, low*; syn. **سَفَلَّ**. (IAar, K.)

2: see 1, former half, in two places.

4: see 1, former half, in two places. — **اصرى** also signifies *He sold a ewe or she-goat*, (K, TA,) or a she-camel, (TA,) *whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed مَصْرَاةٌ*. (K, TA.)

8. **اِضْدْرَاهُ** i. q. **اِزْدْرَاهُ** [the **د** in each being substituted for **ت**]: see the latter, in art. **زرى**.

صَرَى, (S, M, Mqb, K,) an inf. n. used as an epithet, (Mqb,) and **صَرَى**, (S, M, K,) [and Freytag adds **صَرَى**, as from the K, in which I do not find it,] *Water remaining, or stagnating, long, accord. to Fr; (S;) or that has remained, or stagnated, long*: (Mqb:) or *water remaining long, (K,) or that has remained long, and become altered [for the worse]*, (S, M, Mqb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) *Milk that has remained*. (M, K) *long* (K) *so that its flavour has become altered [for the worse]*; (M, K;) as also **صَرَى**, which is in like manner applied to water: (M:) or *milk left [long] in the udder of the camel, not drawn, so that it becomes salt and windy*: (IAar, TA:) or *milk drawn in the night from a camel abounding therewith, having a bad and burning flavour*. (Az, TA.) And, (M, K,) some say, (M,) [used as a subst.,] *A portion remaining* (M, K) *of milk* (M) *in the udder*, (Ham p. 661,) and of water. (TA.) And Tears (**دَمْعٌ**) *that have become collected*: and the sing. [or epithet applied to a single tear (**دَمْعَةٌ**)] is **صَرَاةٌ**. (M.) And **نُطْقَةُ صَرَاةٌ** [*Sperma of a man*] altered [for

the worse]: and *long retained by him in his back*. (M.) [This is also mentioned in the S, app. in the latter of these senses; the meaning being there only indicated by the context.] — For the fem., **صَرَاةٌ**, see also **مَصْرَاةٌ**.

صَرَى: see **صَرَى**, first sentence: — and see also **مَصْرَاةٌ**.

صَرَى: see **صَرَى**, first sentence. — In relation to a she-camel it is *Her being pregnant twelve months, and bringing forth, and then yielding her biestings, or having her biestings milked*: mentioned by Az. (TA.) [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes an epithet, and sometimes a subst., is expl. in this manner.]

صَرَى [part. n. of **صَرَى**]: see **صَرَى**. — Also *A she-camel whose milk has collected in her udder*. (Mqb.) [See also **مَصْرَاةٌ**.]

صَرَاةٌ *Milk collected [in the udder]*: a poet says,

وَكُلُّ ذِي صَرَاةٍ لَا يَدَّ مَحْلُوبٌ

[And whatever udder has milk must be milked]. (TA.)

صَرَاةٌ: see **مَصْرَاةٌ**.

صَرَايَانٌ, applied to a man and to a beast, *Whose مَدٌّ [i. e. sperma] has collected in his back*. (TA.) — Also *The [bird called] يَمَامَةٌ [n. un. of يَمَامٌ, q. v.]: and the [bird called] سَمَامَةٌ [n. un. of سَمَامٌ, q. v.].* (TA.)

صَرَاةٌ *Colocynths* (S, M, K, in the CK [erroneously] **صَرَاةٌ** [expressly said in the TA to be with fet-h and medd,]) *when they become yellow*; (S, M;) as also **صَرَايَاتٌ**: (so in one of my copies of the S [in which it is shown to be correct by an ex. in a verse of Suleyk there cited: in the M and TA **صَرَايَا**, which I think a mistranscription]: in the other of my copies of the S omitted:) one thereof is termed **صَرَايَةٌ**. (S, M, K.) [In the M and K, **صَرَاةٌ** is termed pl. of **صَرَايَةٌ**; but it is properly speaking a coll. gen. n., originally **صَرَايٌ**.] — **صَرَايَةٌ** also signifies *The water in which colocynths have been steeped*. (M, K.)

صَرَى *One who acts with boldness towards the wife of his father*: (K, TA:) such was Ibn-Mukbil. (TA.)

صَرَاةٌ: see **صَرَاةٌ**, in two places.

صَرَى: see **مَصْرَاةٌ**, below.

صَارَى [act. part. n. of **صَرَى**: as such signifying] *Guarding or preserving* [&c.], or *a guarder or preserver* [&c.]. (TA.) — [Hence,] *A sailor*: (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. **صَرَاةٌ** (S, M, K) and (M, K) pl. **صَرَايَةٌ** and **صَرَايُونَ**. (M, K.) [But see **صَرَايٌ** in art. **صَرَى**.] — Also [said to signify] *The transverse piece of wood in the middle of the ship*: (M, K:) [but] IAth says that it is the **دَقْلٌ** [i. e. mast] of the ship, which is set up in the middle thereof, and upon which is the **شِرَاعٌ** [or sail: it

is now commonly called **صَارِيَةٌ** and **سَارِيَةٌ**: both of which are also sometimes applied to a column]: pl. **صَوَارٍ**. (TA.)

صَارِيَةٌ *A well (كَيْفِيَّةٌ) of which the water is old, altered for the worse, and overspread with [the green substance termed] عَرْمَضٌ*: (K, TA:) mentioned by Az. (TA.) — See also **صَارٍ**, last sentence.

مَصْرَاةٌ *A ewe, or she-goat, whose milk has been caused to collect in her udder by her not having been milked for some days*; (S, K;) as also **صَرَى**, like **رَبَى**; (so in copies of the K; [but this, if correct, should be mentioned in art. **صَرَى**, in which the former is also mentioned; accord. to the TA, however, it seems to be **صَرَى**, without teshdeed, for it is there said to be like **رَبَى**];) both likewise applied to a she-camel, and to a cow; (TA;) and **صَرَاةٌ** signifies the same, (K,) applied to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, **صَرَايَا**, of which the pl. is **صَرَايَا**, (M, K,) an irreg. pl. (M.) [See also **صَرَى**.] — Abou-Alee, in the Bâri', makes it syn. with **مَصْرُورَةٌ**; and so says the Imâm Esh-Shâfi'ee; as though originally **مَصْرُورَةٌ**: but Suh, in the R, disallows this. (TA.)

صطب

أَصْطَبٌ is the pl., and **أَصْطَبٌ** is the dim., of **إِصْطَبٌ**, q. v. (TA in art. **اصطبل**.)

أَصْطَبَةٌ [i. q. **أَسْطَبَةٌ**, q. v.]; *Tow*; i. e. *what falls from flax in the process of combing*. (M, K.)

مَصْطَبٌ [app. a mistranscription for **مَصْطَبَةٌ** or **مَصْطَبَةٌ**, like **مَسْطَبَةٌ**, q. v.] *A blacksmith's anvil*: so in the T, on the authority of IAar. (TA.)

مَصْطَبَةٌ (so in copies of the K) [and **مَصْطَبَةٌ**, like **مَسْطَبَةٌ**, or **مَصْطَبَةٌ**, (so accord. to the TA, with teshdeed to the **ب**, [but the word is of frequent occurrence and commonly written without teshdeed,]) *A place where people assemble*, (AHeyth, TA,) *like a دُكَّانٌ*, [i. e. a kind of wide bench, of stone or brick &c., generally built against a wall,] *for the purpose of sitting upon it*: (AHeyth, K, TA.) Az heard an Arab of the desert, of the tribe of Fezarah, apply this word to a square, flat-topped pile of earth, raised for the purpose of passing the night upon it: (TA:) also, [sometimes, app. in late ages,] *a hospice for strangers; or a place in which the poor and the beggars assemble*: (MA, and Har p. 375:) not [originally, or properly,] an Arabic word: (Har ubi suprâ:) [see more in art. **صطب**, for it is a dial. var. of **مَصْطَبَةٌ**,] of the dial. of Baghdâd: (MA:) [the pl. is **مَصْطَابٌ**.] — See also the next preceding paragraph.

صعب

1. **صَعِبٌ**, (S, A, MA, Mqb, K,) aor. **صَعَبَ**, (A, K,) inf. n. **صَعُوبَةٌ**; (S, MA, Mqb, K;) and **صَعِبٌ**;

(S, A, MA, Mḡb, K;) and **صَعِبَ** (IAḡr, K;) inf. n. **صَعَابٌ**; (IAḡr, TA;) *It* (a thing, Mḡb, or an affair, or event, S, MA, Mḡb, K) *was, or became, صَعِبَ, (S, A, &c.) i. e. difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing. (A, MA, K.)* One says, **صَعِبَ عَلَيْهِ الْأَمْرُ**, (S, MA, Mḡb,) like **صَعِبَ, (S, Mḡb.)** *The affair, or event, was, or became, difficult, &c., to him. (MA.)*

2. **صَعِبَهُ, (K;) inf. n. تَصَعَّبَ;** (TA;) [and] **تَصَعَّبَهُ, (A,) inf. n. تَصَعَّبَات;** (KL;) and **تَصَعَّبَهُ;** (K;) *He made, or rendered, it صَعِبَ, (A, K,) i. e. difficult, hard, &c. (A, K, KL.)*

4. **اصعب:** see 1. — Said of a camel, *He was, or became, صَعِبَ [meaning refractory, or untractable]: (K, TA:) [and in like manner one says تَصَعَّبَ: (see its contr. استصعب:) and تَصَعَّبَ, which is also said of a man:] and اصعب said of a camel, he was unriden, (A, TA,) and untouched by a rope. (A.) — Also, said of a man, His camel was, or became, refractory, or untractable. (L, TA.) — اصعبه: see 2. — Also *He left him* (i. e. a camel) *unriden, (S, K, TA,) and untouched by a rope, so that he became refractory, or untractable. (S, K.) [See مُصَعَّب]. — And He found it* (i. e. an affair, or event, S, Mḡb, or a thing, K) *to be صَعِبَ [i. e. difficult, hard, &c.]; (S, Mḡb, K;) as also تَصَعَّبَهُ: (Mḡb, K;) or both signify he saw it, or held it, to be so. (TA.) [See an ex. of the former in a verse cited voce رَوَيْتَ.]**

5. **تصعب,** intrans.: see 4. — **تصعبه:** see 2.

10. **استصعب,** intrans.: see 1, in two places: — and see also 4. — **استصعبه:** see 4.

صَعِبَ *Difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing; (A, MA, K;) contr. of سهل; (Mgh, TA;) as also صَعْبُوبٌ: (T, O, K, TA:) pl. of the former صَعَابٌ; (Mḡb;) and of the latter, صَعَابِيْبٌ. (T, TA.) One says أَمْرٌ صَعِبٌ A difficult, hard, or distressing, affair or event. (A.) And عَقَبَةٌ صَعِبَةٌ (thus in the A, but in the Mḡb and TA without any syll. signs,) [A mountain-road] *difficult, hard, or distressing: (TA:) pl. عَقَابٌ صَعَابٌ (A, Mḡb*) and صَعَابَاتٌ with sukoon [to the ع because the word is an epithet; for if it were a subst., it would be صَعَابَاتٌ. (Mḡb.) [Or عَقَبَةٌ صَعِبَةٌ may perhaps be meant in the TA, i. e. A difficult, hard, or distressing, stage of a journey.] — Also Refractory, untractable, in-compliant, obstinate, or stubborn; (K, TA;) contr. of ذَلُولٌ; (S, A, TA;) applied to a camel, (S, A,) or to a beast; (TA;) [and to a man;] fem. صَعْبَةٌ, (S, TA,) which is applied to a woman: (S:) and the pl. of this is صَعَابٌ, [as of the masc.,] (TA,) and صَعْبَاتٌ, applied to women, with sukoon [to the ع because the word is an epithet]. (S, TA.) **وَكَيْبَ النَّاسِ الصَّعْبَةِ وَالذَّلِيلِ** occurring in a trad. of I'Ab, [lit. *The people rode the refractory and the tractable she-camel,*] means † *the people entered upon difficult and easy affairs; i. e. they cared not for things, nor were cautious respecting***

what they said and did. (L, TA.) — [Hence,] **الصَّعْبُ** *The lion; (O, K;) because of his untractableness. (TA.)*

صَعْبُوبٌ: see the next preceding paragraph, first sentence, in two places.

صَاعِبٌ *Land containing stones such as fill the hand, and other stones, which is tilled, or cultivated. (K, TA.)*

مُصَعَّبٌ *A stallion [of camels]: (S, K:) and a camel, (S, A,) or a stallion [of camels], (ISk, TA,) left unriden, and untouched by a rope, (ISk, S, A, TA,) so as to become refractory, or untractable: (S:) or an unbroken camel, upon whose back nothing is allowed to be put: (L, TA:) pl. مَصَاعِبٌ and مَصَاعِيْبٌ. (ISk, TA.) — It is also applied as an epithet to a man, (A, Mḡb, TA,) meaning مُسَوِّدٌ [i. e. † *Made a chief or lord &c.]: (TA:) pl. مَصَاعِبٌ. (A, Mḡb.) One says, فُلَانٌ مُصَعَّبٌ مِنَ الْمَصَاعِبِ † [Such a man is one of those who have been made chiefs or lords &c.]; like as one says, قَوْمٌ مِنَ الْقُرُومِ. (A.)**

مُصَعَّبٌ *A man whose camel is refractory, or untractable: occurring in a trad. (L, TA.)*

صعتر

صَعْتَرٌ *I. q. صَعْتَرٌ [q. v.]: (K, and S and Mḡb in art. سَعْتَر:) it grows in the country of the Arabs, and is of two kinds, سَهْلِيٌّ [i. e. of the plain] and جَبَلِيٌّ [i. e. of the mountain]: (AHn, TA:) when strewn in a place, it drives away venomous or noxious reptiles and the like, (K,) such as serpents and scorpions. (TA.)*

صعد

1. **صَعَدَ فِي السُّبُرِ, (S, A, Mḡb, K,) aor. صَعَدَ, (Mḡb, K,) inf. n. صُعُودٌ (S, Mḡb, K) and صَعَدٌ and صَاعِدٌ; (Ham p. 407;) and تَصَعَّدَ, (A,) or اصعد, (L,) inf. n. اصْعَادٌ; (K;) and تَصَاعَدَ, (A,) or اصاعد, (L,) inf. n. اصَاعَدٌ; (K;) and اصطعد; (K;) *He ascended, or went up, the ladder, or stair: (L, Mḡb, K:) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say اصعد. (L.) And اصعد السطح and اصعد السطح. (L.) And اصعد, or ascended to, the flat house-top. (Mḡb.) And اصعد المكان, and في المكان, and اصعد, and صعد, He ascended the place, or upon the place. (L.) And اصعد في الجبل, (S, A, Mḡb, K,) and على الجبل, inf. n. تَصَعَّدَ; (S, K;) and صعد فيه, a form rarely used, (Mḡb,) disallowed by AZ, (S, TA,) and said by him to have been unknown, (S,) or unheard, (K,) but he afterwards authorized it, and it is also authorized by IAḡr and ISk, (TA,) and صعد صعد في الجبل, (S in art. دخل; [for صعد في الجبل, see وَخَلَّتِ الْبَيْتَ];) and تَصَعَّدَ فِيهِ, (MF, from a trad.,) and اصعد فيه, (AZ,) inf. n. اصْعَادٌ; (TA;***

[app. a mistranscription for اصعد; or اصعد may be a mistranscription for اصعد, a var. of اصطعد, and its inf. n. is اصْعَادٌ;]) *He ascended the mountain. (Mḡb, K.) And اصعد في الأرض He ascended the land. (AZ, TA.) One says, طَالَ صعد في الأرض تصويبي وتصعدي [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A. [There immediately following صعد في الجبل, expl. above: see also مَصْعَدٌ مُصْعَدٌ.]) — See also 4, last sentence.*

2. **صعد,** inf. n. تَصَعَّدَ, as intrans.: see above, in four places. — And see also 4, in four places. — **اصعد** *He made him, or caused him, to ascend, or mount; syn. علاه; (K and TA in art. علو;) and رآه; (TA in art. رى;) [and so اصعد; and اصعد; like as one says in the contr. sense اصعد جبالاً and اصعد أنزله and اصعد أنزله] You say, اصعد دابة [He made him to ascend, or mount, a mountain and a beast]. (TA in art. علو.) And اصعد في الجبل is said with reference to wild bulls or cows [as meaning *They make them to ascend upon the mountain*]. (S and TA in art. صعد في النظر) — [Hence,] one says also, اصعد في صوته, meaning † *He looked at me from head to foot, contemplating me. (L, from a trad. [And a similar phrase occurs in Har p. 640.] — اصعد, inf. n. تَصَعَّدَ, (the latter as used in the K voce كفاور,) also signifies † He sublimated it: often occurring in medical books, and used in this sense in the present day.] — And تَصَعَّدَ signifies also The act of liquifying, melting, or dissolving. (K.) — See also 4, last sentence.**

4. **اصعد في المكان:** see 1. — [Hence,] **اصعد في الأرض** *He went through the land towards a land higher than the other [from which he came]: (A, TA:) taken from the saying of Lth, that اصعد, inf. n. اصْعَادٌ, signifies He went towards a declivity, or a river, or a valley, higher than the other [from which he came]. (TA.) And اصعد في البلاد He went up, or upwards, through the countries, or lands. (AA, Mḡb.) And اصعد من بلد كذا إلى بلد كذا He journeyed [upwards] from such a region, or town, to such another region, or town; from one that was lower to one that was higher. (Mḡb.) [And hence,] اصعد, inf. n. اصْعَادٌ, He journeyed, or went, towards Nejd, and El-Hijáz, and El-Yemen: [or towards a higher region:] and اصعد signifies “he journeyed, or went, towards El-'Irák, and Syria, and 'Omán.” (ISk, on the authority of 'Omárah:) or the former, he journeyed, or went, towards the Kibleh: and the latter, “he journeyed, or went, towards El-'Irák:” (Aboo-Sakhr, T:) or the former, he came to Mekkeh; (K;) but this is a defective explanation: (TA:) and اصعد, also, is used as an inf. n. of this verb; and اصعد, as an inf. n. of اصعد: (T, TA:) or اصعد, inf. n. اصْعَادٌ, he commenced a journey, or went forth; as from Mekkeh, and from El-Koofeh to Khurásán, and the like: (Fr:) or he*

commenced a journey, or the like, in any direction : and انحدر signifies "he returned, from any town or country." (Ibn-'Arafah.) And اصعد الارض (Akh, S, K,) or في البلاد (Akh accord. to the T,) He went away, and journeyed, through the land, (Akh, S, K,) or through the countries, (Akh, T,) in any direction. (L.) And اصعدت السفينة, inf. n. اصعدا (L;) or تصعدت (A;) The ship spread her sail, and was borne along by the wind, (A, L,) upwards [app. meaning up a river or the like]. (L.) — اصعد في الوادي (Akh, S, L, K;) and تصعد فيه (Akh, S, Mgh, K;) and اصعد (Lth,) but this last is disapproved by Az; (TA;) He descended, or went down, into the valley, (Akh, S, L, Mgh, K,) from the part whence the torrent comes; not going to the bottom of the valley: and in like manner, اصعد في الارض He descended, or went down, into the land: (L:) and تصعد في الجبل He descended the mountain; as well as he ascended it. (IB, L.) Akh cites the following words of 'Abd-Allah Ibn-Hemmám Es-Saloolee,

أصعد طورا في البلاد وأفرع

(S, L,) as meaning I descending, or going down, at one time, through the countries, and [another time] ascending, or going up: this, says IB, is what induced Akh to explain صعد as he has done; but it presents no proof, because أفرع has two contr. significations, that of اصعد and that of انحدار: and accord. to AZ, by اصعد the poet means I ascending, or going up, to high places; and by أفرع, the contrary. (L.) — اصعد also signifies He advanced towards another. (L.) — And He went far; syn. ابعده. (Ham p. 22.) — And اصعد في العدو He exerted himself vehemently in running. (L.) — اصعد as trans.: see 2, in two places. — اصعدت She (a-camel) became such as is termed صعود [q. v.]. (S, L, K.) — And اصعدت الثاقبة (S, L, K,) and تصعدتها [probably imperfectly transcribed for تصعدتها] (L,) I made the she-camel to be, or become, such as is termed صعود. (IAgr, S, L, K.)

5. تصعد, and its var. اصعد: see 1, in two places: — and see also 4. — تصعد النفس The breath passed forth with difficulty. (L.) — تصعد (S, A, K,) and تصاعده (A, K,) It (a thing, S, K, or an affair, A) was, or became, difficult, or distressing, to him; it distressed, or afflicted, him: (A'Obeyd, S, A, K:) from صعود as signifying "a mountain-road difficult of ascent:" (A'Obeyd:) or from الصعود as the name of "a certain mountain in Hell." (TA.)

6. تصاعد, and its var. اصاعد: see 1: — and see also 5.

8. اصطعد, and its var. اصعد: see 1, in two places.

10. استصعد البربر: see 2. — استصعد البربر He plucked or gathered, the fruit of the اراك to eat. (TA in art. بر.)

صعد: see صعد.

صعد: see صعود, in two places. — صعد صعد: A vehement, severe, rigorous, or grievous, punishment; (S, A, K;) i. e. ذو صعد (TA:) or a distressing, or an afflicting, punishment, (Bd and Jel in lxxii. 17,) that shall overcome the sufferer thereof, the latter word being an inf. n. used as an epithet. (TA.)

صعد an inf. n. of صعد [q. v.]. (Ham p. 407.) [Hence,] ذهب السهم صعدا [The arrow went upwards]. (A.) And هذا النبات ينمي صعدا This plant increases in height. (S.) And تنفس صعدا: see صعدا. And من صعد [used by poetic license for من صعد], said of a thing falling, i. e. From above; from a higher place. (Ham p. 349.) — Also a pl. of صعود: and of صعيد. (S, L, K.) — صعد, thus, with two dammehs, is also the name of A certain tree from which pitch is melted forth. (L.)

صعدة A high, or an elevated, piece of land or ground; contr. of هبطة. (Mgh in art. هبط.) And صعدة is said to be a proper name for The earth. (Ham p. 22.) — And A she-ass: (L, K:) or a long-backed she-ass: (L:) or long [in the back], applied to a she-ass as an epithet, and therefore the pl. is صعدا, with the ع quiescent. (Ham p. 385.) And بنات صعدة Wild asses: (S, K:) said to be so called from صعدة meaning as expl. above; and if this be correct, it is like the appellation بنات البر: (Ham p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed صعدة; and in like manner, اولاد صعدة: (Har p. 471:) the rel. n. [applied to a single wild ass] is صاعدي, (S, L, K,) irregularly formed: thus in the saying of Aboo-Dhu-eyb,

قرمى فالحق صاعديا مطحرا
بالكسح قامت عليه الأضلع

[And he shot, and made a far-flying arrow to reach a wild ass in the flank, and the ribs enclosed it]. (S, L.) — And A spear, or spear-shaft; syn. قنأة: (L:) a spear-shaft (قنأة) straight by its growth, (S, L, K,) not requiring to be straightened: (S, L:) and a kind of آلة [or broad-headed dart], which is smaller than a حربة: (L:) or [simply] an آلة: (K, TA:) [in the CK آلة: and] in some copies of the K آلة, which is a mis-transcription: (TA:) pl. صعاد and صعادات; (L;) the latter with fet-h to the ع because it is a subst. (Ham p. 385.) One says, تطاعنوا بالصعاد i. e. [They thrust, or pierced, one another] with the spears. (A.) — [Hence,] جارية صعدة: A girl, or young woman, straight in figure, (A, L,) like a spear, or spear-shaft: (L:) pl. حوار صعادات, the latter word with the ع quiescent, (A, L,) because it is an epithet. (L.)

صعدة: see صعيد, last sentence but one.

صعدا: see صعود, in two places.

صعدا A sigh, or sighing; a breathing with an

expression of pain, grief, or sorrow: or with difficulty: (L:) a long breathing: (K:) or a prolonged breathing: (S:) or a loud-breathing: (A:) accord. to some, a breathing emitted upwards. (L.) You say, تنفس الصعدا (L,) or تنفس صعدا (A,) and تنفس صعدا (L,) He sighed; uttered a sigh or sighing; or breathed with an expression of pain, grief, or sorrow: (L:) [or uttered a prolonged breathing:] or breathed loudly. (A.) — [Hence,] فلان يتبع صعداه (A,) or يتبع صعداه (L, [in which the noun is evidently mistranscribed,]) † Such a one raises his head, and does not stoop it, by reason of pride: (A:) or does not raise his head nor stoop it. (L. [The former explanation seems to be the right.]) — See also صعود, in four places.

صعد: see the next paragraph.

صعود An acclivity; contr. of هبوط (S, L, K,) or of حنور; (Mgh;) and صعد is [syn. therewith, being] contr. of صوب: (L:) pl. صعائد and صعدا (S, K.) An ascending road: of the fem. gender: pl. [of pauc.] اصعدة and [of mult.] صعدا (L.) A mountain-road difficult of ascent; (S, A, L, K;) as also صعودا (L, K,) and صعدا: (L in art. كاد:) a difficult place of ascent. (L in that art.) [Hence,] الصعود A certain mountain in Hell, (L, K, MF,) consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever: (MF:) it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with مفاع [pl. of مقعة, q. v.]; and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound. (L.) — [Hence also,] † Difficulty, grievousness, distress, affliction, or trouble; (A, L, Mgh;) as also صعد (L) and صعدا (K,) or صعدا (L,) and صعدا (K.) You say, ارفقت صعودا † I made him, or constrained him, to do a difficult, grievous, distressing, afflicting, or troublesome, thing: (A:) or I imposed upon him such a punishment. (L.) And † لسيادة صعدا [or صعدا? (see above)] † There is a difficult, or distressing, ascent to lordship, or mastery. (A.) And اكمة صعدا † A hill difficult to ascend. (L.) — Also A she-camel that brings forth a young one imperfectly formed, (A, S, K,) after six or seven months, (A,) and is made to take an affection to the young one of the preceding year, (A, S,) or and takes an affection to the young one of the preceding year: (K:) or a she-camel whose young one dies, and which returns to her former young one, and yields it milk: when she does this, her milk is the sweeter: (Lth:) or a she-camel that brings forth her young one after its hair has grown, and then takes an affection to her former young one, or to the young one of another: pl. صعائد and صعدا; but this latter pl. is disapproved by Sb. (L.)

صعيد High, or elevated, land or ground: or high, or elevated, land or ground, above such as is low, or depressed: or even land or ground:

(L:) or *even land or ground, without any trees*: (Lth, L:) or a [desert such as is termed] **صَعْرَة**: (A:) or the *surface of the earth*; (Th, Zj, S, A, Mjb, K;) *whether it be dust or earth, or otherwise*: Zj says, I know not any difference of opinion among the lexicologists on this point: (Mjb:) [such is said to be its meaning in the Kur iv. 46 and v. 9; and therefore in performing the act termed **التَّوَمُّرُ**,] a man should strike his hands upon the surface of the earth, and not care whether there be in that place dust or not: (Zj:) [hence] one says, **طَارَ صَيْتَكَ فِي الْقَرِيبِ وَالْبَعِيدِ وَبَلَغَ مَتْنِي** **الصَّعِيدِ** [Thy fame has flown through the near and the distant regions, and reached the extremity of the surface of the earth]: (A:) or **صَعِيدٌ** signifies the *earth, or ground, itself*; (IAgr, A, L;) as in the saying **عَلَيْكَ بِالصَّعِيدِ**, meaning *Sit thou upon the earth, or ground*: (A:) or *good earth or land*: or *earth, or land, not mixed with sand nor with salt soil*: (L:) or *dust, or earth*, (Fr, S, L, Mjb, K,) such as is *pure, upon the surface of the ground or that has come forth from within it*; thus accord. to Az in the Kur iv. 46 and v. 9, in the opinion of most of the learned: (Mjb:) or only *earth containing dust*; not applied to a *coarse, nor to a fine, nor to a coarse كَثِيبٌ*; although it be mixed with dust: (Esh-Sháfi'ee, L:) pl. **صَعْدَاتٌ** and **صُعْدَاتٌ**, (S, L, K,) the latter a pl. pl. (Mjb, TA.) — And *A wide, or an ample, place*: (L.) — And *A road*, (L, Mjb, K,) whether wide or narrow: (L:) pls. as above (L, Mjb) and **صُعْدَانٌ**. (L.) It is said in a trad., **إِبْرَاهِيمُ وَالْقَعُودُ بِالصُّعْدَاتِ**, **إِلَّا مَنْ أَدَّى حَقَّهَا**, i. e. *Beware ye of sitting in, or by, the roads, save he who performs the duty relating thereto*: [respecting which duty see **طَرِيقٌ**]: **صُعْدَاتٌ** is here the pl. of **صُعْدٌ**, which is pl. of **صَعِيدٌ**: or, as some say, it is pl. of **صُعْدَةٌ**, which signifies *A court, or an open space, before the door of a house, and the place through which men pass in front of it*. (L.) — Also *A grave*. (AA, Mfr, L, K.)

إِنِّي لَفِي صَعِيدَةٍ بَارِلَتِيَا Verily she (a camel) is near to cutting her two teeth called the **بَارِلَاتَانِ**. (L, TA.)

صَعُودًا: see **صَعُودًا**.
صُعَادِيَّةٌ, applied to a she-camel, *Tall, or long*; syn. **طَوِيلَةٌ**. (K.)

صَعَادَ عَلَى الْجِبَالِ One who climbs the mountains much or often. (TA in art. **رَفَى**.)

عُنُقٌ صَاعِدٌ [Ascending, &c.]. — [Hence,] **عُنُقٌ صَاعِدٌ** † *A tall neck*. (A, L.) — And **شَرَفٌ صَاعِدٌ** † [High nobility]. (A.) — [Hence also,] one says, **بَلَغَ كَذَا فَصَاعِدًا** † *It reached such an amount and upwards*: (K, TA:) and **أَخَذْتُهُ بِدِرْهَمٍ فَصَاعِدًا** † *I got it for a dirhem and upwards*; an elliptical phrase, for **أَخَذْتُهُ بِدِرْهَمٍ فَزَادَ الثَّمَنُ صَاعِدًا** *I got it for a dirhem and the price increased upwards*, or **صَاعِدًا** *went upwards*: you may not say **وَصَاعِدًا**, because you do not mean to tell that the

dirhem with something more made the price, as when you say **بِدِرْهَمٍ وَزِيَادَةٍ**; but you mention the lowest price that you offered, and mean that you then offered more and more. (Sb, L.) And **قَرَأَ فَاتِحَةَ الْكِتَابِ فَصَاعِدًا** † *He read the opening chapter of the Book* [i. e. of the Kur-án] and more is a phrase of the same kind. (L.)

صَاعِدِيٌّ rel. n. of **صُعْدَةٌ**, q. v.

مَصَاعِدٌ [A place of ascent: pl. **مَصَاعِدٌ**]. One says **رَبْنَةٌ بَعِيدَةٌ الْمَصَاعِدِ** and **الْمَصَاعِدِ** † [meaning A station, or post of honour, to which the ascent and ascents (lit. the place and places of ascent) is, and are, distant]. (A.)

مُصْعَدٌ A high mountain. (L.) And **رَكِبٌ مُصْعَدٌ**, or **مُصْعَدٌ**, A high, or prominent, pubes. (L.) — Also Beverage, or wine, (K,) and vinegar, (TA,) prepared with pains by means of fire, or well boiled, (**غُولَجٌ بِالنَّارِ**, K, TA,) until it becomes altered in flavour and colour. (TA.)

مُصْعِدٌ: see the next preceding paragraph.

مُصَاعِدٌ The [rope called] **حَابُولٌ**, [made in the form of a hoop,] by means of which a man ascends palm-trees. (K, TA.) — [And A scaling-ladder. — And, accord. to Freytag, A chain with which the feet of captives are shackled, to prevent their taking wide steps: — and A chain upon the feet of women, serving as an ornament: in relation to which he refers to Schröder de vestitu mulierum Hebr. p. 123.]

صعر

1. **صَعَرَ**, aor. -, (Mjb, K,) inf. n. **صَعْرٌ**; (S, A, Mgh, Mjb, K;) and **تَصَعَّرَ**; (A, K;) *He had a wryness, or distortion, in the cheek*, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (Lth, A, Mgh, Mjb,) by reason of pride, (A,) with a turning of the face on one side: (Lth, Mgh, Mjb:) [see also 5:] or he (a camel) had a disorder by reason of which he twisted his neck, (K,) and distorted it. (TA.) You say, **فِي عُنُقِهِ وَخَدَيْهِ صَعْرٌ** *In his neck, and in his cheek, is a wryness, or distortion, arising from pride*. (A.)

And **لَأَقِيمَنَّ صَعْرَكَ** [I will assuredly straighten thy wryness, or distortion, of the neck, or cheek]. (A.) And **أَصَابَ الْبَعِيرَ صَعْرٌ** A disease which made him to twist his neck befell the camel. (Mgh, TA.) — [See also **صَعْرٌ** below.] — Also **صَعْرٌ**, (TK,) inf. n. **صَعْرٌ**, (K, TK,) *He (a man, TK) ate صَعَارِيرٌ* [pl. of **صَعْرُورٌ**, q. v.], (K, TK,) i. e., *gum*. (TA.)

2. **صَعَّرَهُ** *He caused him to have a wryness, or distortion, in the neck, and a turning of the face on one side, by something smiting or befalling him*. (Mjb.) — **صَعَّرَ خَدَهُ**, (inf. n. **تَصَعَّرَ**, K,) and **صَاعَرَهُ**, (S, A, Mjb, K,) and **صَاعَرَهُ**, (K,) *He turned away his cheek* (S, A, Mjb) from the people, (Mjb,) by reason of pride (S, A, Mjb) and dislike; (S, Mjb;) *he turned away his cheek from looking towards the people, by reason of contempt arising from pride*. (K.) It is said in

the Kur [xxxi. 17], **وَلَا تُصَعِّرْ خَدَكَ لِلنَّاسِ**, (Mgh, TA,) and accord. to one reading, **لَا تُصَاعِرْ**, (TA,) meaning, *And turn thou not away from people through pride*. (Fr, Abou-Is-hák, Mgh.) [See also 5.]

3 and 4: see 2; the former in two places.

5. **تَصَعَّرَ** and **تَصَاعَرَ** *He distorted his cheek by reason of pride*. (Sgh, TA.) See also 1.

6: see what next precedes.

9. **اصْعَرَتِ الْإِبِلُ** *The camels went a vehement pace: or became dispersed*. (TA.)

R. Q. 1. **صَعَّرَهُ**, (S, K,) inf. n. **صَعْرَةٌ**, (TA,) *He made it round*: (S, K:) *he rolled it*. (TA.) [See **مُصَعَّرٌ**.]

R. Q. 2. **تَصَعَّرَ** *It became round*: (S, K:) *it rolled*. (TA.)

R. Q. 3. **اصْعَرَتْ**, and **اصْعَرَ**, (K,) in which latter the ن is incorporated into the ر, (TA,) *He (being beaten or struck) writhed*, (TA,) and turned round by reason of pain, in his place, and became contracted. (K, TA.)

الصَّعْرُ inf. n. of 1 [q. v.]. — The saying **الصَّعْرُ فِي الدِّيَةِ** is expl. as meaning *In [the case of] the distorting of the face [the whole bloodwit shall be exacted: as though the verb of which **صَعَرَ** is the inf. n. were trans.; but this is obviously a loose rendering]*. (Mgh.) — **صَعْرٌ** also signifies *Pride*: (Mgh:) or the *being proud*. (TA.) — And *Smallness of the head*: (K:) or the *being small*, said of a man's head: (K, TA:) one says, **صَعَرَ رَأْسَهُ**, inf. n. **صَعْرٌ**, meaning *his head was small*. (TK.)

صَعْرُورٌ (S, K, &c.) and **صُعْرُورٌ** (Sgh, K) *Long, slender, twisted gum*: (K:) or *a piece of gum having a long and twisted form*: (AZ, S:) and [gum of the kind called] **لُكِيٌّ** that has become concrete: (K:) or this is the signification of **صَعَارِيرٌ**, (S, K,) which is the pl. [of **صَعْرُورٌ**], (TA,) accord. to AA: (S:) or the pl. signifies *concrete gum resembling fingers*: and **صَعْرُورٌ** is said to signify a piece of gum: accord. to Abou-Naṣr, it is like a reed-pen, and twisting like a horn: and AḤn says that **صَعْرُورَةٌ**, with **س**, signifies a small round piece of gum: (TA:) and the fruit, (K,) or any fruit, (TA,) of a tree that is like (that of, TA) the **أَبْهَلُ**, and like pepper, and what resembles this, of such as are hard: (K, TA:) or such they term **صَعَارِيرٌ**: (TA:) or *gum in general*: pl. **صَعَارِيرٌ**. (K.) — Also, (K,) or **صَعْرُورٌ** [only], (TA,) † *A certain substance, yellow, [in the CK اصغر is put for اصفر,] thick, tough with [somewhat of] softness and moisture, that comes forth from the teat: (K:) so called by way of comparison: (TA:) or what is first milked, of biestings: (K:) or milk that is gummy (مُصْبَغٌ), in biestings, before it becomes clear. (TA.) — **صَعْرُورَةٌ** The little ball which is rolled along by the [kind of beetle called] **جَعَلٌ**. (K, TA.) — **صَعَارِيرٌ** † *Long fingers*. (TA.)*

صَعْرٌ : see the next preceding paragraph.

صَعَارٌ Proud, or haughty: because he declines with his cheek, and turns away his face from people: occurring in a trad.: or the word as there used is صَعَارٌ, or صَعَارٌ, accord. to different relaters. (TA.)

صَعْرِيٌّ applied to a camel's hump, Great, or large, (K, TA,) and round. (TA.) — And أَحْمَرُ صَعْرِيٌّ Intensely red. (K.)

صَعْرِيَّةٌ Obliquity in going or march or course: (S, K:) from صَعْرٌ [inf. n. of صَعَرَ]. (S.) — Also A mark made with a hot iron upon the neck of a camel: (S:) or of a she-camel (K) only: (TA:) a mark of the people of El-Yemen, only made upon she-camels: (Tedhkireh of Aboo'Allee:) not upon a camel whether male or female, (K,) as it is said to be by A'Obeyd [and J]. (TA.) J was led into error by a verse of El-Museiyab (K) Ibn 'Alas; wherein he uses the phrase بِنَاجٍ عَلَيْهِ الصَّعْرِيَّةُ [With a swift he-camel marked with the صَعْرِيَّةُ]; (TA;) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, قَدْ آسْتَوَقَّ الْجَمَلُ [The male camel has assumed the characteristic of the female camel]. (K, TA.) El-Bedr El-Karafee urges that the term بَعِيرٌ, used by J, includes the female; and that the masc. epithet [نَاجٍ] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

أَصْعَرٌ Having a wryness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (A, Mṣb,) by reason of pride, (A,) with a turning of the face on one side: (Mṣb:) or a camel having a disorder by reason of which he twists his neck, (K,) and distorts it: (TA:) sometimes the being so is natural (S, A, Mṣb, K) in a man (S, Mṣb) and in an ostrich; (S, A, Mgh;) and sometimes it is accidental: (Mṣb:) pl. صَعْرٌ. (TA.) — It occurs in a trad. as signifying Such as withdraws himself [from others, through pride]; syn. ذَاهِبٌ بِنَفْسِهِ: (S, TA:) [thought by Ibr D to be a mistake for زَاهٍ بِنَفْسِهِ: but this seems to me improbable:] or such as turns away his face, by reason of pride: (Iath:) and in another trad. as signifying such as turns away from the truth, and is faulty. (TA.)

مُصْعَرٌ (S,) in the كُصْعَرٌ, said to be like مُكْرَمٌ, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, Hard, or severe. (S, K.) A poet says,

وَقَدْ قَرَّبَن قَرَبًا مُصْعَرًا

[And they had performed a hard night-journey to water]. (S, TA.)

مُصْعَرٌ [Made round: and simply, round]. A rájiz says,

سَوْدٌ كَحَبِّ الْفَلْفَلِ الْمُصْعَرِ

[Black, like the round grains of pepper]. (S.)

صَعَطٌ

1. صَعَطَهُ, aor. ʿ and ʿ, (K,) inf. n. صَعَطٌ and صَعُوطٌ, (TA,) a dial. var. of صَعَطَهُ; and so is صَعَطَهُ of اصعطه. (K, TA.) See art. سَعَطٌ.

4: see what here precedes.

صَعُوطٌ i. q. سَعُوطٌ, q. v. (Lḥ, K.)

صَعَقٌ

1. صَعَقَتَهُ السَّمَاءُ, (S, O, K,) aor. ʿ, (K,) inf. n. صَاعِقَةٌ, (O, K,) The sky smote them with what is termed صَاعِقَةٌ [i. e. a thunderbolt]. (S, O, K.)

[And صَعَقَتَهُ signifies the same.] — صَعَقٌ is quasi-pass. of the verb in the phrase above; (Z, TA in art. سَرَفٌ;) signifying He was smitten by a صَاعِقَةٌ; (TA in art. صَعَقٌ;) as also صَعِقٌ; (K and TA in that art.) and so صَعِقٌ and صَعِقٌ. (O in that art.) — And صَعِقٌ, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. صَعِقٌ, (Mṣb,) or صَعَقَةٌ, (S, O,) or both, and صَعَقٌ, (K,) and تَصَعَّقٌ, (S, O, K,) He (a man, S, O) swooned, or became insensible, (S, O, Mṣb, K, TA,) and lost his reason, (TA,) in consequence of a sound that he heard, (Mṣb, TA,) such as the vehement sound of the fall of a wall or the like or of a part of a mountain; (TA;) as also صَعِقٌ. (Mṣb, TA.) — And

صَعِقٌ, aor. ʿ, inf. n. صَعِقٌ and تَصَعَّقٌ, He (a man) died. (TA.) فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ, in the Kur [xxxix. 68], means And those in the heavens and those upon the earth shall die: (S, TA:) or shall fall down dead, or in a swoon: (Bḍ:) or shall lose their reason. (TA.) — And صَعِقَتِ الرَّكِيَّةُ, inf. n. صَعِقٌ, The well fell in ruins, or to pieces; or collapsed. (TA.) — صَعَقٌ [as an inf. n.] signifies The sounding of thunder: and صَعِقٌ, aor. ʿ, inf. n. صَعَقٌ, is said of a bull, meaning He bellowed, or lowed: (TA:) and likewise of a man [app. as meaning he bellowed, or roared]. (ISk, TA in art. اِمْر.)

4. اصْعَقَتْهُ الصَّاعِقَةُ The صَاعِقَةُ [or thunderbolt] smote him. (TA.) — And اصْعَقَهُ He, or it, caused him to swoon, or becomes insensible. (S.) — And He, or it, killed, or slew, him. (TA.)

صَعِقٌ : see the next paragraph.

صَعِقٌ is an inf. n. of صَعَقٌ [q. v.]: (Mṣb, K:) and primarily signifies A swooning, or becoming insensible, in consequence of a vehement sound that one hears; and sometimes, such that one dies in consequence thereof: — afterwards often used as meaning Death. (TA.) — [Also] Vehemence of sound or voice: (O, K:) and vehemence of braying of an ass; used in this sense by Rubeh; (O, TA;) and said by Az to be originally صَعِقٌ. (TA.)

صَعِقٌ Expecting, or looking for, a صَاعِقَةٌ [or thunderbolt]. (Ibn-'Abbád, O, K.) — Also Swooning, or becoming insensible; (K, TA;) and so صَعُوقٌ; or the latter signifies dying suddenly: and the former, swooning, or becoming insensible, and losing his reason, in consequence of a sound

that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain. (TA.) — And Dying, or dead. (TA.) — Also, (K, TA,) or صَعِقُ الصَّوْتِ, (S, O,) Vehement in voice, (S, O, K, TA,) and in braying; (TA;) applied to an ass. (S, O, TA.)

صَعَقَةٌ : see صَاعِقَةٌ. — Also The sound proceeding from a صَاعِقَةٌ [or thunderbolt]. (TA.) — الصَّعَقَةُ الْأُولَى means The first blast [of the horn on the day of resurrection]. (Mṣb.) — And صَعَقَةٌ also signifies A death. (TA.)

صَاعِقٌ A camel meagre in his marrow. (Ibn-'Abbád, O.)

صَاعِقَةٌ [A thunderbolt; i. e.] a thing descending from the thunder, that smites not anything but it alters it and burns it: (Mṣb:) or fire that falls from the sky, (AZ, S, O, K,) in vehement thunder: (AZ, S, O:) or fire that God sends with vehement thunder: (TA:) or the scourge (مِخْرَاقٌ) that is in the hand of [the angel who is] the driver of the clouds, and that comes not upon anything but it burns it: (O, K:) or a vehement sound from a thundering with which falls a piece of fire: or the sound of thunder: (TA:) Wahb Ibn-Munabbih, being asked respecting it, whether it were a tangible thing or fire or what else, answered that he thought no one knew it except God: (O, TA:) accord. to some, (TA,) it signifies also the cry, or vehement cry, or shout, [that is an efficient] of punishment: (S, O, K:) and death; (O, K;) so accord. to Katádeh (O, TA) and Muḳátíl: (TA:) or a cause of death: (Zj, TA:) and any destructive punishment: (O, K:) and صَعَقَةٌ and صَاعِقَةٌ are dial. vars. thereof: (TA:) the pl. is صَوَاعِقٌ. (O, Mṣb, TA.)

صَعِقٌ : see مَصْعُوقٌ.

صَعَلٌ

1. صَعَلَ, aor. ʿ, (K,) inf. n. صَعَلٌ, (TA,) He, or it, was, or became, such as is termed صَعَلٌ and اصْعَلٌ meaning as expl. below; as also اصْعَلٌ. (K, TA.) One says, اصْعَلَتْ النَّخْلَةُ meaning The palm-tree was, or became, slender in the head. (IDrd, O, TA.)

11: see the preceding paragraph, in two places.

صَعَلٌ Small in the head; applied to a man, (Aḡ, S, O,) and to an ostrich; (S, O;) as also اصْعَلٌ; (O;) and اصْعَلَةٌ applied to a woman: (S:) or small in the head and long and slender in the neck; applied to a man: (Sh, TA:) or صَعَلٌ and its fem. صَعَلَةٌ, and اصْعَلٌ and its fem. اصْعَلَةٌ, such as is slender in the head and neck, of mankind, and of ostriches, and [in like manner] of palm-trees: (K, TA:) or, accord. to Aḡ, only the first is applied to a man, and its fem. (with ة) to a woman: but IB says that others mention اصْعَلَةٌ as applied to a woman; and accord. to this, one applies اصْعَلٌ to a man. (TA.) And صَعَلَةٌ النَّخْلَةُ A palm-tree that is crooked, and bare in the lower parts of its branches: (S, O,

صغر: or a tall palm-trees; which is disapproved, because often when it is tall it becomes crooked. (IB, TA.) And صعل صعل As an ass that has lost his soft hair, (S, K,) or his abundant and long hair, (O,) or both. (TA.) And صعل signifies also Tall, or long: (K:) applied by El-'Ajjaj to a mast of a ship as meaning tall, and having its upper part even, or uniform, with its middle; not as meaning slender in the head. (TA.) — Also, [used as a subst.] A male ostrich; because small in the head: and with ص, a female ostrich. (TA.)

صعل Slenderness. (S, O.)

صعلة, (O, TA,) or صعلة, which is preferred by Sh, (O,) Smallness of the head: (O, TA:) or slenderness, and lightness of the body. (TA.)

صعلة: see what next precedes.

أصعل, and its fem. صعلة: see صعل, in six places.

صعلك

Q. 1. صعلك, (O, K,) inf. n. صعلتك, (TA,) He rendered him poor, or needy. (O, K.) — صعلك صعلك He made the ثريدة [or mess of crumbled bread moistened with broth] to have a head: or he raised its head. (K.) And صعلك أسفل السنام He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form. (Sh, O.) — And صعلك البقل الإبل The herbs, or leguminous plants, fattened the camels. (Sh, O, K.)

Q. 2. تصعلك He was, or became, poor, or needy. (S, O, K.) And He made a show of poverty. (KL.) [He affected to be such as is termed صعلوك.] — تصعلت الإبل The camels cast, or shed, their fur, (S, K, TA,) and, some add, became bare. (TA.) Accord. to Sh, The camels became slender in their legs in consequence of fatness [of the body; app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to Aṣ, تصعلك said of a horse, He became slender, and shed his abundant and long hair. (TA.)

صعلوك Poor, or needy; (S, O, K, TA;) [a poor man;] and ISd adds, having no property; and Az adds, and having no reliance [upon any person or thing]: (TA:) and a thief, or robber: (KL:) pl. صعلائك العرب. (S, O.) صعلائك العرب means صعلائك العرب [i. e., as expl. voce ذئب, The thieves, or sharpers, and paupers, of the Arabs; or the paupers of the Arabs who practise thieving: because they act like wolves]. (S, O.) 'Orweh Ibn-El-Ward was called صعلوك because he used to collect the poor in a حظيرة [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.)

صعلك الرأس A man round in the head: (O, K, TA:) or, as some say, small in the head. (TA.) And صعلك applied to a camel's hump, Such as is as though one rounded its upper part, and stretched up its lower part with the hand so

as to make it assume that rounded form. (Sh, O.)

صعو

1. صعا, aor. ء, He, or it, was slender; and was small: (IAṣr, K:) from صعو, here following. (TA.)

صعو A small عصفور [or bird of the sparrow-kind], (K, TA,) red in the head; (TA;) fem. with ص: (K:) or small عصافير [or birds of the sparrow-kind], the heads of which are red; n. un. with ص: (Mṣb:) or صعوة signifies a certain bird; and its pl. is صعو and صعاء: (S:) or the pl. (of صعوة, Mṣb) is صعاء (Mṣb, K) and صعوات, (K, in the CK صعوات,) and the pl. of صعو is أصعاء: some say that صعو is originally وضع. (TA.) — Hence, (TA,) ناقة صعوة A she-camel small in the head. (K.) — And the pl. أصعاء signifies أصول [pl. of أصل, q. v.]. (TA.)

صغر

1. صغر, aor. ء; (S, Mṣb, K;) and صغر, aor. ء; (K;) inf. n. صغرو, (S, Mṣb, K,) of the former, (S, Mṣb, TA,) and صغارة, (K,) also of the former, (TA,) and صغر and صغران, (IAṣr, K,) which are both of the latter; (TA; [but Ibn D thinks that there is no reason for this assertion with respect to صغران;]) [He or] it (S, Mṣb) was, or became, small, or little; صغر being the contr. of كبر, (S,)

or of عظم, as also صغارة [etc.]: (M, K:) or صغر is in body, or corporeal substance, (في الجور,) [and in years, or age; and صغر, with this inf. n., said of a human being, signifies he was a child, or in the state of childhood, not having attained to puberty;] and صغارة is in estimation or rank or dignity (في القدر). (M, K.) — Also صغر, inf. n. صغر and صغار and صغارة and صغران and صغرو (K) and صغر, (TA,) He was content with vileness, baseness, abasement, or ignominy, (K,) and tyranny, or injury: (TA:) or صغر is inf. n. of صغر, aor. ء, signifying he was, or became, vile, base, or ignominious; (S, Mṣb;) and so صغر and صغار: (Mgh:) or صغار signifies the being small, or little, in estimation or rank or dignity: (TA:) and you say, صغر في عيون الناس, with damm, meaning, [he became small, or little, in the eyes of men; i. e.,] he lost his reverence, or reverend dignity. (Mṣb.) [See also 6.] One says also, هو بصغر عن كذا He, or it, is smaller than, or too small for, such a thing; syn. يقل. (TA in art. قل.) And صغرت عن الولد [She was too young to bear offspring]. (S in art. جل, &c.) — ما صغرني إلا بسنة, aor. ء, means ما صغرني إلا بسنة [i. e. He was not younger than I, save by a year]. (IAṣr, K.) — And صغرت الشمس The sun inclined to setting. (Th, K.)

2. صغره, (inf. n. تصغير, TA,) He made him, or it, small, or little; as also اصغره. (S, K.) You say, اصغر القرية He sowed the water-skin [so

as to make it] small. (S, K.) — صغره في عيون الناس He, or it, rendered him [small, or little, i. e.,] contemptible, vile, base, or ignominious, [in the eyes of men:]; (A:) and [in like manner] he, or it, rendered him vile, base, or ignominious, (TA,) or content with vileness, baseness, abasement, or ignominy. (K.) — صغرت شأنه (TA in art. غمز) and من شأنه (S and TA in the same art.) [I lessened his rank, or dignity]. — صغرو, inf. n. تصغير, He changed the noun into the diminutive form. (Mṣb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of دوترة ["a small, or little, house"]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying ذهبت الدراهم إلا ذوترة ["the dirhems went, except a small dirhem"]: to denote nearness; as in the instance of قبيل الصبح ["a little before daybreak"]: to denote affection and benevolence; as in the expression يا بني ["O my little (meaning dear) son"]: to denote the greatness of the thing signified; as in the phrase سنة حمرارة ["a very severe year"]: to denote praise; as when a man is described as كنيف ملين علمًا ["a little pastor's-bag filled with knowledge"]: to denote blame; as in the expression يا فويسق ["O thou little transgressor"]. (L, TA.) [The inf. n., تصغير, is also applied to A diminutive noun itself; as also مصغر.] — See also 10.

4: see 2, in two places. — اصغرت الأرض The land produced small plants or herbage, (K,) not tall. (TA.) — ارتبوا ليصغروا [They remained in the spring-pasture] in order that they might rear the younger ones: (O, K: expl. in the former by ليولدوا الأصاغر [correctly ليولدوا الأصاغر] which is a manifest mistake.) — أصغرت الناقة وأكبرت [The she-camel uttered her yearning cry to, or for, her young one, in a low tone, and loudly. (A.)

6. تصاغر He became small; he shrank, or became contracted; (O* and TA in art. ضال;) by reason of abasement, (TA ibid.,) or from fear. (Ham p. 658.) — He became vile, base, ignominious, abject, or contemptible; (K, TA;) came to nought. (TA.) And تصاغر إليه نفسه He (lit. his soul or his own self) became of little importance, by being vile, base, or ignominious, to himself, or in his own estimation; (A, Mṣb;) he became vile, base, ignominious, abject, or contemptible, to himself, or in his own estimation. (S, K, TA.) — And [He affected, or feigned, abjectness; contr. of تكابر: or] he exhibited abjectness. (KL.)

10. اصغره He counted, accounted, reckoned, or esteemed, him, or it, small, or little: or vile, base, or ignominious: syn. عدّه صغيراً: (S, K:) or young: as also اصغره. (TA.)

اصغر, (S, Mṣb) and اصغار, with fet-ḥ, (S, [and

so in the Kur vi. 124,) or **صَغَارٌ**, with damm, (Mṣb, [but perhaps there is an omission in my copy of the Mṣb after this word,]) and **صَغْرٌ**, (S,) *Vileness, baseness, abasement, or ignominiousness*: (S, Mṣb:) so the second word signifies in the Kur vi. 124: (TA:) and *tyranny, or oppression, or injury*. (S.) One says, **قُمِ عَلَى صَغْرِكَ**, and **صَغْرِكَ**, [*Rise thou, notwithstanding thy vileness, or ignominiousness*]. (S.) [See also 1, of which it is an inf. n.]

صَغْرٌ: see **صَغْرٌ**, in two places. [And see 1, of which it is an inf. n.]

صَغْرٌ **فُلَانٌ صَغْرَتِهِ** *Such a one is the least, or youngest, of them*: (K, TA:) and **فُلَانٌ صَغْرَةٌ أَبِيهِ**, and **صَغْرَةٌ** **وَلَدِ أَبِيهِ**, *Such a one is the least, or youngest, of the children of his parents*: opposed to **كِبْرَةٌ**. (TA.) And **أَنَا مِنَ الصَّغَرَةِ** *I am of the little-ones, or of the young*: (K:) said by an Arab child when he is forbidden to play. (TA.)

صَغْرَانٌ: see **صَغْرٌ**.

صَغَارٌ: see **صَغْرٌ**.

صَغَارٌ: see **صَغِيرٌ**: — and **صَغْرٌ**.

صَغِيرٌ *Small, or little*: (S, K;) [in body, or corporeal substance: and in estimation or rank or dignity; as is implied in the K: and in years, or age; a youngling; a young one of any female; and of a tree and the like: applied to a human being, a child; i. e., one who has not attained to puberty: opposed to **كَبِيرٌ**:] as also **صَغَارٌ** (S, K) and **صَغْرَانٌ** (K) and **أَصْغَرُ**: (Mṣb in art. **كَبِيرٌ**): fem. with **ة**: (Mṣb:) pl. masc. **صَغَارٌ** and **صَغْرَاءٌ**, (a form used in poetry, S,) and **مَصْغُورَاءٌ**, (S, K,) or the last is [correctly speaking] a quasi-pl. n.: (TA:) and pl. fem. **صَغَارٌ**, but not **صَغَائِرٌ** when used as an epithet: (Mṣb:) the dim. of **صَغِيرٌ** is **صَغِيرٌ** and **صَغِيرٌ**, (Sb, K,) the latter anomalous. (TA.) You say, **هُوَ صَغِيرٌ فِي الْقَدْرِ**; and **فِي الْعِلْمِ**; [*He is small, or little, in rank, or dignity; as also in knowledge*]. (A.) And **جَاءَ النَّاسُ صَغِيرَهُمْ وَكَبِيرَهُمْ** *The people came: [the small in rank or dignity, of them, and the great therein, of them: or] those of no rank or dignity, and those of rank or dignity*. (Mṣb.) [See also **صَاغِرٌ**.]

صَغِيرَةٌ, [a subst. from **صَغِيرٌ**, made such by the affix **ة**,] applied to a sin, [signifying *A small or little, sin*,] has for its pl. **صَغِيرَاتٌ** and [more commonly] **صَغَائِرٌ**; being, when thus applied, a subst. (Mṣb.) [See **مُحَقَّرَاتٌ**.]

صَغِيرٌ and **صَغِيرٌ** dims. of **صَغِيرٌ**, q. v.

صَاغِرٌ *In a state of vileness, abasement, ignominiousness, abjectness, or contempt*: (Mṣb:) or *content with vileness, abasement, or ignominy*, (K,) and *tyranny, or injury*. (S, A, TA.) [See also **صَغِيرٌ**.]

أَصْغَرُ [*Smaller, or less; and smallest, or least;*

in body, or corporeal substance; and in estimation or rank or dignity; and in years, or age]: (S, Mṣb, K:) fem. **صَغْرِي**: (S, Mṣb:) pl. masc. **أَصَاغِرٌ** (Sb, S, K) and **أَصَاغِرَةٌ**, (M, K,) though the sing. is not of the nouns which regularly add **ة** to the pl., and it is added in this case because the sing. resembles in form **قَشَاعِمَةٌ**, of which **قَشَاعِمَةٌ** is a pl., (ISd,) and **أَصْغُرُونَ**: (Sb, S:) and pl. fem. **صَغْرٌ** (Sb, S, Mṣb) and **صَغْرِيَاتٌ**: (Mṣb:) but Sb says, you do not say **نِسْوَةٌ صَغْرٌ**, nor **قَوْمٌ أَصَاغِرٌ**, except with the article **ال**: and he adds, we have heard the Arabs say, **الأصَاغِرُ** [perhaps miswritten for **الأصَاغِرَةُ**]; and if you please, you may say **الأصْغُرُونَ**. (S.) — **الأصْغُرَانُ** [lit. *The two less, or least, things*,] means **† the heart and the tongue**. (K.) It is said in a prov., **المرء بأصغريه**, meaning, **† The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue**. (ISk, TA. [See Har p. 446.]) — See also **صَغِيرٌ**.

أَرْضٌ مَصْغُورَةٌ *Land having small plants or herbage, not grown tall*. (ISk, S, K.)*

مَصْغُورَةٌ: } see **مَصْغُورٌ**, in art. **صَفْرٌ**.
مَصْغُورَةٌ: }

مَصْغُورَاءٌ: see **صَغِيرٌ**.

صغى and صغو

1. **صَغَا**, aor. **يَصْغُو**; (S, Mṣb, K;) and [صَغَى, aor. **يَصْغِي**, (S, TA, and so in some copies of the K,) or **يَصْغِي**; (Mṣb, and so in some copies of the K, and in the M, but it is said in the TA that it is correctly **يَصْغِي**, with **kesr**, as in the S;) inf. n. **صَغُو**; (S, Mṣb, K;) and **صَغَى**, aor. **يَصْغِي**, inf. n. **صَغَا** and **صَغَى**; (S, Mṣb, K;) *He, or it inclined*, (S, Mṣb, K, TA,) **إِلَى الشَّيْءِ** [*to the thing*], (TA,) or **إِلَى كَذَا** [*to such a thing*]: (Mṣb:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] *he (a man, TA) had an inclining of his حَنَكُ* [here app. meaning the mouth or the part below the mouth]; (K, TA;) or *of one of his lips*; thus correctly, as in the M and A; **بِشِدْقِيهِ** in [some of] the copies of the K [and **شِقْبِيهِ** in others] being a mistake for **شَفْتِيهِ**. (TA.) You say, **صَغَتْ إِلَيْهِ أُذُنُهُ** *His ear inclined to him, or it*. (TA.) And hence, in the Kur [lxvi. 4], **فَقَدْ صَغَتْ قُلُوبُنَا** [*For the hearts of you two have inclined to that which is not right*]. (Mṣb.) And **صَغَتْ النُّجُومُ**, (S, Mṣb,) and **الشَّمْسُ**, (K,) *The stars, and the sun, inclined to setting*. (S, Mṣb, K.) And **صَغَا الرَّجُلُ** *The man inclined, or leaned, on one side: or bent, or bowed, himself upon his bow*. (TA.) And **صَغَى**, **صَغَى**, **صَغَى**, **صَغَى**, inf. n. **صَغَا**, [as though meaning *He inclined to set himself against the people or party*,] is said of one when his love, or affection, is with such as are not of the said people, or party. (TA.) — And **صَغَى**, aor. **يَصْغِي**, (K, TA,) inf. n. **صَغَا** agreeably with the S and M, accord. to the

copies of the K, erroneously, **صَغَى**, (TA,) and **صَغَى**, (K, TA,) *He inclined and gave ear, or hearkened, or listened*. (K. [See also the next paragraph.])

4. **اَصْغَى الْإِنَاءَ** *He inclined the vessel*: (S, Mṣb, K:) or *he turned the vessel upon its side, in order that what was in it might collect together*. (M, TA.) — [Hence,] **أَصْغَى إِلَيْهِ فُلَانٌ** **† Such a one perished, or died**. (Er-Rāghib, TA.) And **أَصْغَى** **إِلَيْهِ** **† [I. q. اصغى حقه expl. in what follows: (see also مَضَى) or] he detracted from his reputation; spoke evil of him; or slandered him**. (Z, TA.) **اَصْغَى حَقَّهُ**, (A, TA,) or **الشَّيْءِ**, (K,) means **† He diminished to him, impaired to him, or defrauded him of a portion of**, (Z, K, TA,) **his right or due**, (Z, TA,) or **the thing**. (K.) — You say also, **أَصْغَيْتُ رَأْسِي**, and **سَمْعِي**, *I inclined my head, and my ear*. (Mṣb.) And **اَصْغَى إِلَيْهِ**, (S, K,) or **اَصْغَى إِلَيْهِ سَمْعَهُ**, (M, TA,) *He inclined his ear to him*. (S, M, K.) And **اَصْغَى**, alone, *He gave ear, hearkened, or listened*. (K. [See also 1, last explanation.]) And **أَصْغَتْ النَّاقَةُ** *The she-camel inclined her head towards the رَجُلٌ* [or saddle], (S, K, TA,) in some copies of the S **إِلَى الرَّجُلِ** [*towards the man*], (TA,) *as though she were listening to a thing*: (S, K:) this she does when the saddle is bound upon her. (S.)

صَغَا an inf. n. of **صَغَى** [q. v.]: and also [used as] a simple subst. [meaning *Inclination*]. (TA.) One says, **أَقَامَ صَغَاهُ** [*He rectified his inclination*]. (TA.) And **صَغَاهُ** and **صَغُوهُ** and **صَغُوهُ**, i. e. *His inclination [is with thee, meaning, is agreeable with thine]*. (AZ, S, K.) In [some of] the copies of the K **صَغُوهُ** and **صَغُوهُ** are written **صَغُوهُ** and **صَغُوهُ**, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, **صَغُوهُ** as an epithet applied to the sun. (TA.)

هَذَا صَغُوكُ: see the next preceding paragraph. **هَذَا** **صَغُوكُ**, or **صَغُوكُ**, is a phrase similar to **هَذَا ابْنُ إِنْسَاكُ**, meaning *This is thy chosen, or special, friend or companion*: but perhaps post-classical.]

صَغُو: see **صَغَا** and **صَغُو**. — Also *The interior of a ladle*: — and *the side of a well*: — and *the part that is folded, or turned over, of the sides of a دَلْوٌ* [or leathern bucket]: (K, TA:) so in the M: and its pl. in these senses is **أَصْغَاءٌ**. (TA.)

أَصْغَى: see **صَغُوهُ**, voce **أَصْغَى**.

[**صَاغِيَةٌ** part n. of **صَغَا**: fem. **صَاغِيَةٌ**: and pl. **صَاغِيَاتٌ**.] — **صَاغَيْتُكَ** means *Those who incline to thee*, (K, TA,) and *come to thee*, (TA,) in their cases of need: (K, TA:) or *whoever, of thy family, come to thee as guests*: (TA:) or *those who incline to thee, of thy companions and relations*: (Har p. 207:) ISd thinks it to be made fem. because meaning **جَمَاعَةٌ**. (TA.) **أَكْرَمُوا** **أَكْرَمُوا** **فُلَانًا فِي صَاغِيَتِهِ** means [*Honour ye such a one in respect of*] *those who incline to him, and who*

comes to him seeking to obtain what he has. (§.) — And *الصَوَاهِي* means *The stars that have inclined to setting*. (TA.)

أَصْفَى, applied to a man, (TA.) *Having an inclining of the حَنَك*; (K, TA;) or of one of the lips: (K, TA: [see 1:]) fem. *صَفْوَاء*. (TA.) — And the fem., applied to a قَطَا [or bird of the species termed قَطَا], *Having an inclining of its beak, and of one of its mandibles*: and one says *صَفْوَاء صَفْوَاء* to give intensiveness to the meaning; like as one says *لَيْلٌ لَيْلٌ*. (TA.) — Also, i. e. the fem., applied to the sun, *Inclining to setting*. (K.)

مُصْفَى [A place of inclining, or to which to incline]. It is said in a prov., *الصَّبِيُّ أَعْلَمُ بِمُصْفَى خَدِّهِ* [The child best knows the place of inclining of his cheek]: i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.])

مُصْفَى Inclined. (Ham p. 260.) — One says, *فُلَانٌ مُصْفَى إِبْرَاهِيمَ*, meaning † *Such a one is abridged, or defrauded, of a portion of his right, or due*: (§, and Ham pp. 259-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ham.)

صف.

1. *صَفَّ*, (§, M, Mgh, O, Mṣb, K,) aor. ʔ, (Mṣb, TA,) inf. n. *صَفٌّ*, (O, Mṣb, K, TA,) *He set, or placed, or stationed*, (§, M, Mgh, O, K,) a company of men, (§, M, Mgh, O, Mṣb, K,) in war (§, O, K) &c., (O, K,) and a military force, (TA,) and also [in a similar sense] a thing, (Mṣb,) in a rank, or row, or line: (§, M, Mgh, O, K:) and likewise *صَفَّفَ*, (TA,) inf. n. *تَصْفِيفٌ*; (IDrd, O, K, TA;) but this has an intensive signification. (IDrd, O, TA.) — One says also of a she-camel, *تَصَفَّتْ يَدَيْهَا عِنْدَ الْحَلَبِ* [She sets her fore legs evenly, side by side, not putting one of them in advance of the other, as if about to go onward, on the occasion of being milked]. (§, M, O, K.) [See also *صَفَنَ*, said of a man: and see *صَانَ* in art. *صَوْن*.] And [in like manner] one says, *صَفَّتِ الْإِبِلُ قَوَائِمَهَا* [The camels set their legs in an even row]. (§, O.) — And of a she-camel one says also, *تَصَفَّتْ أَقْدَامًا مِنْ تَيْبِهَا إِذَا حَلَبَتْ* [as though meaning *She yields a row of bowls of her milk when she is milked*], because of the abundance of her milk. (§, O, K.) And *تَصَفَّتْ بَيْنَ ثَلَاثَةِ مَحْلَبِينَ* (S, O,) or simply *تَصَفَّتْ*, (M,) *She combines two milking-vessels, or three, at one milking*; (§, M, O;) *الْصَفِّ* meaning her being milked into two milking-vessels, or three, (§, O, K,) so as to combine them. (§, O. [In the CK, *أَنْ تُحَلَبَ* is a mistake for *أَنْ تُحَلَبَ*].) And a *rājiḥ*, cited by AZ, says, referring to a she-camel,

تَصَفَّتْ فِي ثَلَاثَةِ النَّحَالِ

[She is milked into three milking-vessels at one milking]. (§, O.) One says also *صَفَّهَا*, i. e. *صَفَّهَا*, [app. meaning *He milked her into two bowls, or three, at one milking*; or into two bowls; the

pronoun referring to a she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) — *صَفَّ* عَلَى الْجَمْرِ لَيْشَوِي (§, K) is said of flesh-meat (§) [app. meaning *It was laid, cut into a strip, or into strips, upon the live coals to broil*]; and *فِي الشَّمْسِ لِيَجْفَ* [in like manner, in the sun to dry]: (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, *صَفَّ اللَّحْمَ*; and [in like manner] one says also, *صَفَّهُ عَلَى النَّارِ لَيْشَوِي*: (Mṣb:) or *صَفَّ*, aor. ʔ, inf. n. *صَفٌّ*, means *he cut the flesh-meat into broad slices*: (M:) and accord. to ISh, *تَصْفِيفٌ* is like *التَّشْرِيحُ*, i. e. *the cutting a piece of flesh-meat thin, so that it is translucent*: (TA in the present art:) or *التصفييف* is a kind of *تَشْرِيحٌ*; i. e. *the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals*. (TA in art. *شرح*.) [See *صَفِيفٌ*.] — See also 8, in three places. — *صَفَّ* said of a bird, (M, O, Mṣb, K,) aor. ʔ, (M, Mṣb,) inf. n. *صَفٌّ*, (Mṣb, K,) *It extended its wings in a line*, (M,) or it expanded its wings, (O, Mṣb, K,) in the sky, and did not move them, (M,) or and struck [an evident mistake for and did not strike] with them its sides like the pigeon: (Mṣb:) such as do so are not to be eaten; (Mṣb, K;) as the vulture and the hawk: (Mṣb:) it is said in a trad., *يُؤَكَّلُ مَا دَفَّ وَلَا يُؤَكَّلُ مَا صَفَّ*. (O, K, TA. See art. *دَفَّ*.) — *صَفَّتْ لِلسَّرَجِ*, (§,) *صَفَّتْ لِلسَّرَجِ*, (O,) or *صَفَّتْ السَّرَجَ*, (K, and so in one place in the O,) and *أَصْفَتَهُ*, (O, K,) but this latter verb is of weak authority, (O,) † *I put to the horse's saddle a صَفَّةٌ* [q. v.]: (§, O, K, TA:) [and] *صَفَّتْ الدَّابَّةَ*, and *صَفَّتْ لَهَا*, *He made for the beast a صَفَّةٌ*. (M.)

2: see above, first sentence: — and also in the latter half of the paragraph.

3. *صَفَّتْ فِي الْقِتَالِ* (§, MA, O, K) *صَفَّتْهُمْ* (S, MA, O, K) *They fought them in rank; they drew themselves out in a rank against them [in fight]*. (MA.) — [And app. one says also *صَفَّاهُ* meaning *He had the صَفَّةُ of his house over against, or facing, his (another's) صَفَّةُ*. See *هُوَ مُصَافِي*, below.]

4: see 1, last sentence.

6: see 8. — One says also *تَصَافَوْا عَلَيْهِ* *They collected themselves together in a rank, or row, or line, against him*. (M, TA.) And *تَصَافَوْا عَلَى الْمَاءِ* *They collected themselves together at the water*; as also *تَصَافَوْا عَلَيْهِ*: like as one says *فِي تَصَوِّكٍ* and *تَصَوِّكُ*, and *تَصَوِّكُ الْمَاءِ* and *صَلَاصِلُهُ*. (Lh, TA.)

8. *اصْطَفَوْا* *They stood in*, (§, Mgh, O, K,) or *became*, (M,) [or *set, placed, or stationed, themselves in*], a rank, or row, or line; (§, M, Mgh, Mṣb;) or ranks, or rows, or lines; (O, K;) as also *تَصَافَوْا*; (M, O, K;) [the *تَصَافِيفُ* being expl. in the O and K by *التَّسَاطُرُ*; in the CK, erroneously, *التَّسَاطُرُ*]; and so *صَفَّوْا*, (M, Mgh, Mṣb,)

aor. ʔ, (M, Mgh,) inf. n. *صَفٌّ* and *صَفِّي*, but [ISd says] this latter inf. n. I have not heard except in a phrase mentioned in what follows. (M.) Hence the saying, *تَصَفَّتْ ۖ اتَّسَاءَ خَلْفَ الرِّجَالِ وَلَا تَصَفَّتْ مَعَهُمْ* [The women shall stand in a rank behind the men in the mosque, and shall not stand in a rank with them]. (Mgh.) And hence the saying of a woman of the desert to her sons, *ۖ إِذَا تَقَيَّمْتُمُ الْعَدُوَّ فَدَعُوهُ وَلَا صَفِّي* i. e. [When ye meet the enemy, rush upon them without consideration, and] do not set yourselves in a rank. (M. [See also 1, in art. *دَعُو*.])

R. Q. 1. *صَفَّفَ* *He journeyed*, (S, O, and so in copies of the K,) or *became*, (S, O, and so in the CK,) alone in a *صَفْفٌ*, or level tract of land. (O, K.) — And *He pastured upon the trees called صَفْفَاتٌ*. (O, K.) — And *صَفْفَةٌ* [as an inf. n., or as a simple subst.,] signifies *The crying or cry*, (*صَوْتٌ*), of the sparrow, which is called *صَفْفٌ* (O, K) in some one or more of the dialects. (O.)

صَفٌّ A rank, row, or line [of things]; (KL, PṢ;) or an even *صَدْرٌ* [i. e. front, or fore part,] of any things: (M:) and a company of men standing in a rank, or row, or line: (O, K:) pl. *صُفُوفٌ*; (§, M, O, Mṣb, K;) and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the *Ḳur* xviii. 46. (O.) Hence, in a trad., *سَوِّوْا صُفُوفَكُمْ* [Make even your ranks] in prayer. (O, TA.) — Also A station of *صُفُوفٌ* [or ranks of men]. (M. [See also *مَصَفٌّ*.]) And hence, (M,) as used in the *Ḳur* xx. 67, i. q. *مُصَلَّى* [i. e. A place of prayer, or a place of prayer on the occasion of the عيد, or festival]; (AZ, M, O;) because the people stand there in ranks: (M:) i. e. a place where people assemble for their عيد: (AZ, O:) or, in that instance, *صَفًّا* may mean *مُصَطِّفِينَ* [i. e. standing in ranks], (AZ, M, O,) as a denotative of state. (M.) — And A pair of bowls (قَدْحَانِ) [app., as seems to be indicated, that are filled at one milking of a camel]; because they are put together. (M.) — Also A certain medicament with which the teeth are whitened. (O.)

صَفَّةٌ An appertenance of a house, (§, Mgh, O, Mṣb, K, [in none of which is it explained,]) or of a building, like a wide *بُيُوتٌ* [here used in a post-classical sense, as meaning a kind of vestibule, or portico, for shade and shelter, open in front], with a long roof or ceiling; (Lth, TA;) the *طَرَفُ* of a building [app. meaning what is above described]; (M;) i. q. *سَقِيْفَةٌ*: (§ and Mṣb and K in art. *سَقْفٌ*: [see *سَقِيْفَةٌ*; and see also *سَدَّةٌ*]; and i. q. *ظِلَّةٌ* [i. e. a roof, or covering, for shade and shelter, over the door of a house; or extending from a house to another house opposite; like *سَدَّةٌ* and *سَقِيْفَةٌ*]: (M:) [for the meaning assigned to it by Golius as from the §, and by Freytag as from the K and §, (“*scamnum discubitorium, fere ex lapidibus structum*,”) I find no authority in any Arabic work: in Egypt, it is applied to a shelf of marble or of common stone, about four

feet high, supported by two or more arches, or by a single arch, figured and described in the Introduction to my work on the Modern Egyptians; this being app. so called because resembling in form, though not in size, a porch:] the pl. is صَفَات (S, O, Mgh, K) and صَفَات and صَفَات (Mgh.)

أهل الصفة [The people of the صفة] was an appellation applied to certain persons who were the guests of El-Islam, [i. e. supported by the charity of the Muslims,] (O, K, TA,) consisting of poor refugees, and houseless men, (TA,) who passed the night in the صفة of the mosque of the Prophet [in El-Medeneh], which was a covered place, an appertenance of the mosque, (O, K, TA,) roofed over with palm-sticks; (Har p. 379; [where see more;]) thither they resorted for lodging; and sometimes they were few, and sometimes they were many: [SM says,] I have drawn up a list of their names, in a tract, to the number of ninety-two, (TA in the present art.,) or ninety-three. (TA voce أَوْفَاضَ يَوْمِ)

عَذَابِ يَوْمِ [The punishment of the day of the صفة] is the same as عَذَابِ يَوْمِ الظَّلَّةِ [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished: and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by عَذَابِ يَوْمِ الصَّفَةِ: (O, TA:) it seems, however, that both mean the same, as الظَّلَّةُ and الصَّفَةُ are one in meaning. (TA.) — Also † An appertenance of the سَرَج [or horse's saddle]; (S, M, IAth, Mgh, O, K, TA;) like the مِثْرَةٌ [q. v. in art. وَثَر] of the رَحْل [or camel's saddle]; (IAth, L, TA;*) the thing with which it is covered, between the قَرَبُوسَانِ, which are its fore part and its hinder part: (Mgh:) or, (M, TA,) as also of the رَحْل, (M,) the thing that comprises within it (تَضَمَّر) the [two pieces of wood called the] عَرَقُوتَانِ and the [two pads, or stuffed things, called the] بَدَادَانِ, above them and beneath them: (M, TA:) pl. صَفَف (S, M, O, K) and صَفَاف, the latter mentioned by Sb. (M.) — Also † A long period (زَمَان) of time. (O, K, TA.) So in the saying, عَشْنَا صَفَةً مِنَ الدَّهْرِ [We lived, or have lived, a long period of time]. (O, TA.) — And † The quantity of grain that is put upon the palm of the hand: occurring in a trad. of Abu-d-Dardà, in the saying, أَصَحَّتْ لِي أُمَّلِكُ صَفَةً وَلَا لَفَةً [I became so that I possessed not the quantity of grain that might be put on the palm of the hand, nor a morsel of food]; صَفَةً meaning اللُّقْمَةُ. (TA.)

صَفَّ A thing that a man wears beneath the coat of mail (Ibn-'Abbád, O, K) in the day of battle. (Ibn-'Abbád, O.)

صَفُوفُ A she-camel that yields a row of bowls of her milk (S, O, K) when she is milked, (S, O,) because of the abundance of her milk: (S, O, K:) or for which two vessels are

set side by side (صَفَّ), and which fills them: (Ham p. 535:) or that sets her fore legs evenly, side by side, (تَصَفَّ بِدَيْبِهَا, [see 1,]) on the occasion of being milked. (S, M, O, K.) [See an ex. in a verse cited voce صُوف. And see also صُفُوف.]

صَفِيفُ Flesh-meat (S, M) such as has been laid, cut into a strip, or into strips, (صَفَّ, S, K, and the like in the M and O, or وَصَفَ, Mgh,) upon the live coals (S, Mgh, O, K) to broil (S, Mgh, K) or to become thoroughly cooked, (O,) or upon the pebbles, and then roasted, or broiled, (M,) or in the sun, to dry: (O, K:) or flesh-meat cut into strips, or oblong pieces, and dried in the sun, (M,* Mgh, Mgh,) or, as Lth says, and in like manner Ks, spread in the sun [to dry]: (Mgh:) or flesh-meat cut into broad slices: (M:) or, accord. to Khálid Ibn-Jembeh, flesh-meat cut into slices, not in the manner of قَدِيد, but made broad, like cakes of bread [which are generally about a span, or somewhat less, in width, round and flat]: (TA:) [or cut thin so as to be translucent: (see 1, latter half:)] or flesh-meat made to boil once, and then taken up [from the fire]. (M.)

الصَّفِيَّةُ The صُوفِيَّةُ: so called in relation to those called أهل الصَّفَةِ. (TA. (See art. صُوف.))

صَافٍ [originally صَافِي, act. part. n. of صَفَّ, q. v.] صَافَةٌ and [its pl.] صَوَافٍ are epithets applied to camels [as meaning Setting their legs in an even row], from صَفَّتْ قَوَائِمَهَا: (S, O:) [or] صَوَافٍ (in the Kur xxii. 37, O, K) means مَصْفُوفَةٌ [i. e. set in a row], (M, O, K, TA,) to be slaughtered; (M, TA;) of the measure فَوَاعِل in the sense of the measure مَعَالِل [thus in the O, and also (probably copied therefrom) in the copies of the K; but correctly مَعَالِل]: or it means مُصَطَّقَةٌ [i. e. standing in a row]: (O, K:) or, as related by I'Ab, it is صَوَافِين. (TA.) In the phrase الصَّافَاتِ وَالصَّافَاتِ in the Kur [xxxvii. 1], by الصَّافَاتِ are meant The angels standing in ranks in Heaven, glorifying God. (M, O, K.) — Applied to a bird, it means Expanding its wings and not moving [or flapping] them [in its flight]: opposed to دَافٍ. (M and TA in art. دَف.)

صَفَفٌ A level, or an even, tract of land or ground: (S, O, Mgh, K:) thus expl. by AA, and by Mujáhid, as used in the Kur xx. 106: by others as meaning smooth: accord. to Fr, having in it no herbage: and accord. to IAgr, bald: pl. صَفَافٍ: (TA:) or أَرْضٌ صَفَفٌ signifies a smooth, and level, or even, land; and so, accord. to IJ, [the fem.] صَفَفَةٌ. (M.) Also, (M,) or صَفَفَةٌ [app. as an epithet in which the quality of a subst. is predominant], (TA,) A desert, or waterless desert; syn. فَلَاةٌ; (M, TA;) from IDrd. (TA.) — And The حُرُوف [i. e. ridge, or brow, or ledge,] of a mountain. (Ibn-'Abbád, O, K.)

صَفَفٌ The sparrow, (IDrd, O, K,) in some one or more of the dialects. (IDrd, O.)

صَفَفَةٌ [fem. of صَفَفٌ, q. v. — Also] i. q.

سَبَّاحَةٌ [n. un. of سَبَّحَ, q. v., i. e., A mess of the kind of food thus called]; (AA, O, K;) as also صَفَفَاتٌ (O, K,) which is of the dial. of Thakeef. (O.) — And A certain insect (قَوْبِيَّةٌ, Lth, M, O,) by the Persians (العجم) called the سِبْسِك [i. e. weevil]: (Lth, O:) a word adventitious to the Arabic language. (Lth, M, O.)

صَفَافٌ The tree called خَلَّاف: (S, M, O, K:) [accord. to modern usage, the latter is the salix Aegyptia of Linn.: (Forskál's Flora Aegypt. Arab., p. lxxvi, and Delile's Floræ Aegypt. Illustr., no 934:) and the صَفَافٌ accord. to Forskál, ibid., is the salix Babylonica; or this is called صَفَافٌ رُومِيٌّ: (Delile, no. 932:) and another species of salix is called in Egypt صَفَافٌ بَلَدِيٌّ: (Forskál, ibid; and Delile, no. 933:)] or so in the dial. of Syria: (M, Mgh:) or a kind of tree of which the خَلَّاف is a species: (K in art. خَلَف:) n. un. with ة. (M, O, K.)

صَفَفَاتٌ see صَفَفَةٌ. — Also n. un. of صَفَفَاتٍ [q. v.]. (M, O, K.)

مَصَفٌّ A station, (S, Mgh,) or place where ranks are drawn up, (O, K,) in war, or battle: (S, O, Mgh:) pl. مَصَافٍ. (S, O, Mgh, K.)

هُوَ مَصَافِي He is the person whose صَفَّة [of his house] is over against, or facing, my صَفَّة. (IDrd, O, K.)

صفح

1. صَفَحَ عَنْهُ (Mgh, Mgh, K,* aor. َ, (K,) inf. n. صَفْح, (TA,) properly signifying He turned towards [or from] him, or it, the صَفْحَةُ [i. e. side] of his face, (Mgh,) means he turned away from, (Mgh, Mgh, K,* and left, (Mgh, K,) him, or it, (Mgh, Mgh,) i. e. [a man, or] an affair. (Mgh.) And صَفَحْتُ عَنْهُ صَفْحًا I turned away from him and left him; (S, TA;) i. e. a man: (TA:) صَفْحًا being here an inf. n., and therefore in the accus. case, as in the phrase جَلُوسًا or it is in the accus. case as an adv. n., and the meaning is I turned away from him aside. (Har p. 424. [See also, in art. ضَرَبَ, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har ubi suprà.] — And صَفَحَ عَنْهُ (S, A, K, TA,) aor. and inf. n. as above, (TA,) means [also] He turned away from his crime, sin, fault, or offence: (S, A, TA:) or he forgave him. (K, TA.) And صَفَحْتُ عَنْ ذَنْبِ فُلَانٍ I turned away from the crime, sin, &c., of such a one, and did not punish him for it: (TA:) or صَفَحْتُ عَنِ الذَّنْبِ, aor. and inf. n. as above, I forgave the crime, sin, &c. (Mgh.) — And صَفَحْتُ (K, TA,) aor. as above, (TA,) inf. n. صَفْحُ, said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) [She ceased to yield her milk;] her milk went away. (K, TA.) — صَفَحَ as a trans. verb: see 5, in five places. — And see 2. — Also, aor. َ, inf. n. صَفْح, He (a dog) spread forth, or stretched out, his fore legs: a rájiz says,

صَفَحَ ذِرَاعَيْهِ لِعَظْمِ كَلْبًا

[As the spreading forth of his fore legs, to, or for, a bone; I mean a dog]; كَلْبًا being put in the accus. case as an explicative: or he here uses an inversion; meaning صَفَحَ كَلْبَ ذِرَاعَيْهِ. (L.) — And صَفَحَهُ, (S,) or صَفَحَهُ بِالسَّيْفِ; (K;) and صَفَحَهُ, (S,) or صَفَحَهُ بِالسَّيْفِ; (TA;) He struck him with the side, or flat, of the sword, (بِعَرَضِهِ, TA, or بِعَرَضِهِ, S, K,) [i. e. with its صَفْح, or صَفْح, or صَفْحَة,] not with its edge. (TA.) — And صَفَحَهُ, (S, I Ath, K, TA,) aor. -, inf. n. صَفْح; (TA;) and صَفَحَهُ, (S, K, TA,) inf. n. صَفْح; (TA;) He turned him back, or sent him away; namely, a person asking, or begging; (S, K, TA;) he refused his request: (I Ath, TA:) and صَفَحَهُ He refused him the thing that he wanted. (TA.) — And صَفَحَهُ also signifies He gave to him. (I Ath, TA.) [Thus it has two contr. meanings.] — Also He gave him to drink any kind of beverage (K, TA) and at any time. (TA.) — And صَفَحَ الْإِبِلَ عَلَى الْحَوْضِ He made the camels to pass by the watering-trough; [app. watering them;] syn. عَلَيْهِ. (S, K.)

2. صَفَحَ, (K,) inf. n. تَصْفِيحَ, (S,) He made a thing wide, or broad; (S, K;) as also صَفْح; (K;) [and صَفْح;] see مَصْفُوحٌ. One says of a sword, صَفْح, inf. n. as above, It was made broad, or wide, and lengthened out, in the forging. (I Ath, S, TA.) — تَصْفِيحٌ is also syn. with تَصْفِيحٌ, (S, Mgh, K,) meaning The clapping with the hands. (S, I Ath, TA.) One says, صَفَحَ بِيَدَيْهِ and صَفَّ [He clapped with his hands]; (A, TA;) he struck one of his hands upon the other: (Mgh:) or he struck with the outer side of the right hand upon the inner side of the left hand. (O in art. صَفَّق.) [Golius gives صَفْح in this sense, erroneously, as from the S; and Freytag, this form as well as صَفْح.] And it is said in a trad., التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ, or, as some relate it, التَّصْفِيحُ instead of التَّسْبِيحُ, [The saying سبحان الله is for men, and the clapping with the hands is for women;] (S, Mgh, TA;) i. e., when the Imám is inadvertent, the person whom he leads should, if a man, rouse him by saying سبحان الله; and if a woman, should clap with her hands, instead of speaking. (I Ath, TA.)

3. مَصَافِحَةٌ signifies The taking by the hand; (S, A, K;) as also مَصَافِحٌ; (A;) or the latter has a like meaning: (S, K:*) or the former signifies [the joining hands; i. e.] the putting the hand [of one] in the hand [of another] in meeting and saluting: (Ham p. 802:) or the making the palm of the hand to cleave to [that of] the hand [of another], and turning face to face. (L.) You say, صَفَحَهُ بِيَدِهِ He took him by his hand. (A.) And مَصَافِحَتُهُ, inf. n. as above [and مَصَافِحٌ,] I applied my hand to his hand; (Mgh;) or I put

the palm of my hand upon the palm of his hand. (TA.) — And صَفَحَهُ لِقَابِهِ صَفْحًا He met him turning towards him the صَفْح [or side] of his face: (TA:) or he met him face to face; i. q. صَفْحًا: (TA in art. صَفْح:) [and] he met him suddenly, or unexpectedly. (Ham p. 802.)

4. اصْفَحَهُ: see 1, latter part, in three places: — and see also 2. — Also He inverted it, or reversed it, (Ibn-Buzurj, K,) namely, a sword; like صَابَاهُ [q. v.]. (Ibn-Buzurj.)

5. تَصَفَّحَهُ He examined its صَفْحَات [or sides]; i. e. a thing's: (S:) or he considered it carefully, or attentively, and examined its صَفْحَات. (A, Mgh.) And تَصَفَّحْتُ الْكِتَابَ I turned over, or examined, the صَفْحَات, meaning pages, of the book; as also صَفَّحْتُهُ, inf. n. صَفْح: (Mgh:) and تَصَفَّحْتُ وَرَقَ الْمُصَنَّفِ I examined the leaves of the مَصْنُوف [i. e. volume, or book, or copy of the Kur-an,] one by one. (O, K.) And تَصَفَّحَ الْقَوْمَ, (Lth, A,) and تَصَفَّحَهُ, (Lth, O, Mgh, K,) He looked at the people, seeking for a particular man: (Lth:) or he examined the states, or conditions, of the people, and looked among them, to ascertain whether such a one was to be seen: (A; in explanation of the former:) or he made the people to pass before him, and examined them, one by one: (O, K; in explanation of the latter:) or he beheld [or looked at] the صَفْحَات [or sides] of the faces of the people. (Mgh.) And تَصَفَّحَ وَجُوهَ الْقَوْمِ He examined carefully, or attentively, the faces of the people, looking at their (the people's) external appearances and forms, and seeking to make himself acquainted with their cases: and he looked at the faces of the people, seeking to know them; as also صَفَّحَهَا. (Lth, TA.) And تَصَفَّحَ فِي الْأَمْرِ, (A, TA,) and تَصَفَّحَ فِي الْأَمْرِ, (K, TA,) and تَصَفَّحَ فِي الْأَمْرِ, (TA,) and تَصَفَّحَ فِي الْأَمْرِ, (K, TA,) He looked into the affair, or case. (K, TA.)

6. تَصَافَحًا They took each the other's hand. (TK.) See also 3. — Hence, تَصَافَحَ الْأَجْفَانِ, [The closing together of the eyelids. (Ham p. 364.)

10. اسْتَصْفَحَهُ ذَنْبَهُ He asked him, or begged him, to forgive his crime, sin, fault, or offence. (L, TA.)

صَفْح, (S, A, Mgh, Mgh, K,) of a thing, (S, A, Mgh,) or of anything; (Mgh;) and صَفْحَةٌ, (S, A, Mgh, Mgh,) of a thing, (Mgh,) or of anything; (S, A, Mgh;) The side; or lateral, or outward, part or portion; syn. of the former نَاحِيَةٌ; (S, A;) or of the same, (K,) or of the latter, (S, A,) or of each, (Mgh, Mgh,) جَانِبٌ: (S, A, Mgh, Mgh, K:) and both signify also the face, or surface, or front, of a thing: (Mgh:) pl. [of the former صَفْحًا, as below, and] of the latter صَفْحَاتُ. (Mgh.) صَفْحَا الشَّيْءِ signifies The two sides of the thing; syn. جَانِبَاهُ. (TA.) And صَفْحَ الْإِنْسَانِ

The side of the human being; (S, O, K:*) as also صَفْحَتُهُ. (O.) And hence, صَلَّى إِلَى صَفْحَةِ بَعِيرِهِ [He prayed towards the side of his camel]. (Mgh.) And صَفْح and صَفْحٌ signify The عرض [i. e. side] (S, O, and K accord. to the TA, but in the CK and in my MS. copy of the K عرض, [which in this instance I think a mistake,] of the face: (S, O, K:) and so of a sword; (K, TA; [in the former of which, in art. عرض, the عرض of a sword is said to be its صَفْح;]) or the عرض [i. e. breadth, or width,] (S, O, Mgh, and so accord. to the CK and my MS. copy of the K,) of a sword; (S, O, Mgh, K;) i. e. contr. of طُول; (Mgh;) [but it may be well rendered its side, or its flat, and so صَفْحَةٌ, for SM says that] صَفْحَتَا السَّيْفِ signifies the two faces, or surfaces, of the sword: (TA:) one says, نَظَرَ إِلَيْهِ بِصَفْحِ وَجْهِهِ and بِصَفْحَتِهِ [He looked towards him with the side of his face turned towards him] and بِصَفْحَتِهِ [which means the same]: (A:) but accord. to AO, one says, ضَرَبَهُ بِصَفْحِ السَّيْفِ [He struck him with the side, or flat, of the sword], and the vulgar say بِصَفْحِ السَّيْفِ, with fet-h: (S:) the pl. [of صَفْح] is أَصْفَاحُ (K, TA) and [that of صَفْح is] أَصْفَاحٌ. (TA.) صَفْحَةُ الرَّجُلِ signifies The side (عرض) of the breast of the man. (L.) And one says, ضَرَبَهُ عَلَى صَفْحَةِ جَنْبِهِ [He struck him on the surface, or flat part, of his side; and so عَلَى صَفْحِ جَنْبِهِ; but the former is the more common]. (A.) And جَلَا صَفْحَتِي السَّيْفِ [He polished the two sides, or surfaces, of the sword]. (A.) And كَتَبَ فِي صَفْحَتِي الْوَرَقَةَ [He wrote upon the two sides, or faces, of the piece of paper]. (A.) صَفْحَاتُ الْكِتَابِ signifies The pages, or faces of the leaves, of the book. (Mgh.) And صَفْحُ الْكَفِّ The face [i. e. palm] of the hand. (L.) And صَفْحَا الْكَتِفِ The two parts of the scapula that slope down from the عَمْر [or spine thereof]: pl. صَفْحًا. (L.) And صَفْحُ الْجَبَلِ The part of the mountain where the side thereof rests upon the ground; (S, K;) its صَفْح [q. v.]: (JM:) pl. صَفْحًا. (S.)

صَفْح: see the next preceding paragraph, in four places.

صَفْحٌ Excessive width in the forehead. (I Ath, K.)

صَفْحَةٌ: see صَفْح, in ten places. — [Hence,] كَاشَفَهُ كَاشَفَهُ بِالْعَدَاوَةِ [which is used alone as meaning He showed open enmity, or hostility, with him]: (A, TA:) or he showed, or revealed, to him his deed [or crime] which he was concealing. (TA in art. يَدُو, from a trad. [which shows it to be used in an evil sense].)

صَفْحًا, which is disapproved in horses, is [A quality] like what is termed مَسَحَةٌ [app. meaning a flatness, or an evenness,] in the side (عَرْض) of

the cheek, by reason of which its width is excessive. (O, K.) — [It is also an inf. n. of ص, q. v.]

صَفُوحٌ One who has the quality of turning away from the crimes, sins, faults, or offenses, of others, and of forgiving; [or rather wont to turn away &c.]; as also صَفَّاحٌ: (TA:) الصَّفُوحُ, (K, TA,) as an epithet applied to God, (TA,) means the Very Forgiving; or He who forgives much. (K, TA.) — And Generous; (K;) because the generous man forgives those who act injuriously towards him. (TA.) — And A woman who turns away from one; who forsakes one's society: as though not giving aught but her side. (K.)

صَفِيحٌ: see صَفِيحَةٌ, in four places. [It is properly a coll. gen. n.: as such signifying Any kind of thing made flat and broad or wide: as, for instance, plate, or expanded metal: n. un. with ة, meaning a piece thereof.] — [Hence, as it is supposed to be an expanded solid substance,] الصَّفِيحُ, (K,) or الصَّفِيحُ الأَعْلَى, (TA,) is one of the names of Heaven. (K, TA.)

صَفِيحَةٌ A wide, or broad, stone; (T, S;) as also صَفِيحٌ (T) and صَفَّاحٌ: (S:) or صَفِيحٌ and صَفَّاحٌ [which last is pl. of صَفِيحَةٌ] signify wide, or broad, stones, which are put over graves: (A:) or صَفَّاحٌ and صَفَّاحٌ signify wide, or broad, and thin, stones; (K, TA;) one of which is called صَفِيحَةٌ and صَفَّاحَةٌ: (TA:) and anything wide, or broad, (Mgh, Mṣb, TA,) such as a stone, (TA,) and a plank, or board, (Mgh, TA,) and the like, (TA,) is termed صَفِيحَةٌ (Mgh, Mṣb, TA) and صَفَّاحَةٌ: (TA:) whence one says, اشْتَرَى دَارًا فِيهَا صَفَّاحٌ مِنْ ذَهَبٍ وَفِضَّةٍ [He purchased a house in which were plates of gold and of silver]. (Mgh.) The pl. صَفَّاحٌ signifies also [particularly] The planks, boards, or leaves, (الأواح), of a door: (S, K.) And Wide, or broad, swords; (A, K;) one such sword being termed صَفِيحَةٌ: (S:) or this latter signifies [simply] a word; and صَفِيحٌ, swords. (Ḥam p. 323.)

And The قَبَائِلُ [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head; (K;) a single one of these being termed صَفِيحَةٌ. (TA.) And صَفِيحَةٌ, (S,) or صَفِيحٌ, (K,) or each of these, (TA,) signifies The face, or surface, of anything wide, or broad. (S, K, TA.) And صَفِيحَةُ الْوَجْهِ The exterior skin, cuticle, or scarf-skin, of the face. (S.)

صَفَّاحٌ: see صَفُوحٌ.

صَفَّاحٌ; and its n. un., with ة: see صَفِيحَةٌ, in five places. — Also † Camels whose humps have become large, (K, TA,) so that the hump of the she-camel occupies the whole of her back: n. un. with ة: (TA:) pl. صَفَّاحَاتٌ and صَفَّاحٌ: (K:) likened to wide, or broad, stones or similar things, because of their hardness. (TA.)

صَفَّاحٌ A she-camel, (K,) and a ewe, or she-

goat, (TA,) [ceasing to yield her milk;] whose milk is going away: (K, TA:) or a she-camel that has lost her young one, and whose milk has gone. (IAḥr, fA.) — غَيْرُ مَقْنَعٍ رَأْسَهُ وَلَا صَافِحٍ بِخَدَيْهِ, occurring in a trad., means [Not lifting up, or elevating, his head,] nor putting forth his cheek, nor inclining on one side. (L.)

أَصْفَحَ A man excessively wide in the forehead: from صَفَحَ. (K.)

مُضْفِحٌ Wide, or broad? (S, K;) as also مُضْفِحٌ, (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and مُضْفُوحٌ signifies the same. (TA.)

One says, وَجْهٌ هَذَا السِّيفِ مُضْفِحٌ The face of this sword is wide, or broad; from أَصْفَحْتَهُ. (S.) And ضَرْبُهُ بِالسِّيفِ مُضْفِحًا, (S, A, K,) and مُضْفُوحًا, (IAḥr, TA,) and مُضْفِحًا, (A, [this last relating to the agent,]) He struck him with the breadth, or width, [or flat,] of the sword; (S, A, K;) not with its edge: (A:) and ضَرْبُهُ بِالسِّيفِ غَيْرَ مُضْفِحٍ He struck him with the sword not with its breadth, but with its edge. (TA.) And رَجُلٌ

مُضْفِحُ الرَّأْسِ A man wide, or broad, in respect of the head; (S, TA;) and so الرَّأْسُ مُضْفِحٌ. (TA.) — Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.) — And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) — A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) — And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) — Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — It is said in a trad., قَلْبُ الْمُؤْمِنِ مُضْفِحٌ عَلَى الْحَقِّ, meaning † The heart of the believer is inclined to the truth; (S, L;) as though its side (صَفْحَةٌ i. e. جَانِبُهُ) were placed upon it. (L.) And مُضْفِحٌ applied to a heart signifies also † Turned away from the truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khálid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; مُضْفِحٌ signifying the “face,” of anything. (IAth, TA.) — And الْمُضْفِحُ is a name of The sixth of the arrows used in the game called الْمَيْسِرُ; (S, K;) as also الْمَيْسِرُ. (S.)

ضَرْبُهُ بِالسِّيفِ غَيْرَ مُضْفِحٍ He struck him with the sword not with its breadth, but with its edge. (TA.) And رَجُلٌ مُضْفِحُ الرَّأْسِ A man wide, or broad, in respect of the head; (S, TA;) and so الرَّأْسُ مُضْفِحٌ. (TA.) — Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.) — And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) — A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) — And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) — Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — It is said in a trad., قَلْبُ الْمُؤْمِنِ مُضْفِحٌ عَلَى الْحَقِّ, meaning † The heart of the believer is inclined to the truth; (S, L;) as though its side (صَفْحَةٌ i. e. جَانِبُهُ) were placed upon it. (L.) And مُضْفِحٌ applied to a heart signifies also † Turned away from the truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khálid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; مُضْفِحٌ signifying the “face,” of anything. (IAth, TA.) — And الْمُضْفِحُ is a name of The sixth of the arrows used in the game called الْمَيْسِرُ; (S, K;) as also الْمَيْسِرُ. (S.)

ضَرْبُهُ بِالسِّيفِ غَيْرَ مُضْفِحٍ He struck him with the sword not with its breadth, but with its edge. (TA.) And رَجُلٌ مُضْفِحُ الرَّأْسِ A man wide, or broad, in respect of the head; (S, TA;) and so الرَّأْسُ مُضْفِحٌ. (TA.) — Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.) — And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) — A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) — And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) — Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — It is said in a trad., قَلْبُ الْمُؤْمِنِ مُضْفِحٌ عَلَى الْحَقِّ, meaning † The heart of the believer is inclined to the truth; (S, L;) as though its side (صَفْحَةٌ i. e. جَانِبُهُ) were placed upon it. (L.) And مُضْفِحٌ applied to a heart signifies also † Turned away from the truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khálid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; مُضْفِحٌ signifying the “face,” of anything. (IAth, TA.) — And الْمُضْفِحُ is a name of The sixth of the arrows used in the game called الْمَيْسِرُ; (S, K;) as also الْمَيْسِرُ. (S.)

ضَرْبُهُ بِالسِّيفِ غَيْرَ مُضْفِحٍ He struck him with the sword not with its breadth, but with its edge. (TA.) And رَجُلٌ مُضْفِحُ الرَّأْسِ A man wide, or broad, in respect of the head; (S, TA;) and so الرَّأْسُ مُضْفِحٌ. (TA.) — Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.) — And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) — A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) — And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) — Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — It is said in a trad., قَلْبُ الْمُؤْمِنِ مُضْفِحٌ عَلَى الْحَقِّ, meaning † The heart of the believer is inclined to the truth; (S, L;) as though its side (صَفْحَةٌ i. e. جَانِبُهُ) were placed upon it. (L.) And مُضْفِحٌ applied to a heart signifies also † Turned away from the truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khálid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; مُضْفِحٌ signifying the “face,” of anything. (IAth, TA.) — And الْمُضْفِحُ is a name of The sixth of the arrows used in the game called الْمَيْسِرُ; (S, K;) as also الْمَيْسِرُ. (S.)

مُضْفِحٌ Striking with the side of the sword, not with the edge; (TA;) striking with the face of the sword. (O.) See also مُضْفِحٌ.

مُضْفِحٌ: see مُضْفِحٌ, in two places. — [Hence,] مُضْفِحَةٌ signifies A sword; as also مُضْفِحَةٌ: (K: [but see what follows:]) accord. to IAḥr, مُضْفِحَاتٌ [its pl. (K)] signifies swords; because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies broad, or wide, swords. (TA. [See also صَفِيحَةٌ.] Lebeed says, describing clouds,

كَانَ مُضْفِحَاتٌ فِي ذُرَاهَا وَأَنْوَاحًا عَلَيْهِنَّ الْمَائِي

[As though there were swords, or broad swords, upon their summits, and wailing women having upon them the pieces of rag which such women hold in wailing and with which they make signs]: (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to broad swords: (TA:) and IAḥr says that مُضْفِحَاتٌ here means swords: but as some relate the verse, the word is مُضْفِحَاتٌ [meaning women clapping their hands]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the clapping of women's hands: (S: in some copies of which, the الغَيْثُ is put for الغَمْرُ:) or, accord. to this reading, he likens the sound of the thunder to women's clapping of their hands. (TA.) — Also A she-camel (T, L) that is kept from being milked, in order that she may become fat. (T, L, K.)

مُضْفِحَةٌ, and its pl.: see مُضْفِحٌ.

مُضْفُوحٌ: see مُضْفِحٌ, in two places.

مُضْفِحٌ One who commits adultery, or fornication, with any woman, whether she be free or a slave. (K.)

صَدَح

1. صَدَّهْ, (S, M, A, Mgh, K,) aor. -, (S, M, Mgh, K,) inf. n. صَدَّدَ (S, M, Mgh) and صَدَّدُوا; (M;) He bound him, bound him fast or made him fast, (S, M, A, Mgh, K,) shackled him, or fettered him, in iron &c., (M,) or with iron, (A,) or with a [collar of iron put upon the neck or around the neck and hands together, such as is called] غُلٌّ; (L;) and صَدَّدَهُ, (M, K,) inf. n. تَصَدَّدَ, (S,) signifies the same; (S, M, K;) and so اصْدَدَهُ, (K,) or this last has a different signification from the two other verbs mentioned above, as expl. below. (L.)

2: see above. — [Hence,] one says, صَدَّدْتَهُ بِكَلَامِي, inf. n. تَصَدَّدَ I overcame him by my speech. (A, TA.)

4. اصْدَدَهُ, (S, M, A, L,) inf. n. اِصْدَادٌ, (S,) He gave him; (S, M, A, L;) gave him freely, or gratuitously; (L;) property, or a slave: (S:) it is doubly trans. (M.) One says, إِنَّ أَقْدَتِي حَرَقًا فَقَدْ أَصْدَدْتَنِي أَلْفًا [If thou teach me a word, verily thou givest me what is worth a thousand dirhems]. (A, TA.) — See also 1.

صَدَّدَ; see the next paragraph, in three places.

صَفْرٌ *A bond*; (S, K, TA;) as also **صَفْرٌ**: (TA:) or, (M, A,) as also **صَفْرٌ**, (M,) i. q. **صَفْرٌ**, (M, A,) which signifies *a rope*, (M,) or a *thong*, (S, K,) or a *shackle*, or *fetter*, (S, A, K,) or a [collar of iron which is put upon the neck or around the neck and hands together, such as is called] **عَلٌّ**, (S, M, A,) with which one is made fast, (M,) or with which a captive is made fast: (S, A, K:) pl. **أَصْفَارٌ**, [expl. in the S and A and K as signifying shackles, or fetters,] the only known pl., though of the form of a pl. of pauc. (M.) — Also *A gift*; (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bq in xxxviii. 37;) and so **صَفْرٌ**: (M:) pl. as above. (L.) One says, **صَفْرٌ الصَّفْرُ** *The gift is a shackle, or fetter.* (A.) — And i. q. **نَنَاةٌ** [which generally means *Praise, eulogy, or commendation*; but is said by some to mean also *the contr.*]. (M.)

صَفْرٌ: see the next preceding paragraph.

صَفْرٌ *The praying of him who puts his feet together as though they were fettered is forbidden.* (L, from a trad.)

صَفْرٌ is used by a poet for **إِصْفِنْتُ** [q. v.]. (M.)

صفر

1. **صَفْرٌ** aor. ٢, inf. n. **صَفِرَ**, (S, M, K,) with which **صَفْرٌ** is syn. in a phrase mentioned below; (S;) and **صَفْرٌ**, (M, K,) inf. n. **صَفِرَ**; (TA;) *He, or it*, (a bird, a vulture, S, and a serpent, or the **أَسْوَدُ**, or **أَعْرَجُ**, or **أَبْنُ قِزْرَةَ**, or **أَصْلَةُ**, M,) *whistled*; syn. **مَكَا**; (S;) *made, or uttered, a certain sound*, (M, Mṣb, K,) *without the utterance of letters.* (Mṣb.) [It is mostly said of a bird: see an ex. voce **جَوُّو**.] One says [also], **صَفْرٌ** *في الصَّفَارَةِ* [He whistled in the whistle]. (M, K.) And **صَفْرٌ بِالْحِمَارِ**, and **صَفْرٌ**, *He called the ass to water [by whistling; for to do thus is the common custom of the Arabs].* (M, K.) And Fr mentions the phrase, **كَانَ فِي كَلَامِهِ صَفْرًا**, meaning **صَفِرَ** [i. e. *There was in his speech a whistling*]. (S.) — **صَفْرٌ**, aor. ٤, inf. n. **صَفَرَ** (S, M, A, K, &c.) and **صَفْرٌ**; (M, K;) and accord. to the T, **صَفَرَ**, aor. ٢, inf. n. **صَفْرَةٌ**; (TA;) *It, or he, was, or became, empty, void, or vacant*; (S, M, A, Mṣb, K;) namely, a house or tent; (S;) or a vessel, (S, M, &c.) **مِنَ الطَّعَامِ وَالشَّرَابِ** [of food and beverage]; and a skin **مِنَ اللَّبَنِ** [of milk]; (TA;) and a hand; (A;) and a thing; (S, M;) and accord. to ISk, **صَفْرٌ**, aor. ٤, inf. n. **صَفِرَ**, is said of a man. (TA.) [See also 4, last sentence but one.] One says, **نَعُوذُ بِاللَّهِ مِنْ قَرَعِ الْفَنَاءِ وَصَفْرِ الْإِنَاءِ** (S, M, A) [We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;] meaning, *from the perishing of the cattle.* (S.) And **صَفْرَتْ** **وِطَانَهُ**, (M, A, K, [in the CK, erroneously, **وِطَانَهُ**]) and **صَفْرٌ** **إِنَائِهِ**, (A,) [lit. *His milk-skins, and his vessel, became empty*]; meaning *he died*; (M, K;) *he perished.* (A.) [See also other explanations in

art. **وِطَانَهُ**.] — **صَفْرٌ**, (M, K,) inf. n. **صَفِرَ**, (K,) *He had what is termed صَفْرٌ, i. e. yellow water in his belly.* (M, K.)

2: see above, in two places. — and see 4. — Also **صَفْرَةٌ**, (S, M, K,) inf. n. **تَصْفِيرٌ**, (K,) *He made it yellow*: (S:) *he dyed it yellow*; (M, K;) namely, a garment, or piece of cloth. (M.)

4. **أَصْفَرُهُ** *He emptied it; or made it void, or vacant; namely, a house or tent [&c.];* (M, K;) as also **صَفْرَةٌ**, (K,) inf. n. **تَصْفِيرٌ**. (TA.) The Arabs say, **مَا أَصْفَيْتَ لَكَ إِنَاءً وَلَا أَصْفَرْتَ لَكَ فَنَاءً**, [I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) — [accord. to Freytag, **اصفر** signifies also *It (a house) was, or became, empty, or void, of (من) household-goods*: so that it is syn. with **صَفْرٌ**: and this is probably correct: for — **أَصْفَرُ**, (S, K,) also, (K,) signifies *He was, or became, poor*; (S, K;) said of a man. (S.)

5. **تَصَفَّرَ الْبَهَائِلُ** *The cattle became in good condition, the vehement heat of summer having departed from them*: [or,] accord. to Sgh, **تَصَفَّرَتِ الْبَهَائِلُ** signifies *The camels became fat in the [season called the] صَفْرِيَّة*. (TA.)

9. **أَصْفَرُ** *It become أصفر [i. e. yellow: and also black]*: (S, M, K:) and so **اصْفَارٌ**: (S, K:) or the former signifies *it was so constantly*: and the latter, *it was so transiently.* (Az, TA. [See 9 in art. **حَمْرٌ**].)

11: see the next preceding paragraph.

صَفْرٌ: see **صَفْرٌ**.

صَفْرٌ: see **صَفْرٌ**. — Also, (S, M, A, Mṣb, K,) and **صَفْرٌ** accord. to AO, (S, M, Mṣb,*) who allowed no other form, but the former is the better, (M,) [Brass;] *the metal of which vessels are made*; (S;) i. q. **نُحَاسٌ** [which means both copper and brass]; (A, Mṣb;) or a sort of **نُحَاسٌ**; or **نُحَاسٌ** *made yellow*; (M;) or the best sort of **نُحَاسٌ**; (Mṣb;) or an excellent sort thereof: (TA:) n. un. **صَفْرَةٌ**. (M.) — And **Gold**: (M, A, K: [see also **الصَّفْرَاءُ**, voce **أَصْفَرُ**]:) or **deenars**; either because they are yellow (**صَفْرٌ** [pl. of **أَصْفَرُ**]), or thus called because resembling the **صَفْرٌ** of which vessels are made. (M.) — And **Women's ornaments.** (A.) — **إِنَّهُ لَفِي صَفْرِهِ**, (S, O, TA, [thus in an old and very excellent copy of the S, in another copy of which I find, as in Freytag's Lex., **صَفْرَةٌ**]) and **صَفْرِهِ**, (TA,) [app. means *He is in that state in which he requires to be rubbed with saffron*; for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.)

صَفْرٌ (S, M, A, Mṣb, K) and **صَفْرٌ** and **صَفْرٌ** and **صَفْرٌ** (M, K) and **صَفْرٌ** (M) and **صَفْرٌ**

(Mṣb) *Empty, void, or vacant*; (S, M, A, Mṣb, K;) applied to a house or tent, (S, Mṣb,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. **أَصْفَارٌ**. (M, K.) One says **بَيْتٌ صَفْرٌ مِنَ الْمَتَاعِ** *A house, or tent, or chamber, empty, or void, of furniture and utensils.* (S.) And [applying the pl. form of the epithet to a sing. subst.,] **إِنَاءٌ أَصْفَارٌ** *An empty vessel*; (M, K;) like as one says **بِرْمَةٌ أَصْفَارٌ**; on the authority of IAsr: (M:) and [applying the sing. form of the epithet to a pl. subst.,] **أَنْبِيَةٌ صَفْرٌ** *empty vessels.* (M, K.) And **رَجُلٌ صَفْرٌ الْيَدَيْنِ** *A man empty-handed.* (S, Mṣb.) And **صَفْرٌ مِنَ الْخَيْرِ** *Void of good.* (TA.) And it is said, in a trad., of Umm-Zarā, that she was **صَفْرٌ رِأُوسًا** meaning *† Lank in her belly*; as though her **رِءُوسٌ**, which is a garment that falls upon the belly and there ends, were empty. (TA.) And **هُوَ صَفْرٌ صَفْرٌ** *It is [utterly] empty*; being an imitative sequent. (Kh, Ham p. 354.) — **صَفْرٌ** in arithmetical notation, in the Indian method, is *A circle* [or the character **o**, denoting nought, or zero; whence our term “cipher:” when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by **o**]. (L, TA.) — See also **صَفْرٌ**, in two places.

صَفْرٌ [an inf. n. of **صَفِرَ**, q. v.: — and hence,]

Hunger: and **صَفْرَةٌ** [the inf. n. un.] *a hungering once.* (M, K.) — Also *A certain disease in the belly, which renders the face yellow*: (M, K:) or *a collecting of water in the belly.* (Kt.) [See also **صَفْرٌ**.] — Also *A kind of serpent*, (S, M, K,) *in the belly*, (S, K,) *which sticks to the ribs, and bites them*, (M, K,) or, as the Arabs assert, *which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry*: (S:) used alike as sing. and pl.; or one is termed **صَفْرَةٌ**: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged: (S, TA:) or *a certain reptile (دَابَّةٌ) which bites the ribs and their cartilages*: (M, K:) or *a certain serpent in the belly, which attacks beasts and men, and which, accord. to the Arabs [of the time of Ignorance], passes from one to another more than the mange or scab*: (Ru-beh:) the Prophet, however, denied its doing so: it is said also that *it oppresses and hurts a man when he is hungry*: (A'Obeyd:) this is the explanation approved by Az: (TA:) or, as also **صَفْرٌ**, *worms in the belly*, (M, K, TA,) and *in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him.* (TA.) You say, **عَضَّ عَلَى شُرُوفِهِ الصَّفْرُ**, meaning, *† He was hungry.* (A.) — Accord. to some, (M,) in the trad. above referred to, **صَفْرٌ** signifies *The postponing of [the month] El-Moharram, transferring it to Safar*: (A'Obeyd, M, K:) [see **نَسِيٌ**:] or it there means the disease called by this name, because they asserted it to be transitive. (K.) —

Also The *intellect*, or *understanding*; or the *heart*, or *mind*; syn. رَوْع: (M, K: [in the CK رَوْع:]) the *inmost part* (نَبْ) of the *heart*. (M, K.) Hence the saying, (TA,) لَا يَلْتَأُ هَذَا بِصَفْرِي [This will not adhere to me, [or to my mind,] nor will my soul accept it: (S, TA:) said of that which one does not love. (A.)] — Also A *contract*, *compact*, or *covenant*: or *suretyship*, or *responsibility*: syn. عَقْد. (M, L, K. [Ir me copies of the K, فُقَد.]) — Also (S, M, Mṣb, K) and sometimes [صَفْر] imperfectly decl. (K,) but all make it perfectly decl. except AO, who makes it imperfectly decl. because it is determinate [or a proper name] and similar in meaning to سَاعَةٌ, which is fem., meaning that all nouns signifying times are سَاعَات (Th, M,) and, accord. to some, الصَّفْر (Mṣb,) [The second month of the Arabian calendar;] the month that is [the next] after El-Moharram (الْمَحْرَم): (S, M, K:) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صَفْر)]; agreeably with the opinion of my learned friend Mons. Fulgence Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also نَسِي: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M:) or because they then made predatory expeditions, and left the houses of the people empty: (Mṣb in art. جَمَد:) pl. أَصْفَار (S, M, Mṣb, K,) and, as some say, صَفْرَات (Mṣb.) — The two months of El-Moharram and Šafar; (M;) two months of the year, whereof one was called by the Muslims El-Moharram. (IDrd, M, Mṣb, K.)

صَفْر: } see صَفْر, first sentence.
صَفْر: }

صَفْرَة: see صَفْر, [of which it is the n. un.,] first sentence.

صَفْرَة [Yellowness;] a certain colour, (S, M, Mṣb,) well known, (M, K,) less intense than red, (Mṣb,) found in animals and in some other things, and, accord. to IAqr, in water. (M.) — Also Blackness. (M, K.) — See also صَفْر, in two places. — صَفْرَة, imperfectly decl., is a proper name for The she-goat. (Sgh, K.)

صَفْرِي (S, M, K) and صَفْرِيَّة (K) The increase, or offspring, (نَسَاج,) of sheep or goats (S, M, K [in the CK, او is erroneously put for و before this explanation]) after that called قَبْطِي: (S, TA:) or at the period of the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S.; here erroneously said in the M to be in the beginning of winter]: (M, K:) or the latter word signifies [as above, and also the period itself above men-

tioned: or] the period from the rising of Suheyl to the setting of الرَّاع [the Seventh Mansion of the Moon, which, in the part and age above mentioned, was about the 3rd of January, O. S.], when the cold is intense; and then breeding is approved: (M:) or the period from the rising of Suheyl to the rising of السَّيَاك [the Fourteenth Mansion of the Moon, which, in the part and age above mentioned, was about the 4th of October, O. S.], commencing with forty nights of varying, or alternating, heat and cold, called المَعْتَدَلَات: (AZ:) the first increase [of sheep and goats] is the صَقْعِي, which is when the sun smites (تَصْفَع) the heads of the young ones; and some of the Arabs call it the شَمِي, and the قَبْطِي: then is the صَفْرِي, after the صَقْعِي; and that is when the fruit of the palm-tree is cut off: then, the رَجْعِي, which is in the [season called] رَجْع: then, the دَفْعِي, which is when the sun becomes warm: then, the صَيْفِي: then, the قَبْطِي: then, the قَيْطِي, in the end of the [season called] قَيْط: (Abou-Naṣr:) or صَفْرِيَّة signifies, (M, K,) and so صَفْرِي (K,) the [period of the] departure of the heat and the coming of the cold: (AHn, M, K:) or the period between the departure of the summer and the coming of the winter: (Abou-Sa'eed:) or the first of the seasons; [app. meaning the autumnal season, called الخريف, which was the first of the four, and of the six, seasons; or perhaps the first of the seasons of rain, commonly called الوَسْطِي;] and it may be a month: (AHn, M, K:) or the latter, (M,) or both, (TA,) the beginning of the year. (M, TA.) [Hence,] أَيَّامُ الصَّفْرِيَّة Twenty days of, or from, (مِنْ,) the latter part of the summer, or hot season. (TA voce حَلَب.) — Also the former, (S,) or both, (TA,) The rain that comes in the beginning of autumn: (S:) or from the period of the rising of Suheyl to that of the setting of الرَّاع [expl. above]. (TA.) — Also the latter, (S, M,) or both, (K,) A plant that grows in the beginning of the autumn: (S, M, K:) so called, accord. to AHn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and their lips and fur, becoming yellow; but [ISd says,] I have not found this to be known. (M.)

صَفْرِيَّة A sort of dates of El-Yemen, which are dried in the state in which they are termed بَسْر, (AHn, M, K,) being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and سَوِيْق is sweetened with them, and they surpass sugar; (AHn, M;) [or] they supply the place of sugar in سَوِيْق. (K.) — الصَّفْرِيَّة, (S, M, K,) and, (K,) or as some say, (S, M,) الصَّفْرِيَّة, (M, K,) A sect of the خَوَارِج, (S,) a party of the حُرُورِيَّة; (M, K;) so called in relation to Šufrah (صَفْرَة) [which is the name of a place in El-Yemáneh]: (M:) or in relation to Ziyád Ibn-El-Aṣfar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-Eṣ-Šaffār, (S,) or Ibn-Šaffār, (K,) or Ibn-Šaffār, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is الصَّفْرِيَّة, with kear; and Aq holds this to be the right opinion. (TA.) — And the former (الصَّفْرِيَّة) مهالبة (M, K,) who were celebrated for bounty and generosity; (TA;) so called in relation to Abou-Šufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.)

صَفْرِيَّة: see the next preceding paragraph in two places.
صَفْرِيَّة: see صَفْرِي, in five places.
صَفْرِيَّة is the sing. of صَفْرِيَّة, (S,) which signifies Poor men: (S, K:) the ت is augmentative. (S.)
صَفْرَار, (S, M,) with fet-h, (S,) or صَفْرَار, like غَرَاب (K,) What is dry, of [the species of barley-grass called] بَهِي: (S, M, K:) app. because of its yellowness: (M:) it has prickles that cling to the lips of the horses. (TA in art. شَفَه.) — And the former, accord. to ISk, A certain plant. (TA.)

صَفْرَار: see 1, in two places. — Also A certain disease, in consequence of which one becomes yellow: (A:) the yellow water that collects in the belly; (M, K;) i. q. سَفِي: (M:) or a collecting of yellow water in the belly, which is cured by cutting the نَائِط, a vein in the صُلْب [i. e. backbone, or back]. (S.) — See also صَفْر. — And see صَفْرَار. — Also A yellowness that takes place in wheat before the grain has become full. (A, TA.) — And Remains of straw and of other fodder, at the roots of the teeth of beasts; as also صَفْرَار. (M, K.) — And The tick, or ticks: (M, K:) and, (K,) or as some say, (M,) an insect, or animalcule, (دَوَابَّة,) that is found in the solid hoofs, and in the toes, or soles, of camels, (M, K,) in the hinder parts thereof. (M.)

صَفْرَار: see the next preceding paragraph.
صَفْرَار inf. n. of صَفْر [q. v.]. (S, M, K.) — [In the present day it signifies also The sapphire.]
صَفْرَارَة What has withered, (M, K,) and become altered to yellow, (M,) of plants, or herbage. (M, K.)
صَفْرَارَة A dam (صَفْرَارَة) between two tracts of land. (Sgh, K.)
صَفْرَارِي A species of bird, that whistles (صَفْرَارِي). (M. [See also what next follows.])
صَفْرَارِيَّة A certain bird; (IAqr, S;) as also صَفْرَارِيَّة, without teahdeed; (S;) the bird called صَفْرَارِيَّة, (S in art. بَشَر,) or صَفْرَارِيَّة: (K in that art.:) [Golius (who writes the word صَفْرَارِيَّة) adds, "ut puto, quæ in Syria صَفْرَارَا dicitur, flava, duplo major passere, nam et passer luteus, ut reddid Meid.":] i. q. صَعْوَة. (IAqr.) [See also صَفْرَارِيَّة.]

صَفْرِيَّةٌ, accord. to the K, A kind of نَبَات [i. e. plant]: but in the Tekmileh, a kind of ثِيَاب [i. e. garments, or cloths]; pl. of ثَوْب; and it bears the mark of correctness. (TA.)

صَفَّارٌ: see صَافِرٌ. Also A fabricator of صُفْر [or brass]. (M, K.)

صَفَّارٌ, with damm, The entire quill of a feather. (AA, O.)

صَفَّارَةٌ [A whistle: so in the present day: and also a fife:] a hollow thing (M, K) of copper, (K,) in which a boy whistles (M, K) to pigeons, (K,) or to an ass, that he may drink. (TS, L, K.) — [Hence,] الصَّفَّارَةُ The anus; syn. الإِسْت; (M, K;) in the dial. of the Sawád. (TA.)

صَافِرٌ Whistling; or a whistler. (TA.) — And hence, (TA,) A thief; (K;) as also صَفَّارٌ: [or this signifies a frequent, or habitual, whistler:] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أَجْبَنُ مِنْ صَافِرٍ [More cowardly than a thief]: (TA:) a prov.: accord. to AO, it means in this instance one who whistles to a woman for the purpose of fornication or adultery; because he fears lest he should be seen: or — accord. to A'Obeyd, Any bird that whistles; for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] any bird that does not prey: (M, K:) and any bird having a cry: and a certain cowardly bird: (K:) [accord. to Dmr, as stated by Freytag, it is a bird of the passerine kind; also called صَفَّارِيَّةٌ:] accord. to Moḥammad Ibn-Habeeb, (Meyd,) a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken; and so in the prov. above mentioned: (Meyd, A:*) or, accord. to IAqr, it means به مَصْفُورٌ [whistled to]: i. e., when he is whistled to, he flees: and by به المَصْفُورُ is meant the bird called التَّنُوطُ [i. e. التَّنُوطُ or التَّنُوطُ &c.], the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it: (Meyd: [see also art. نُوَط:]) or any coward. (TA.) — مَا بِهَا صَافِرٌ There is not in it (i. e. the house, الدَّار, TA) any one: (S, K:) [lit.] any one who whistles: (M:) or any one to be called by whistling; صَافِرٌ being here an instance of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ followed by به. (T, TA.)

صَافِرِيَّةٌ: see the next preceding paragraph.

أَصْفَرٌ [a comparative and superlative epithet from صَفْر]. One says أَصْفَرُ مِنْ بَلْبَلٍ [A greater whistler, or warbler, than the بلبل]. (S.) — See also صَفْرٌ. — [Also More, and most, empty, void, or vacant.] It is said in a trad., أَصْفَرُ الْبُيُوتِ مِنَ الْخَيْرِ الْبَيْتُ الصَّفْرُ مِنَ كِتَابِ اللَّهِ [That one of houses which is the most void of good is the house

that is destitute of the Book of God]. (S.) — Also [Yellow:] of the colour termed صَفْرَةٌ: (S, M, K:) fem. صَفْرَاءٌ: (Mgh, &c. :) pl. صَفْرٌ. (TA.) And Black (A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, of a colour whereof the ground is black, with some yellow hairs coming through. (M.) Applied to a horse, Of the colour termed in Pers. زَرْدَةٌ [a kind of sorrel], (S,) but not unless having a yellow [or sorrel] tail and mane. (Aq, S.) — The Greeks (الرُّومُ): (S, A:) or their kings: because the sons of El-Aḡfar the son of Room the son of 'Eḡḡoo (or 'Eyyoon, TA, [i. e. Esau,]) the son of Is-hák [or Isaac] (K) the son of Ibráheem [or Abraham]: (TA:) or El-Aḡfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IAth,) Room the son of 'Eyyoon, (IAth,) was of a yellow complexion: (A, IAth:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are the modern Muscovites. (TA.) — Gold and saffron; (S, M, K;) which are said to destroy women: (TA:) or the plant called وَرْسٌ and saffron: (S, K:) or the plant called وَرْسٌ and gold: (M:) or saffron and raisins. (ISK, Sgh, K.) — And الصَّفْرَاءُ Gold. (M, K.) [See also صَفْرٌ.] Hence the saying of 'Alee, يَا صَفْرَاءَ أَصْفَرِي وَيَا بَيْضَاءَ أَيْضِي وَفَرِي غَيْرِي [be yellow,] and O silver, [be white, and beguile other than me:] and one says also, مَا لِفُلَانٍ صَفْرَاءٌ وَلَا بَيْضَاءٌ [There is not belonging to such a one gold nor silver]. (TA.) — Also A kind of bile, (M, K,) well-known; (K;) [the yellow bile; one of the four humours of the body; of which the others are the black bile (السُّودَاءُ), the blood (الدَّم), and the phlegm (البَلغم):] so called because of its colour. (M.) — And The bow that is made of [the tree called] تَبَع. (S, K, TA.) — And The female locust that is devoid of eggs. (M, K.) — And A certain plant, (S, M, K,) of the plain or soft tracts, and of the sands, (M, K,) and sometimes growing in hard level ground: (M:) or a certain herb, that spreads upon the ground, (AHn, M,) the leaves of which are like those of the خَسَّ [or lettuce], (AHn, M, K,) and which the camels eat vehemently: (AHn, M:) it is of the kind called دُظُّور. (Abou-Nagr, M.)

مَصْفُورٌ: see its fem., with ة, voce مَصْفُورَةٌ. مَصْفُورٌ A poor man. (S.)

مَصْفُورٌ; and its fem., with ة: see مَصْفُورَةٌ. مَصْفُورٌ is from المَصْفِيرُ, [see صَفْر], not from الصَّفْرَةُ, (S,) and means He is a ضَرَّاطٌ; (S, K;) as though denoting cowardice: (TA:) or it is from صَفْرٌ "he dyed yellow;" (M;) and was applied to Abou-Jahl; (M, TA;) meaning that he dyed his اِسْت with saffron, and was addicted to [the enormity termed] اِسْتِة: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in

judgment. (TA.) — المَصْفُورَةُ is an appellation applied to Those whose sign [meaning the colour of their ensign] is صَفْرَةٌ; (M, K;) [i. e. whose ensign is yellow;] and is similar to المَصْفِيرَةُ and المَبْيُضَةُ. (M.)

مَصْفُورٌ: see صَافِرٌ, in two places. — Also Hungry; and so مَصْفُورٌ. (K.) — Of the مَصْفُورَةُ, (TA,) and مَصْفُورَةٌ, (Mgh, TA,) or مَصْفُورَةٌ, (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is Such as has the ear entirely cut off; because its ear-hole is destitute of the ear: and the second, the lean, or emaciated; because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed المَصْفُورَةُ, with غ, having the former of the meanings expl. above; which IAth disapproves: (TA in art. صَفْر:) or المَصْفُورَةُ. (Mgh in that art.) — Also Having the disease termed صَفَّارٌ: (A, TA:) or one from whose belly comes forth yellow water. (TA.)

صَفْرَدٌ

صَفْرَدٌ A certain bird, (S, M, K,) of a cowardly nature, (K,) larger than the sparrow, (M,) that frequents houses, and is the most cowardly of birds; (Lth;) it is afraid of the [little bird called] صَعْوَةٌ; (IAqr;) and is by the vulgar (S) called أَبُو الْهَلِيحِ. (S, K.) [Accord. to Golius, the nightingale: but this I think a mistake.] أَجْبَنُ مِنْ صَفْرَدٍ [More cowardly than a sifrid] is a prov., (S, Meyd,) asserted by AO to be post-classical. (Meyd. [See Freytag's Arab. Prov. i. 372.])

صَفْطٌ

صَفْطٌ a dial. var. of اِسْفِطٌ, q. v. (Aq, K.)

صَفْعٌ

1. صَفَعَهُ, aor. ٤, (O, Mgh, K,) inf. n. صَفْعٌ, (S, O, Mgh, TA,) accord. to Lth, (O, TA,) He struck him with his fist, not vehemently, on the back of his neck: (O, K, TA:) or, (O, K,) accord. to Az (O, Mgh, TA) and others, (Mgh,) he struck him [i. e. slapped him] with his expanded hand (O, Mgh, K, TA) on the back of his neck, or on his body; not with the fist: (O, Mgh, TA:) or it is post-classical: (S, K:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Mgh:) Az adds, IDrd says that it is from صَوْفَعَةٌ, (O, TA,) which signifies the top, or uppermost part, of the [cap called] طَبَّة, and of the turban: (O, K, TA:) or this is a mis-transcription, and is correctly with ق: (K, TA:) [Sgh says,] this which Az mentions, [as] on the authority of IDrd, I have not found in the Jm; and it is correctly with ق. (O.)

صَفْعَةٌ A single act of striking [or slapping] with the expanded hand upon the back of the neck, or upon the body. (Mgh.)

صَعَانٌ or صَعَانٌ (accord. to different copies of the § and ك) A man who is struck [or slapped] in the manner expl. above in the first paragraph; (§, Mḡb, ك;) as also مَصَعَانِي (O, ك.)

صَوْعَةٌ : see the first paragraph of this art

مَصَعَانِي : see صَعَانٌ.

صق

1. صَقُّ [inf. n. of صَقَّ] signifies The striking [a thing] so as to cause a sound to be heard in consequence thereof; (§, O, ك;) as also تَصْفِيْقٌ [inf. n. of صَقَّ, but this has an intensive signification]: (§:) and تَصْفَاقٌ is [also] an inf. n. of صَقَّ, like صَقَّ in the phrase صَقَّ الكَفَّ عَلَى الأُخْرَى [the striking of the hand upon the other hand], but denoting muchness of the action. (Sb, M, TA.) [Hence several meanings of both of these verbs, here following.] — صَقَّ رَأْسَهُ, and صَقَّ عَيْنَهُ, (M,) and صَقَّ عَلَى رَأْسِهِ, (Mḡb,) aor. ʾ, inf. n. صَقَّ, (M, Mḡb,) He struck his head, and his eye, (M,) and he struck him on his head with the hand. (Mḡb.) And صَقَّ بِالسِّيفِ, (O, ك,) inf. n. صَقَّ, (O,) He struck him with the sword. (O, ك.) And صَقَّ بِهِ الأَرْضَ [lit. He smote the ground with him; meaning he flung him upon the ground]. (L, TA.) — صَقَّ بِجَنَاحَيْهِ, (M, K,) aor. as above, (M,) [inf. n. صَقَّ,] said of a bird, He beat [his sides, or the air,] with his wings; (M, L, ك;*) as also صَقَّ, (M, ك,) inf. n. تَصْفِيْقٌ. (TA.) — صَقَّته الرِّيحُ, and صَقَّته, The wind smote it so as to cause a sound to be heard: (§:) or the latter signifies [simply] the wind smote it, or beat it: (Ḥam p. 719:) [or the wind beat upon it; namely, a sail &c.: (see شَرَاغُ:)] [and] both signify the wind shifted it to the right and left, and turned it back: (TA: [in the CK, التَّصْفِيْقُ is erroneously put for التَّغْلِيْبُ as an explanation of التَّصْفِيْقُ:] and صَقَّتْ الرِّيحُ المَاءَ The wind beat the water so that it made it clear: (M:) and صَقَّتْ الرِّيحُ الأشْجَارَ, (ك,) aor. as above, inf. n. صَقَّ, (O,) The wind put the trees in motion, or into a state of commotion, (O, ك,) and shook them: (O, TA:) and صَقَّتْ الرِّيحُ السَّحَابَ The wind smote the clouds, [for صَوَّمَتْ in my original, an obvious mistranscription, I read صَوَّمَتْ,] and blew in different directions upon them. (TA.) — صَقَّ العُودَ, (inf. n. صَقَّ, TA,) He put in motion [by striking them] the chords of the lute. (§, O, ك.) — صَقَّ يَدَهُ بِالْبَيْعَةِ, and صَقَّته, (M, ك,) and صَقَّته, (ك,) [or the latter, which see below, is a simple subst.,] He struck his hand upon his [another's] hand by way of ratifying the sale, or the covenant; (M, ك;) and so صَقَّ لَهُ البَيْعَ, aor. ʾ, (ك,) inf. n. صَقَّ: (TA:) or بِالْبَيْعَةِ, and صَقَّتْ لَهُ بِالْبَيْعِ, inf. n. صَقَّ, I struck my hand upon his hand [by way of ratifying the sale and the covenant]. (§, O, Mḡb.) [See also صَقَّ. And see an ex. in a verse cited voce رَدَادُ.] — صَقَّ, (§, O, ك,) as inf. n. of صَقَّته,

(§, O,) also signifies The shutting, or closing [a thing]; and the turning, or sending, or putting, [a thing] back, or away; (§, O, ك;) as also إِصْفَاقٌ. (ك.) You say, صَقَّ عَيْنَهُ He shut, or closed, his eye. (§, O, ك.) And صَقَّ البَابَ, (§, M, O, Mḡb, ك,) aor. ʾ, (M,) inf. n. صَقَّ, (M, Mḡb,) He shut or closed, the door; (§, O, Mḡb, ك;) as also اصْفَقَهُ: (§, O:) or both signify he locked the door: (M, ك;) and in like manner صَقَّه [and اصْفَقَهُ]. (TA.) And He opened the door: (ADḲ, O, Mḡb, ك;) thus having two contr. significations. (Mḡb.) And صَقَّ مَا شِئْتَهُ, inf. n. صَقَّ, He turned, or sent, his cattle back, or away. (M, TA.) And صَقَّهُمْ عَنْ كَذَا He turned them [i. e. men] back, or away, from such a thing. (TA.) And one says, مَا زَالُوا يَصْفِقُونَنِي They ceased not to turn me about in an affair: [meaning that] they endeavoured to induce him to do it. (Ibn-'Abbád, O.) — صَقَّهُمْ مِنْ بَلَدٍ إِلَى بَلَدٍ They expelled them from town to town, or from country to country, forcibly and ignominiously. (TA.) — صَقَّ الشَّرَابَ: see 2. — صَقَّ القَدَحَ, (O, ك,) inf. n. صَقَّ, (O, TA,) He filled the drinking-vessel; as also اصْفَقَهُ; (O, ك;) and صَقَّه: (O:) or صَقَّ الكَأْسَ, and صَقَّها, he filled the drinking-cup, or wine-cup: (Lḡ, M:) and اصْفَقْنَا الحَوْضَ We collected the water in the watering-trough. (TA.) — And صَقَّهَا, inf. n. صَقَّ, He compressed her; syn. جَامَعَهَا. (TA.) — And صَقَّ signifies also The collecting together [a thing or things]. (TA.) — صَقَّ الرَّجُلَ, (M, ك,) inf. n. صَقَّ, (M,) The man went away. (M, ك.) — صَقَّتْ عَلَيْنَا صَافِقَةٌ مِنْ النَّاسِ A company of men alighted at our abode. (IDrd, M, O, ك.) — صَقَّتْ, (IDrd, O, ك,) inf. n. صَقَّ, (TA,) said of a she-camel, Her womb closed against the passage of her foetus, [أَرْجَتْ رَجْمًا عَنْ وَلَدِهَا,] [or أَرْجَتْ i. e. became closed, the syll. signs of this word in the O being doubtful, in the CK erroneously written وَارْتَجَتْ,] so that the foetus died. (IDrd, O, ك, TA.) — صَقَّ, aor. ʾ, (M, O, Mḡb, ك,) inf. n. صَافِقَةٌ, said of a garment, or piece of cloth, (§, M, O, Mḡb, ك,) It was strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (O, Mḡb, ك;) and so صَقَّ. (T, §, &c., in art. صَقَّ.) — And, said of a face, (§, O, ك, TA,) † It was impudent; or had little shame. (O, ك, TA.)

2: see 1, former half, in five places. — صَقَّ التَّصْفِيْقُ بِالْيَدِ means The making a sound with the hand [by clapping]: (§:) one says, صَقَّ بِيَدَيْهِ [He clapped with his hands; or clapped his hands]: (O, Mḡb:) and النَّسَاءُ يَصْفِقْنَ عَلَى المَيِّتِ [The women clap their hands in lamenting over the dead: thus they often do in the present day, over the corpse and over the grave]: (TA:) the former signifies the striking with the palm of one hand upon that of the other; (O, ك;) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صنع.] —

صَقَّ القَرِيْبَةَ, (M, TA,) inf. n. تَصْفِيْقٌ, (TA,) He poured water into the skin, (M, TA,) and shook it about, (TA,) the skin being new, so that the water came forth yellow. (M.) — See also 1, latter half, in two places. — صَقَّ الشَّرَابَ He mixed the wine, or beverage. (M.) — And, (M,) inf. n. as above; (§, O, ك;) and صَقَّه, (M,) inf. n. صَقَّ; (ك;) and اصْفَقَهُ, (M,) inf. n. إِصْفَاقٌ; (ك;) He transferred the wine, or beverage, from one vessel to another, (§, M, O, ك,) or from one jar to another, (Aḡ, TA,) it being mixed, (ك,) in order that it might become clear. (M, ك.) — تَصْفِيْقُ الإِبِلِ means The removing of camels from a place which they have departed to a place in which is pasture: (§, O, ك;*) thus in the saying of the rájiz (Abou-Mohammad El-Fak'asee, O) cited in the first paragraph of art. زل: (§, O:) or التَّصْفِيْقُ in that instance, accord. to IAAr, is from القَوْمُ فِي البِلَادِ The people, or party, went far in the country in search of pasture: (M:) [or] صَقَّ, said of a man, (Ibn-'Abbád, O,) inf. n. as above, (ك,) means He went away; and he went round about. (Ibn-'Abbád, O, ك.) — And التَّصْفِيْقُ signifies also The forming a determined intention or purpose, and then reversing it. (TA.)

3. صَاقٌ عِنْدَ صَفْقَةِ البَيْعِ [He struck his hand upon that of another in token of ratification of the sale]. (T in art. صَقَّ. See also 6.) — صَاقَتْ said of a she-camel, She lay, or slept, upon one side one time and upon the other side another time: from صَقَّ meaning جَانِبٌ (M. [And the same is indicated in the O.]) And فَلَانَ يُصَاقُ بَيْنَ جَنْبَيْهِ Such a one turns over upon this صَقَّ [or side] one time and upon the other another. (O.) And بَاتَ فَلَانٌ يُصَاقُ [Such a one passed the night turning over from side to side]. (Z, TA.) — [Accord. to the ك, said of a she-camel, She was taken with the pains of parturition; i. q. مَخَضَتْ: but this is app. a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the ك,) إِذَا مَخَضَتِ النَّاقَةُ صَاقَتْ, which evidently means When the she-camel is taken with the pains of parturition, she turns over from side to side; as is there indicated by the context both before and after.] — صَاقٌ بَيْنَ قَبِيصَيْنِ, (M,) or بَيْنَ ثَوْبَيْنِ, (ك,) He wore two shirts, (M,) or two garments, (ك,) one of them over the other. (M, ك.)

4: see 1, latter half, in five places: — and see also 2. — أَصْفَقُوا عَلَيْهِ i. q. تَبَايَعُوا عَلَيْهِ [i. e. They made a covenant, or compact, respecting it, or to do it, as though by striking their hands together], namely, the thing, or affair: (TA in art. بَيْع: [see صَقَّ يَدَهُ بِالْبَيْعَةِ; and see also 3, and 6, and صَقَّته:] they combined consentaneously, or agreed together, respecting it, or to do it, namely, the thing, or affair; syn. أَطْبَقُوا عَلَيْهِ, (§, O, ك,) or اجْتَمَعُوا عَلَيْهِ. (M.) And أَصْفَقُوا عَلَيْنَا [They combined, or collected themselves together, against us]. (M, from a verse of Zuheyr.) —

occurs in a trad. as meaning *The women of Mekkah collected themselves together to him*: or, as some relate it, *انصفت*. (TA.)

And one says, *اصفقوا له* meaning *حشدوا* [i. e. *They collected themselves together to him; or they combined to treat him with courtesy and honour*]. (M.) — *اصفق لهم* *He brought them as much food as would satisfy their hunger*: (O, K:) said in relation to the entertainment of guests. (O.) — *اصفقت يده بكنا*, (S, O,) or *يدي*, (K.) *His hand, or my hand, lighted on, met with, or encountered, such a thing*; syn. *صادفته* and *واقفته*. (S, O, K.) En-Nemir Ibn-Towlab says, (S, O, TA,) describing a *جزار* [or slaughterer of camels], (TA.)

حتى إذا فسر التصيب واصفقت

يده بجلدة فرعها وخوارها

[Until, or until when, the share was divided, and his hand lighted on the skin of her udder and her young one]. (S, O, TA: but in the S, طريح is put in the place of فسر.) — *اصفق القوم* *The people, or party, were, or became, in a state of commotion, or tumult*; syn. *اضطربوا*. (M, TA. [See also 8.]) — *اصفق لي* *It was appointed, or ordained, for me; or prepared for me*. (TA.) — *اصفق الغنم* *He milked the sheep, or goats, but once in the day*; (S, M, O, TA;) and so with *س*: (TA in art. سق:) or *الاصفاق* signifies *the milking once in the day and night*. (TA.) — *اصفق الثوب* *He wove the garment* (M, TA) *strongly, stoutly, firmly*, (M,) *thickly, substantially, closely, or compactly*. (TA.)

5. تصفق *He (a man) turned over and over*; (M;) *he moved repeatedly to and fro*, syn. *تردد*, (M, O, K,) *from side to side*. (M.) And *تصفقت* *She (a camel) turned herself over, upside down* (lit. *back for belly*), (O, K, TA,) *when taken with the pains of parturition*. (TA.) — *تصفق للأمر* *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to the affair*; syn. *تعرض له*. (Sh, O, K.)

6. تصافقوا (S, M, O) *They struck their hands upon the hands of others* (O) *عند البهجة* [on the occasion of the ratifying of a sale, or covenant]: (S, O:) or they [struck a bargain;] *bought and sold; or made a covenant, or compact; one with another*. (M, TA.)

7. انصق *It (a garment, or piece of cloth,) was beaten by the wind, so that it moved to and fro*. (M, TA.) [See also 8.] — *It (a door) became shut, or closed*: and so with *س*: (TA in art. سق:) [or *it shut again of itself*:] said of a door which, when opened, will not remain open. (TA in art. دق.) — *He (a man, TA) turned, or became turned or sent or put, back, or away*: (S, O, K, TA:) *he [or it] returned*. (TA.) — And *انصقوا* *They collected themselves together*: the contr. of the next preceding signification. (TA.) See also 4. — And one says, *انصقوا علينا* *They came upon us on the right and left*. (M, TA.)

8. اصطفت الأشجار *The trees became shaken, or agitated, by the wind*. (S, O, K, TA.) And *اصطق العود* *The lute had its chords put in motion*, (S, O, K, TA,) *so that they responded, one to another*. (TA.) — *اصطق الأفق بالبياض* *The tracts of the horizon flickered with whiteness, and the light thereof spread*. (TA.) — And *اصطق المجلس بالقوم* *The sitting-place became a scene of commotion, or tumult, with the people, or party*. (TA. [See also 4, latter part.]

صق: see صفة. — Also *A side; a lateral part or portion*; (S, M, O, K;) and so *صق*, (S, O, K,) and *صق*; (M, O, K;) syn. *ناحية*, (S, M, O, K,) and *جانب* (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its *صنع*, (S, O, K,) and its *ناحية*: (S:) [both of which signify as above: or by the former may be meant what here follows:] or its *face*, (M, K,) in the upper part thereof, above the *حضيض* [or low ground at, or by, the base, or foot]: (M:) pl. *صفاق*, (S, O.) [In like manner also,] *صفاق العنق* signifies *The two sides of the neck*. (M, K.) And *صفاق الفرس* *The two cheeks of the horse*. (M, K.) — Also *A place*. (K.) — See also *صق*. — And see *صق*, in two places.

صق: see the next preceding paragraph.

صق, with *kesr*, *The مضراع* [i. e. *either half, or leaf*], of a door [meaning of a folding door]: (K:) [or, accord. to the O, it is *صق*, for it is there said that *صفاق الباب* means *مضراعاه*; but SM follows the reading in the K without remarking upon the difference in the O; and adds,] and one says, *باب داره صق واحد* [meaning *The door of his house is one leaf*; i. e.] when it does not consist of what are termed *مضراعان*. (TA.)

صق: see صق. — Also *Water that is poured into a new skin, and shaken in it, and in consequence becomes yellow*; (S, O, K;) or *yellow water that comes forth from a new skin upon which water has been poured*; (M;) and so *صق*, (M, K.) Hence, (TA,) one says, *وردنا ماء كانه صق* [We came for the purpose of drinking to water as though it were the yellow water that comes forth from a new skin]. (S, O.) — And *A new skin upon [or into] which water is poured, in consequence whereof yellow water comes forth from it*. (M.) — Also, accord. to AHn, (M,) or so *صق*, (K.) The odour, and savour, of *دباغ* [or *tan*]. (M, K.) — And The former, accord. to Ibn-'Abbád, *The last of دباغ* [or *tan*]: (O, TA:) in the K, *آخر الدباغ* is erroneously put for *آخر الدباغ*. (TA.)

صفة *A striking of the hand [of one person] upon the hand [of another] in [ratifying] a sale or purchase and a covenant*: (Mgh:) and *صق* is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase *صق يده بالبهجة* [expl. in the first paragraph of this

art.]; (M, K;) as also *صق*, like *زيجي*, (K,) or *صق*, (so in a copy of the M,) which is mentioned by Sb, (M, TA,) and of which Seer says that it may be from *الأخرى* *صق الكف على الأخرى*. (TA. [See 1, first sentence.]) — Hence it is used to signify *The contract itself that is made in the case of a sale*, (Mgh, Mghb,) and the *covenant that one makes*: (Mgh:) or an *agreement respecting a thing*: (M, TA:) Az says that it relates to the seller and the buyer. (Mghb.) [And it is sometimes with *س* in the place of *ص*.] One says, *ربحت صفقتك* i. e. [May] *thy purchase [bring profit]*. (S, O.) And *صفتك في صفتك* *بارك الله لك في صفتك* i. e. [May God bless thee in] *the contract* [(lit. *the striking*) of thy right hand]. (Mghb.) And *صفقة رابحة*, and *صفقة خاسرة*, (S, O, K,) *A sale or bargain [bringing gain, and a sale or bargain occasioning loss]*. (K.) And *إنه لبارك* *إنه لبارك* *Verily he is blessed in respect of bargaining*; meaning that he buys not anything without gaining in it. (TA.) And *أشترت اليوم صفقة* *قد أشترت اليوم صفقة* *صالحة* [I have purchased to-day a good purchase]. (TA.) And *البيع صفقة أو خيار* *Selling is decisive or with the option of returning*. (Mgh.) And it is said in a trad. (of Ibn-Mes'ood, TA,) *صفقتان* *صفقتان* *في صفقة ربا* i. e. *Two bargains in a [single] bargain [are an unlawful gain]*: this is of two kinds: one is the seller's saying to the buyer, "I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum:" the other kind is his saying, "I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems." (O.) And it is said in another trad., *إن أكبر الكبائر أن تقاتل أهل صفقتك* i. e. [Verily the greatest of great sins is] *thy fighting those with whom thou hast made a covenant*: because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.)

صق or صق: see the next preceding paragraph.

صفاق *The inferior [or inner] skin, that is beneath the skin upon which is the hair*: (S, O, K:) *a thin skin beneath the upper skin and above the flesh*: (IAth, TA:) or the *صفاق* of the belly is the skin, (M,) the inner skin, (TA,) that is next to the *سواد*, (M, TA,) *the سواد of the belly*, (TA,) [i. e. *the liver*,] and which is the part where the farrier perforates the beast (*بثق من الدابة*) [at the navel, in order that a yellow fluid may issue forth]: (M, TA:) or the *صفاق* is the part around the navel, where the farrier performs the operation above mentioned: (AA, TA:) or the skin which, when the *مسك* [or *hide*] is stripped off, remains cleaving to the belly, and the rending of which occasions a [rupture termed] *فتق*; so says Az, in the "Book of the Horse:" (TA:) or what is between the *جلد* [or *outer skin*] and the *مضران* [or *intestines into which the food passes from the stomach*]; (Ish, O, K;) com-

prising all of what are termed the مَرَاتِقُ of the belly, beneath the جِلْدُ thereof, to the سَوَادُ of the belly [i. e. the liver]; the مَرَاتِقُ of the belly being all that has not a bone curving over it: (Ish, O:) or the skin of the whole of the belly: (O, K:) the pl. is صَفْقُ, only. (M, TA.)

صَفُوقٌ An abominable acclivity or ascending road or mountain-road difficult of ascent: pl. صَفَاتِقُ and صَفْقُ. (M, K.) And A mountain, (K,) or an obstacle, or elevated portion, of mountains, (O,) such as is inaccessible. (O, K.) And A smooth, high rock: pl. صَفْقُ. (Ibn-'Abbád, O, K.) — Also, applied to a bow, Pliant. (Fr, O, K.) — [In the TA, in a verse of Abou-Dhu-eyb describing a bow, to which it seems to be there applied as an epithet, it is expl. as signifying رَاجِعَةٌ; but I think that this is a mistranscription for رَاجِفَةٌ, meaning Quivering. — Freytag has assigned to it three explanations which belong to صَفَاتِقُ.]

صَفِيقٌ, applied to a garment, or piece of cloth, (S, M, Mgh, O, Mṣb, K,) strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (Mgh, O, Mṣb, K:) and صَفِيقٌ is a dial. var. thereof. (TA.) — Also + Hardy, strong, sturdy, enduring, or patient. (M.) — And applied to a face (S, O, K, TA) as meaning † Impudent; or having little shame. (O, K, TA.) And رَجُلٌ صَفِيقٌ الْوَجْهَ † A man having no shame. (Har p. 368.)

صَافِقَةٌ: see صَافِقَةٌ.

صَفَاتِقُ Travelling-camels (رِكَابٌ) coming and going. (Ibn-'Abbád, O.) — See also صَافِقَةٌ.

صَفَاتِقُ A cock that beats with his wings when crowing. (TA.) — It occurs in a trad., followed by أَفَاتِقُ in apposition, and is said by Aṣ to mean أَفَاتِقُ عَلَى أَمْرٍ عَظِيمٍ [app. One who goes away on some great affair]: but in the opinion of Az, it means one who makes many journeys, and who employs himself, or uses art or artifice or cunning, in affairs of traffic; thus nearly agreeing in meaning with أَفَاتِقُ. (O: the latter meaning only is assigned to it in the K.)

صَافِقَةٌ A company (IDrd, M, O, K) of men [alighting at one's abode]. (IDrd, M, O.) See 1, near the end. — Also A calamity, or misfortune: (M, TA:) pl. صَوَافِقُ: (M:) this pl. and صَفَاتِقُ, (O, K, TA,) which latter may be pl. of صَفِيقَةٌ, (TA,) signify accidents, or evil accidents, (O, K, TA,) and varieties, or vicissitudes, of events. (O, TA.)

أَصْفُقٌ A garment, or piece of cloth, more [strong, stout, firm,] thick, substantial, close, or compact, in texture, than another. (Mgh.)

أَصْفُقَانِيَةٌ [written in one place with fet-h, and in another with kesr, to the ف,] i. q. حَوَالٌ [A man's slaves, or servants, and other dependents; or slaves, and cattle, or camels &c.]; in the dial. of El-Yemen. (TA.)

مَصْفُقٌ A place of passage; a way, road, or path; syn. مَسَلَكٌ. (O, TA.)

مُصْفَقٌ [pass. part. n. of 2, q. v.]. One says, لَكَ عِنْدِي وَدٌ مُصْفَقٌ نَتَّسَحُ مَرُوقٌ † [I have, for thee, an affection defecated like wine that has been transferred from one vessel to another and left to settle, and a benevolence purified like clarified wine]. (TA.) — Also A full [or filled] drinking-vessel. (Fr, TA.)

مُصَافِقٌ A camel lying, or sleeping, upon one side one time and upon the other side another time. (O, K.) — And مُصَافِقٌ بَيْنَ ثَوْبَيْنِ Wearing two garments, one of them over the other. (Ibn-'Abbád, O.)

صفن

1. صَفَنَ, aor. ʔ, inf. n. صَفُونٌ, said of a horse, He stood upon three legs and the extremity of the hoof of the fourth leg; (AZ, S, K, TA;) [thus expl.] without restriction to a fore leg or a hind leg: (TA:) or he stood upon three legs, and turned back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) [or he stood upon three legs, and otherwise: (see صَافِنٌ:)] accord. to Fr, the poems of the Arabs indicate that صَفُونٌ signifies peculiarly, or specially, [or simply,] the act of standing, or standing still. (TA.) — Also, (M, Mṣb, K,) aor. and inf. n. as above, (M, Mṣb,) said of a man, (K,) or صَفَنَ صَفْنٌ [He set his feet evenly, side by side], (M, Mṣb, K, TA,) standing, (Mṣb,) and praying. (TA.) [Or, said of a man standing in prayer, it signifies, or in this case it signifies also, He put his feet close together: or he turned one of his feet backward, like as the horse turns one hoof when standing upon three legs: see, again, صَافِنٌ.] — صَفَنَ الْوَرُوقَ (M, TA) aor. ʔ, (M,) inf. n. صَفْنٌ, said of a bird, or flying thing, It compacted the dry herbage (M, TA) and the leaves, [to make a habitation,] for its young ones, (M,) or around its place of entrance [into its habitation]; (TA;) and صَفْنَهُ signifies the same: (M:) † صَفْنَهُ as the act of the hornet and the like is the compacting for itself, or for its young ones, a habitation (K, TA) of dry herbage and of leaves: so says Lth. (TA.) — And صَفَنَ ثِيَابَهُ He collected together his clothes (JM, TA) فِي السَّرِجِ [upon his saddle], (TA,) or فِي السَّرِجِ وَنَحْوِهِ [upon the saddle and the like thereof]. (JM.) — صَفَنَ بِهِ الْأَرْضَ (K, TA,) aor. ʔ, inf. n. صَفْنٌ, (TA,) He flung him, or it, upon the ground. (K, TA.) — And صَفْنَهُ, aor. ʔ, inf. n. صَفْنٌ, He rent, or slit, his صَفْنٌ, i. e. scrotum. (M.)

2. صَفَنَ, and its inf. n.: see 1, in two places.

3. مَصَافِنَةٌ The standing confronting a people, or party. (TA.) — [Also The dividing of water among a people, or party, in the manner described in the next paragraph:] one says, صَافِنَ الْمَاءَ بَيْنَ مَرَاتِقِ الْوَجْهِ مَقْلَةً i. e. مَقْلَةً [for جَرَعَةٌ مَقْلَةٌ صَفْنَةٌ

the meaning being He divided the water in that manner among the people, or party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel]. (TA.)

6. تَصَافَنُوا الْمَاءَ, (AA, S, M, K,) said of people in a journey and having little water, (M,) They divided the water among themselves (AA, S, M, K) by shares, (S, K,) by means of the pebble, (AA, S, M,) which they threw into the vessel to pour the water into it, (AA,) giving to each of them as much as would cover the pebble. (AA, S.) See also 6 in art. حَضَى.

صَفْنٌ [if not a mistake for صَفْنٌ, q. v.,] signifies The [round piece of skin, or leather, in which food is put, and upon which people eat; commonly called] سَفْرَةٌ; as also صَفْنَةٌ: (K:) the latter is expl. by AA and IAsr as a سَفْرَةٌ that is gathered together by a [running] string [near the edge, by means of which it is converted into a bag, agreeably with a modern custom]. (TA.) — And The [bursa faucium, or faucial bag, of the camel; commonly called] شَفْنَقَةٌ; as also صَفْنَةٌ: (K:) so expl. by AA. (TA.) — See also صَفْنٌ.

صَفْنٌ A thing like the سَفْرَةٌ [described in the next preceding paragraph], and between the عَمِيَّةِ and the قَرْيَةِ, in which are [put] goods or utensils or the like: or it is of skin, or leather, (M,) [i. e.] a receptacle of skin, or leather, in which it is expressly said to be with ḍamm, like the سَفْرَةٌ, (S, M,) pertaining to the people of the desert, in which they put their travelling-provisions, and (M) with which (S, M) sometimes (M) water is drawn, (S, M,) like [as is done with] the دَلْوُ: (M:) occurring in a verse of Sakhr El-Hudhalee [cited in art. حَضَى]: (S:) or a thing like the [small bucket, or small drinking-vessel, of skin or leather, called] رَجْوَةٌ, (Fr, Mgh, K,) in which the abluition termed وَضُوْءٌ is performed: (Fr, K:) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (S,) a [pouch such as is called] حَرِيْبَةٌ, pertaining to the pastor, in which are [put] his food, and his زِنَادٌ [for producing fire], (S, Mgh, K,) and his other utensils or apparatus, (K,) or what other things he requires; (S, Mgh;) and sometimes water is drawn with it, like [as is done with] the دَلْوُ; (TA;) as also صَفْنَةٌ: (K:) or, accord. to A'Obeyd, † صَفْنَةٌ signifies a thing like the عَمِيَّةِ, in which are [put] a man's goods or utensils, and his [other] apparatus; and when the ʔ is elided, it is pronounced with ḍamm [i. e. صَفْنٌ]: (TA:) or † صَفْنَةٌ, (TA,) or † صَفْنَةٌ, (so in a copy of the M,) signifies a small دَلْوُ [or leathern bucket], having a single حَلْقَةٌ [or ring]; and when it is large, it is called صَفْنٌ: and the pl. is أَصْفُنٌ. (M, TA.) — And † Water [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Abou-Du-ḍd,

هَرَقْتُ فِي حَوْضِهِ صَفْنًا لِشَرِبِهِ [I poured into his drinking-trough water that he might drink it]. (TA.) — See also what next follows.

صَفْنٌ The scrotum (S, M, Mṣb, K) of a man; (S, Mṣb;) as also † صَفْنٌ, (M,) or † صَفْنٌ, (K,)

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and صَفَانَةٌ and صَفَانَةٌ: (M:) pl. أَصْفَانٌ (S, M, Mṣb) and صَفَانٌ. (Mṣb.) — And † The envelope of the ear of corn: (K, TA:) so called by way of comparison [to the scrotum]. (TA.) — And The habitation that is compacted (M, K, TA) by a bird, or flying thing, (M,) or by the hornet and the like, (K, TA,) of dry herbage and of leaves, (M, TA,) for its young ones, (M, K, TA,) or for itself. (K, TA.)

صَفَانَةٌ: see صَفَانٌ, in two places: — and صَفَانٌ, in three places: — and صَفَانٌ: — and see also 3.

صَفَانَةٌ: see صَفَانٌ, latter part: — and صَفَانٌ.

صَافِنٌ A horse standing upon three legs and the extremity of the hoof of the fourth leg: (A'Obeyd, S, TA:) or standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) or standing upon three legs, and otherwise: thus, says Fr, I have found the Arabs use the word: (TA: [see 1, first sentence:]) pl. صَوَانٌ (M, TA) and صَوَانَاتٌ and [the pl. of صَافِنَةٌ is] صَافِنَاتٌ. (TA.) And in the same, xxii. 37, l'Ab and Ibn-Mes'ood used to read صَوَانٌ [instead of صَوَانٌ]: the former explaining it as meaning Having the shank of one fore leg tied up to the arm; for thus is done with the camel when he is slaughtered: the latter, as meaning standing, or standing still. (TA.) — And applied to a man, it means صَافِي قَدَمَيْهِ [Setting his feet evenly, side by side], (A'Obeyd, M, TA, and the like is said in the S and Mṣb,) standing. (A'Obeyd, Mṣb, TA.) It is said in a trad., (S, M, Mṣb, TA,) referring to the Prophet mentioned as praying, (S, M,) قَمِينًا خَلْفَهُ صَوَانًا [app. meaning We stood behind him setting our feet evenly, side by side; for so the context seems to indicate]. (S, M, Mṣb, K.) [But] in another trad., صَوَانُ الصَّافِنِ is said to be forbidden; meaning [The praying] of him who puts his feet close together: or, as some say, of him who turns back his foot [i. e. one of his feet] like as the horse turns his hoof [i. e. one of his hoofs, when standing upon three legs]. (TA.) — صَوَانٌ signifies [The saphena, or crural vein; so in the present day; i. e.] the vein of the سَاقِ: (S: [see صَافِنٌ, and see also التَّسَا:]) or a vein lying deep in the arm (الْقِرَاعِ) [and] amid the sinews of the [fore] shank of a beast: or the صَافِنَانِ are two veins penetrating into the interior of the two shanks: or two veins in the legs: or two branches [of veins] in the two thighs: and the صَافِنِ is [strangely said to be] a vein in the interior of the back bone, extending lengthwise, uniting with the نَهَاطِ [q. v.] of the heart, also called the أَكْضَلِ. (M.)

صفو

1. صَفَا, (S, M, Mṣb,) aor. يَصْفُو, (S, Mṣb,) inf. n. صَفَاةٌ (S, M, Mṣb, K*) and صَفُو (M, Mṣb, K*) and صَفُو (K, *TK) and صَفُوَةٌ and صَفُوَةٌ, (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) It was, or became, clear, limpid, or pure; contr. of كَدِرٌ; (S, M,

K;*) or fres from الكَدْرِ [i. e. turbidness, thickness, or muddiness]; (Mṣb;) or fres from admixture. (Er-Rághib, TA.) And, said of the air, or atmosphere, It was, or became, cloudless; fres from any particle of cloud. (M, K.) [And it is also said, tropically, of life; and of the mind, or heart; and of love, or affection; &c.] — صَفَّتْ, (AA, S, M, K,) aor. تَصْفُو, (AA, S;) and صَفَوْتُ; (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) She abounded with milk. (AA, S, M, K.) — صَفَا الشَّيْءُ He took the clear, or pure, part, or portion, of the thing; (M, TA;) as also صَفُوهُ صَفُوهُ; (M;) and صَفَاةً [alone] signifies the same; (K, TA;) as also صَفَاةً; (Er-Rághib, TA;) or he took the best, or choice, part, or portion, of it. (TA.) You say, صَفَوْتُ القَدْرَ I took the clear, or pure, part, or portion, [of the contents] of the cooking-pot. (S.)

2. صَفَاهُ, inf. n. تَصْفِيَةٌ, He cleared, or clarified, it, namely, wine, or beverage, (S, TA,) by means of the floating particles, or motes, or the like, that had fallen into it; (TA;) or so صَفَاهُ صَفَاهُ, (Mṣb.) — And صَفَى عَرْمَتَهُ, inf. n. as above, He winnowed his heap of trodden-out corn, or grain. (TA.)

3. صَافَاهُ, (S, M, K, TA,) inf. n. مُصَافَاةٌ, (TA,) † He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity; or with reciprocal purity, or sincerity, of love, or affection; syn. خَالَصَهُ; (S in art. خَلَصَ;) he rendered him true, or sincere, brotherly affection; (M, K, TA;) as also صَافَاهُ; (K;) or صَافَاهُ الوُدَّ, (S, Mṣb,) or المَوَدَّةَ, (TA,) he rendered him pure, or sincere, love or affection; (S, Mṣb, TA;) and [in like manner] one says also صَافَاهُ الإِحْسَانَ. (TA.)

4. صَفَاةُ الشَّيْءِ He made the thing to be his, or he assigned, or appropriated, to him the thing, purely, absolutely, or exclusively. (TA.) — See also 3 in two places. — And صَافَاهُ (S, Mṣb, K, TA) صَفَاةً (S) or بِكَذَا (K, TA) † He chose him in preference to others (S, Mṣb, K, TA) for, or to give him, the thing or such a thing; (S, K, TA;) and he distinguished him particularly, peculiarly, or specially, i. e. above, or from, or exclusively of, others, by the thing or by such a thing. (TA.) — And أَصْفَى عِيَالَهُ بِشَيْءٍ قَلِيلٍ † He contented, or satisfied, his family, or household, with something little, or scanty. (TA.) — أَصْفَى الأَمِيرُ دَارَ فَلَانٍ means † The prince, or governor, took what was in the house of such a one: (S, TA:) and أَصْفَى مَالَهُ † He took all his property. (S, K, TA.) — أَصْفَى, intrans., † He was, or became, destitute, or devoid, مِنَ المَالِ [of property], and مِنَ الأَدَبِ [of good education, good breeding, or polite accomplishments, &c.]: (S, K, TA:) as though clear thereof. (TA.) — And † He (a man, TA) became exhausted of his sperma by women: (Az, K, TA:) or he ceased from sexual intercourse. (IK†, TA.) — And أَصْفَتْ said of a hen, † She ceased to lay eggs: (S, M, K, TA:) as though she became clear. (TA.) — Hence, (TA,) أَصْفَى said of a

poet, † He ceased to utter poetry, or to poetize. (S, M, A, K, TA.) — أَصْفَى القَوْمُ The people had abundance of milk in their camels, and in their sheep or goats. (TA.) — أَصْفَى said of a digger, He reached stones (صَفَا, M, TA, i. e. حَجَرًا, TA), so that he was repelled [thereby], (M, TA,) or prevented from digging [further]. (TA.)

5. تَصْفَى [It became cleared, or clarified]. (K in art. نَطَب.)

6. تَصَافَيْنَا We regarded one another, or acted reciprocally, with purity, or sincerity, [of mind, or] of love, or affection; syn. تَخَالَصْنَا. (S. [See also 3.]

8. اصْطَفَاهُ: see 1, last sentence but one. — Also He took it clear, limpid, or pure; (M, TA;) and so [accord. to SM, which, however, I think doubtful,] اصْطَفَاهُ, which is expl. in the K as signifying he reckoned it clear, limpid, or pure; though the former meaning is assigned in the M to اصْطَفَاهُ only. (TA.) — And He chose, made choice of, selected, elected, or preferred, it, (S, M, K,) namely, a thing; (M;) as also اصْطَفَيْتُ كَذَا عَلَى كَذَا (M, K.) And اصْطَفَيْتُ كَذَا عَلَى كَذَا I chose such a thing in preference to such a thing. (TA.) But اصْطَفَاةُ اللَّهِ عِبَادَهُ [sometimes means God's creating his servants pure; for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment. (TA.)

10: see 1, last sentence but one, in two places: — see also 8, in two places: — and see 4.

صَفَا Stones: or smooth stones: and one thereof is termed صَفَاةٌ [i. e. the former word is a coll. gen. n., and the latter is its n. un.]: the two words being like حَصَى and حَصَاةٌ: (Mṣb:) or صَفَاةٌ signifies a smooth rock: (S:) or a hard and smooth stone, large, and such as does not give growth to anything: (M, K:) and the pl. of this is صَفَا [improperly thus termed a pl.] (S, M, K) and صَفَوَاتٌ (M, K,) and (S, M, K) that of صَفَا, (M, K,*) not of صَفَاةٌ (M,) أَصْفَاةٌ (S, M, K) and صَفِيٌّ (M, K:) or صَفَاٌ signifies stones that are broad and smooth: (ISk, TA:) and [accord. to F.] صَفَوَاتٌ signifies the same as صَفَاةٌ, as also صَفَوَانَةٌ [in the CK erroneously written صَفَوَاتٌ], of which the pl. is صَفَوَانٌ and صَفَوَانٌ (K,) which last is said by El-Háfídh to be a mistaken pronunciation of صَفَوَانٌ; (TA;) [but correctly,] صَفَوَاتٌ [which is a quasi-pl. n.] and صَفَوَانٌ [a coll. gen. n.] (As, T, S, M, TA) of which the sing. or n. un. is صَفَوَانَةٌ (S, M, TA) signify the same as صَفَا, (As, T, M, TA,) or stones, (S,) or soft, smooth stones; (TA;) or صَفَوَانٌ is used as a pl. and as a sing.; as a pl. meaning smooth stones, one of which is termed صَفَوَانَةٌ; and as a sing., stone, or a stone: (Mṣb:) the dual of صَفَا is صَفَوَانٌ. (ISk, TA.) مَا تَدْرِي صَفَاتَهُ (S) applied to the niggardly, like مَا يَبْشَى حَجْرَهُ (S, in art. بَشَى,) meaning † No good is obtained from him. (TA in that art.) And one says also, قَرَعَ صَفَاتَهُ, meaning † He im-

pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. غمز.) — الصَّابِ A certain place in Mekkeh (S, Mgh) may be masc. or fem., as meaning either the مكان or the بُقعة. (Mgh.) — بَنْتٌ صَابًا, accord. to Reiske, as stated by Freytag, signifies *The echo*.

صَوِّوُ Clearness, limpidness, or purity; contr. of صَدْرٌ; (M, K;) like [the inf. na.] صَفَا and صَوِّوُ [&c. when used as simple subst.: see 1, first sentence]. (K.) See also صَفَا, below. — Also, and صَفْوَةٌ and صَفْوَةٌ and صَفْوَةٌ, (S, M, Mgh, K,) but only with fet-h when without ة, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Mgh, K;) the best, or choice, part, or portion; (TA;) and so صَفِيٌّ, (K, TA,) of a thing. (K, TA.) One says صَفْوَةٌ الماء (T, TA,) and البَال (AO, T, S, TA,) and الإخَاء (T, TA,) and صَفْوَتُهُ (AO, T, S, TA,) and صَفْوَتُهُ (AO, S,) [i. e. *The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,*] but only صَفْوَةُ الإِهَالَةِ [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Mohámmad is said to be صَفْوَةٌ اللهُ مِنَ خَلْقِهِ (S, M, K,) and صَفْوَةٌ اللهُ [i. e. *God's choice one, or elect, or favourite, of his creatures*]: (S:) and [in like manner] Adam is said to be صَفِيٌّ اللهُ i. e. *the chosen one, or elect, of God*. (TA.)

صَفَا as meaning صَابِيَةٌ: see صَابِيٌّ. — Also n. un. of صَفَا [q. v.].

صَفْوَةٌ: see صَوِّوُ, in three places.

صَفْوَةٌ: see صَوِّوُ, in two places.

صَفْوَةٌ: see صَوِّوُ, in two places. — One says also, وَفِي الْإِنَاءِ صَفْوَةٌ مِنْ مَاءٍ, or خَمْرٍ, i. e. [In the vessel is] a small quantity [of water, or of wine]. (M.)

صَفْوَاءٌ: see صَفَا, in two places.

صَفْوَانٌ (S, M, K,) and صَفِيٌّ (M, K,) A day in which the sun is clear, and which is very cold: (S:) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness [of the air]. (M, K.) — صَفْوَانٌ is also a name of *The second of the days of cold*: (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also صَفِيَّةٌ.]) — صَفْوَانٌ [as a coll. gen. n., of which the n. un. is with ة; and said to be used as a sing. and as a pl.]: see صَفَا, in three places.

صَفْوَانٌ: see صَفَا.

صَفَا an inf. n. of صَفَا. (S, M, &c. [See 1, first sentence.]) — [It is often used by moderns as meaning + *Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure*: and so, sometimes, صَفْوَةٌ.] — Also † [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincere, reciprocal love &c.]; a subst. from صَفَا. (TA.)

صَفِيٌّ: see صَابِيٌّ. — Also † A friend who regards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (S, M, K, TA:) pl. أَصْفِيَاءٌ. (TA.) One says, فَلَانٌ صَفِيٌّ فَلَانٌ [Such a man is the friend &c. of such a man]: and فَلَانَةٌ صَفِيٌّ فَلَانٌ and فَلَانَةٌ صَفِيَّةٌ [Such a woman is the friend, &c. of such a man]. (Ham p. 430.)

— See also صَوِّوُ, in two places. — Also † The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Mgh, K, TA;) and so صَفِيَّةٌ, of which the pl. is صَفَايَا: (S, Mgh:) or, accord. to Ag, صَفَايَا is pl. of صَفِيٌّ, which signifies the portion which the chief chooses for himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after [taking] the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islám; but the fourth became reduced to the fifth. (Mgh.) — Also, applied to a she-camel, (S, M, K,) and to a ewe, or she-goat, (S,) Abounding with milk; (S, M, K;) or so صَفِيَّةٌ: (Z, TA:) or the former, a she-camel whose milk lasts throughout the year: (IAqr, TA in art. شكر:) pl. of the former, (Sb, S, M, K,) or of the latter, (Z, TA,) as above: (Sb, S, M, Z, K:) Sb says that it is not pluralized with ا and ت because the sing. is without ة. (M.) — And A palm-tree (نَخْلَةٌ) abounding with fruit; (M, K;) or so صَفِيَّةٌ: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

صَفِيَّةٌ: see the next preceding paragraph, in three places.

صَفِيَّةٌ a name of *The first of the days of cold*: (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also صَفْوَانٌ.])

صَفِيٌّ Clear, limpid, or pure; free from كَدْرٌ [or turbidness, &c.]; (Mgh;) and so صَفِيٌّ, applied to anything. (M.) Applied to pasturage, the former word may mean *Clear of dried-up leaves or similar rubbish*: or it may be formed by transposition from صَائِفٌ, meaning “of the [season called] صَيْفٌ,” and so belonging to art. صَيْف. (M. [See also صَابِيٌّ in another sense as formed by transposition from صَائِفٌ, voce صَابِيٌّ, in art. صَوِّوُ.]) In the phrase صَفَاةٌ اللُّوْبِ applied by the poet Kutheiyir-Azkeh to honey (جَنَاءُ النَّخْلِ), and expl. as meaning *Clear in respect of colour*, [ISd says,] I think that صَفَاةٌ is originally صَفِيَّةٌ, as a possessive epithet. (M.) [صَفِيٌّ is also applied to a sword, and the like, as meaning *Bright, or free from rust*.] And in the Kur xxii. 37, [instead of the common reading صَوَائِفِي, pl. of صَائِفٌ and صَائِفَةٌ,] some read صَوَائِفِي, [pl. of صَائِفَةٌ, as well as of صَابِيٌّ applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded as] things purely [or exclusively] belonging to God. (TA.) — See

also صَفْوَانٌ. — Also A certain fish, which [as it is said] chews the cud; pl. صَوَائِفِي. (TA.)

صَابِيَّةٌ [fem. of صَابِيٌّ, q. v. — And also, as a subst.,] † One of what are termed *صَوَائِفِي* الإِمَامِ, which means the towns, or villages, of those who have rebelled against him, which the Imám [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, الصَوَائِفِي signifies what the Sultan appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.)

مَصْفَاةٌ i. q. رَاوُوقٌ; (S, MA, K, TA;) i. e. A strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar مَصْفِيَّةٌ [i. e. مَصْفِيَّةٌ, and also مَصْفَاةٌ]: pl. مَصَائِفِي. (TA.)

عَسَلٌ مَصْفِيٌّ [Clarified honey; or] honey cleared of the floating particles, or motes, or the like, that had fallen into it. (TA.)

مَصْفِيٌّ: see صَوِّوُ, last sentence.

صَبَب

1. صَبَبٌ (S, K,) aor. صَبَبْتُ, (K,) inf. n. صَبَبٌ, (M, A, K,) [like صَبَبٌ] He, or it, was, or became, near. (S, M, A, K.) You say, صَبَبْتُ دَارَهُ, (S, A,) with kesr [to the ق], (S,) inf. n. as above, (S, A,) His house was near; (S, A;) and (A) صَبَبْتُ دَارَهُ, (M, A, K, TA,) and صَبَبْتُ الْجَارَ (TA.) And it is said in a trad., (S, A,) الجَارُ أَصْبَبْتُ دَارَهُ, (S, A, K,) i. e. [The neighbour has a better, or the best, claim to pre-emption by reason of his being near: see, with respect to this explanation, and other explanations also, what is said of another reading; بِصَبَبِهِ, voce صَبَبٌ: or has a better, or the best, claim] to close connection, and nearness; meaning pre-emption: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord. to some, the meaning is the partner: (O, TA:) or the partner who has not divided with his copartner; this, says Az, being shown to be the meaning by another trad.: (Mgh in art. جوار:) or the neighbour whose dwelling is adjoining. (O, TA.) — Also He, or it, was, or became, distant, or remote: thus it has two contr. significations. (K.) — صَبَبَةٌ, (K,) inf. n. صَبَبٌ, (M,) He collected it, or gathered it together. (M, K.) — And صَبَبَةٌ He raised it; namely, a building, &c. (M, O, K.) — And صَبَبَةٌ, (K,) or صَبَبٌ قَفَاهُ, (M, TA,) He struck (M, K, TA) him, or it, (K,) or the back of his neck, with his صَبَبٌ, (M, TA,) i. e. (TA) with his fist. (K, TA.) [The inf. n.] صَبَبٌ signifies The striking anything solid and dry or tough. (S, TA.) — صَبَبٌ, (K, TA,) or صَبَبٌ, (so in a copy of the M,) said of a bird, It uttered a cry or cries: (M, K:) from Kr. (M, TA.)

2: see what immediately precedes.
3. صَبَبَةٌ He drew near to him: and he faced

him, or met him face to face: (A:) or صَاقِبَهُر inf. n. مَصَابِيَهُ and صَقَابٌ, he faced them, or met them face to face: (K:) or صَاقِبَانَهُر, inf. ns. as above, we drew near to them: and لَقِيْتَهُ مَصَابِيَهُ and صَقَابًا I met him face to face. (M.)

4. أَصْقَبَتْ دَارَهُ: see 1, second sentence. — أَصْقَبَهُ He made him, or it, to be near. (S, K.) And أَصْقَبَ اللَّهُ دَارَهُ May God make his house to be near. (A.) [And so with س.] — And one says, أَصْقَبَكَ الصَّيْدُ The game, or object of the chase, has become near to thee, so that thou art able to shoot, or cast, at it. (K.)

صَقْبٌ The young one of a camel: (M, L, K:) and so سَقْبٌ [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. صَقَابٌ and صَقْبَانٌ (M, K) [and app. صُقُوبٌ also, like سُقُوبٌ,] and [pl. of pauc.] أَصْقَبٌ. (TA.) — And Anything [i. e. any animal] tall, together with plumpness, or with fatness, softness, thinness of the skin, and plumpness; (S, M, K;) and so with س; (M;) as also صَقْبٌ. (TA.) Applied to a branch, Juicy, thick, and long. (TA.) — And A tent-pole: (M, K:) or the middle tent-pole, which is the longest: (S, M, K:) and so with س: (M:) pl. صُقُوبٌ. (S, M, K.) [See also this pl. below.] — And The fist: so in the phrase ضَرْبُهُ بِصَقْبِهِ [expl. above]. (TA.)

صَقْبٌ [is an inf. n., of صَقَبٌ, as mentioned above: and, used as a simple subst.,] signifies Vicinity, or nearness. (M, A, &c.) Thus in the phrase هُوَ صَقْبَكَ [lit. He is in thy vicinity; meaning he is near thee]; mentioned by Sb among instances of adv. nouns which he classes apart because of their strangeness. (M.) And one says also, دَارِي مِنْ دَارِهِ بِصَقْبٍ [lit. My house is in a situation of nearness with respect to his house:] meaning, near [his house]. (TA.) — It [is also used as an epithet, and as such] signifies Near: (M, K:) you say مَكَانٌ صَقْبٌ, and سَقْبٌ [q. v. voce سَابٌ], A near place; (M;) and مَكَانٌ صَابٌ and سَابٌ: (A in art. سَقْب:) and دَارُهُ صَقْبٌ مِنِّي [His house is near me]. (A in the present art.) — See also صَقْبٌ.

صُقُوبٌ a pl. of صَقْبٌ [q. v.]. (S, M, K.) — Also The hind legs of camels; a dial. var. of سُقُوبٌ: (IA, M:) the س is changed into ص app. because the latter is more agreeable with ق. (M.)

صَابٌ: see صَقْبٌ.

صَيْقَبَانِيٌّ A seller of perfumes [&c.: for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like]: (O, K:) so called because he collects [somewhat] of everything. (TA.)

أَصْقَبٌ [More, and most, near]. One says, هَذَا أَصْقَبٌ مِنْ هَذَا This is nearer than this: (M: [and the like is said in the A and TA:]) and so أَصْقَبٌ. (M, TA.)

Bk. I.

هُوَ مُصَابِيٌّ He is my neighbour: (TA in the present art.) he is one whose house, or tent, adjoins mine. (TA in art. جَوْر.)

صقر

1. صَقَّرَ, (S, M, K,) aor. ٤, (M,) inf. n. صَقْرٌ, (S, M,) He broke, (S, K,) or struck, (M,) stones, (S,) or a stone, (M, K,) with a صَقُورٌ [q. v.]. (S, M, K.) — صَقَّرَهُ بِالْعَصَا, (M, K,) inf. n. as above, (M,) He struck him, or beat him, (M, K,) on his head, (M,) with the staff, or stick. (M, K.) — صَقَّرَهُ بِهَ الْاَرْضِ He was thrown, or cast, upon the ground; lit. the ground was struck with him. (O, K.) [In some copies of the K, صقر in this instance and the verb explaining it (ضرب) are in the act. form, and الارض is therefore in the accus. case.] — صَقَّرَ النَّارَ, (M, K,) inf. n. as above; (M;) and صَقَّرَهَا, (M, K,) inf. n. تصْقِيرٌ; (TA;) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (M, K.) — صَقَّرَتْهُ الشَّمْسُ, (S, M, A,) aor. and inf. n. as above, (M,) † The sun hurt him by its heat: (A:) or † The sun hurt him, or upon his head: or was hot upon him. (M, TA.) [See also 1 in art. سقر.] — صَقَّرَنِي بِكَلَامِهِ † [app. He cursed me, and calumniated me]. (A. [These meanings seem to be there indicated by the context.]) — صَقَّرَ اللَّبَنَ The milk was, or became, intensely sour; as also صَقَّرَ, inf. n. اصْقَارٌ; (K;) and صَقَّرَ, (K in art. اصقار) and اصْقَرٌ. (K in that art and in the present art. also.) — [See also صقر, below, last explanation but one.]

2. صَقَّرَ التَّمْرَ: see 1. — صَقَّرَ التَّمْرَ, (M,) or صَقَّرَ الرَّطْبَ, inf. n. تصْقِيرٌ, (A, TA,) He poured صَقْرٌ [q. v.], (M,) or دَبَسٌ, [which is the same.] (A, TA,) upon the dates, (M,) or upon the fresh ripe dates. (A, TA.)

4. اصْقَرَتِ الشَّمْسُ † The sun was, or became, burning, or fiercely burning; syn. اَتَّقَدَتْ; (M, K;) as also اصْقَرَتْ, (L and K in art. اصقار) in which the م is augmentative: (L in that art.): the former is from اصقارت said of fire. (M.)

5. تصَقَّرَتِ التَّارُ: see 8. — تصَقَّرَتْ [He hawked;] he hunted with the صَقْرٌ. (A, K.) — And He tarried, stayed, or waited, (K, TA,) in a place. (TA.)

8. اصْطَقَرَتْ and اصْطَقَرَتْ النَّارُ The fire became lighted or kindled; burned, burned up, burned brightly or fiercely, blazed, or flamed; (M, K;) as also تصَقَّرَتْ. (K.)

9. اصْقَرٌ: } see 1, last explanation.
Q. Q. 1. صِقْرٌ: }

Q. Q. 1. صَوَقَّرَ He (a bird) uttered the cry termed صَوَقْرٌ [q. v.]: (K:) reiterated his cry. (TA.)

Q. Q. 4. اصْمَقَّرَ: see 1, last explanation: — and see also 4.

صَقْرٌ [The hawk;] the bird with which one hunts, or catches, game; (S;) whatever preys, or hunts or catches game, of the birds called بَزَاةَ [pl. of بَازٍ] and شَوَاهِين [pl. of شَاهِين]; (M, A, K;) a kind of bird including the بَازِي and the شاهين and the زُرْقٌ and the يُوَيْبُ and the بَاشِقُ: (A, Hát, TA in art. بَشَق:) [like our term "saker," and the French "sacre," &c.:] pl. [of pauc.] صُقُورٌ (M, K) and [of mult.] صُقُورٌ (M, A, K) and صَقَارٌ and صَقَّارَةٌ and صَقْرٌ; (M, K;) the last of which is said by Th to be pl. of صُقُورٌ, which is pl. of صَقْرٌ, but [ISd says] I hold it to be pl. of صَقْرٌ: the fem. is صَقْرَةٌ. (M.) — [And accord. to Reiske, as mentioned by Freytag, A liberal man: perhaps a noble man, as likened to a hawk.] — Also, (S, K,) and صَقْرَةٌ, (S, M, K,) Vehemence of the stroke of the sun, (S, M, K,) and fierceness of its heat: (M:) or the vehemence of its stroke upon the head: (M:) pl. [of the latter] صَقْرَاتٌ. (S, A.) — Also the former, Sour milk; (K;) [and] so صَقْرَةٌ: (A:) or milk rendered sour by a stroke of the sun: (Sh:) or milk sour in the utmost degree: (A;) or very sour milk; as also صَقْرَةٌ: (S:) or this latter is milk that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good kind of sauce. (L.) One says, تَزَوَى الْوَجْهَ بِصَقْرَةٍ [He brought us some sour milk, or very sour milk, &c., such as contracts the face, or makes it to wrinkle: like as one says بِصَرِيَةٍ]. (S, A, L.) — Also, (T, S, M, Mgh, K,) and صَقْرَةٌ, (M,) [The exuded, or expressed, juice called] دَبَسٌ; (S, K;) in the dial. of the people of El-Medeeneh: (S:) or the دَبَسٌ of dates; (M;) or of fresh ripe dates, (Mgh, Mgh,) before it is cooked; i. e. what flows from them, like honey, and what, when it is cooked, is called رُبٌّ: (Mgh:) or the honey of fresh ripe dates and of raisins; as also صَقْرٌ: (K:) or the honey of fresh ripe dates when it has become dry, or tough: or what exudes from grapes, and from raisins, and from dates, without their being pressed; (M;) as also صَقْرٌ: (TA:) or, in the dial. of the Bahránees, [or people of El-Bahreyn,] the crude دَبَسٌ, resembling honey, which flows from baskets of dates when they [i. e. the dates] are deposited and congested, in an uncovered chamber, [so I render مَصْرُوحٌ, but the meaning of the epithet is not clear,] with green earthen pots beneath them. (A, M, TA.) — And the former, (صَقْرٌ) † Water that has become altered for the worse in taste and colour. (K, O, TA. [See also مَصْقَرٌ and صَقْرَةٌ.]) — صَقْرٌ also signifies A ذَائِرَةٌ [or feather, i. e. portion of the hair naturally curled or frizzled in a spiral manner or otherwise,] behind the place of the liver (AO, K, TA) of a horse or similar beast, (K, TA,) on the right and on the left, (TA,) or in the back of a horse: (AO, TA:) there are two such feathers, (AO, K, TA,) which are the limit of the back. (AO, TA.) — Also, [probably as an inf. n., of which the verb is صَقَّرَ.] The acting the part, or performing the office, of a pimp to

[men's] wives, or women under covert. (IAqr, M, O, K. [In the CK, الحور is erroneously put for الحور.] Hence the epithet صقار, [as some explain it,] occurring in a trad. [which see below]. (TA.)— And A cursing of such as is not deserving [thereof]: pl. صقور and صقار. (K.)

صقر a name of Hell; a dial. var. of سقر [q. v.]. (K.)— Fallen leaves of the [kind of trees called] عضا, and [particularly] of the عرقط, (M, K,) and of the سكر, and of the طلع, and of the سر: not so called until they fall. (M.)— See also صقر, in two places.

صقر رطب صقر, (S,) or صقر مرق, (M, K,) in which the latter word is an imitative sequent, (K.) Fresh ripe dates containing صقر: (M, K:) [molliferous:] or proper for ديس [or صقر]. (S.)— امرأة صقرة A woman sharp, or acute, of mind, (ذكية, [in the CK, erroneously, زكية,]) strong-sighted. (Sgh, K.)

بالصقار والبقر, (A, K, TA,) and بالصقار والبقر, (K, TA,) † He came with lies, and excitments of dissension: (A, TA:) or with sheer lying: (K:) or with sheer, and excessive, or abominable, lying: (TA:) each being a name for that which is unknown: (K, TA:) and in like manner one says جاء بالشقر والبقر, and بالشقار والبقر; mentioned by IDrd, in the Jm; and by Meyd, in the Collection of Proverbs. (TA in art. بقر.) [See also Har p. 399.]

صقرة: see صقر, in six places.

صقرة † Water remaining in a watering-trough in which dogs and foxes void their urine, (O, K, TA,) altered for the worse in taste and colour. (TA. [See also صقر and مصقر.])

صقرة † A colour, of a bird, in which the خضرة [or dark, or ashy, dust-colour] thereof, or the blackness thereof, is mixed with redness or yellowness; as being likened to [the colour of] صقرة [or صقر], i. e. ديس: a bird of that colour is termed مصقر: so in the book entitled "Ghareeb el-Hamam," by Hoseyn Ibn-'Abd-Allah el-Katib El-Isbahanee. (TA.)

صقور, (so in a copy of the M in two instances, and so in the O in one instance,) or صقور, (so in the O in another instance, and so accord. to the K, in which latter it is expressly likened to تنور,) A wittol, or tame cuchold; syn. ديوت: (M, K:) or one who acts the part of a pimp to his own wives, or women under covert; as also صقار: (O:) the former epithet occurring in a trad. (M, O.)

صقار: see جاء بالصقر والبقر, above.

صقار [A falconer, or rearer of hawks. (Golius, from Meyd: and so in the present day.)— And] i. q. دباس [A seller of ديس, or صقر]. (O, K.)— Also † One who is in the habit of cursing (M, O, K) those who are not deserving [of being cursed]: (M, O, K:) and † a calumniator: and

† an unbeliever. (M, O, K.) The Prophet, being asked the meaning of صقار, (M, TA,) or of سقارة, (T, TA,) or of صقازين, (O,) occurring in a trad., said † Young people who shall be in the end of time, whose mutual greeting will be mutual cursing. (T, M, O, TA.) See also صقور.

صقور: see صقور.

صقار, applied to صقر [or hawk] Sharp-sighted. (K.)

صقور: see صقور.

صقارة A calamity, (M, K,) or a vehement calamity, (O,) befalling. (M, K.)

صقور [A pickaxe;] a large فأس (AA, S, M, K) with one slender head, with which stones are broken; (AA, S, M;) i. q. معول; (AA, S, A;) and صقور signifies the same; (M, K;) [but] this latter is expl. by IDrd as meaning a thick فأس with which stones are broken. (TA.)— And † The tongue. (M, K.)— See also what next follows.

صقورة The inner side of the cranium, over the brain, (M, K, TA,) as though it were the bottom of a bowl: in the T said to be termed صقور. (TA.)— And صقورة, (M,) and الصقورة, (M, K,) a name of † The Third Heaven. (M, K.)

صقور A cry of a bird, (M, K,) with a reiteration, (M,) resembling the sound of this word. (M, K.)

هذا التمر اصقر in the following saying, (M,) هذا التمر اصقر من هذا These dates have more صقر than these, (AHn, M, K,) has no verb. (M.)

مصقر Milk that is sour and disagreeable: (Ibn-Buzurj, TA:) and مصقر signifies milk intensely sour. (TA in art. صقر.)

صقور Fresh ripe dates, (A,) or fresh ripe dates that have become dry, (S,) upon which is poured ديس (S, A) of ripe dates, (A,) in order that they may become soft: and sometimes it occurs with س; for they often change س into ص when there is in the word ق or ط or غ or خ; as in صقار and صقار and صقار and صقار: (S:) or excellent fresh ripe dates, picked from the raceme, which are put into [earthen vessels of the kind called] بساتيق [pl. of بسوق (in the TA erroneously written بساتين)], and upon which صقور is poured: they remain moist and good all the year. (AHn, L.)— And ماء مصقر † Water altered for the worse [in colour, as though صقور, i. e. ديس, had been mixed with it]. (M. [See also صقور and صقرة.])— And طائر مصقر † A bird of the colour termed, صقرة, q. v. (TA.)

مصقر One who hunts with hawks. (A, TA.)

مصقر A day intensely hot: the two م in this word are augmentative. (TA.)— See also مصقر.

صق

1. صقعه (S, Mgh, O, K,) aor. ص, (O, Mgh,

K,) inf. n. صق, (O,) He struck him, or beat him: (K:) or he struck [or slapped] him with his expanded hand: (TA:) [like صقعه:] or, (S, Mgh, O, K,) as also صقعه, (O, K,) he struck him (S, Mgh, O, K) upon his head, (O, K,) or upon his صقعة, (S, O,) [i. e.] upon the top of his head: (Mgh:) this last is the primary signification: and hence, metaphorically, he struck him, or beat him, in an unrestricted sense: (Mgh, O, TA:) and he struck it, namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, he struck it, namely, anything dry, or tough. (TA.) It is said in a trad., respecting Munkidh, صقعه امة i. e. He was struck on the top of his head: (O:) or he had his head broken so that the wound reached the membrane over his brain. (TA.)— One says also, صقعه به الارض (O, K) He threw him down, or prostrated him, on the ground; (K;) [lit.] he smote the ground with him. (Ibn-'Abbad, O.)— And صقته صقته i. q. صقته الصاعقة (S, O, K,) The thunderbolt smote him. (TA.) And صقعه He was smitten by a thunderbolt; i. q. صقعه; of the dial. of Temeem: (O:) and so صقعه; (K, TA;) like صقعه. (TA.)— And صقعه بكتي He branded him, or marked him by cauterizing, upon his head, [or his صقعة,] or his face. (O, K.)— And صقعه الثريدة, aor. and inf. n. as above, He ate the ثريدة [or mess of crumbled bread with broth] from its صقعة [or top, or upper part, or hollow made therein]. (TA. [See also Q. Q. L.]— صقعه also signifies The raising of the voice: (O, TA:) and the uttering it by consecutive emissions. (TA.) You say, صقعه بصوته He raised his voice. (TA.) And hence, (TA,) صقعه said of a cock, (S, O, K,) aor. ص, (O,) inf. n. صقعه and صقعه (IDrd, O, K) and صقعه (K,) He [crowed, or] uttered a cry: (IDrd, S, O, K:) and so صقعه. (S.)— And, accord. to IAqr, The being eloquent in speech, and lighting upon the [proper] meanings. (TA.)— صقعه بخرطة, said of an ass, He emitted a sounding wind from the anus, in a moist and dispersed state. (Ibn-'Abbad, O, K.)— صقعه البنت He attached to the tent the rope called صقاع [q. v.]. (A, O, TA.)— And صقعه, (S, O, K,) said of a man, (K,) He went away, (S, O, K, TA,) في كل التواحي [in all directions]: (TA:) one says, ما اذرى أين, صقعه (S, O, TA, [but in the second, لا is put in the place of ما,]) and صقعه, (TA,) meaning I know not whither he went away: (O, TA:) and the verb is seldom used in this sense without the particle of negation. (TA.) Or it signifies, (K,) or signifies also, (O,) or so صقعه, (S, TA,) like صقعه, not صقعه, (TA,) He deviated from the way, (S, O, K, TA,) and alighted, or descended and abode, alone, by himself: (TA:) or he deviated from the way of goodness and generosity. (IF, O, K, TA.) And صقعه signifies The going astray; losing one's way; or becoming lost; and perishing;

or dying. (TA. [But I think that this is probably a mistranscription for **صَفَع**, inf. n. of **صَفَع**].) You say also, **صَفَعٌ فَلَانٌ نَحْوُ كَذَا** Such a one repaired towards such a thing. (TA.) — And **صَفَعَتِ البئرُ**, aor. ʿ, (A'Obeyd, §,) inf. n. **صَفَع**, The well collapsed; or broke down. (A'Obeyd, §, K.) — **صَفَعَتِ**, (TA,) inf. n. **صَفَع**, (O, K, TA,) said of horses, and of birds, &c., They became white (O, K, TA) in the [**صَوْفَعَة**, or] uppermost part of the head, (TA,) or in the middle of the head. (O, K.) — And [the inf. n.] **صَفَع**, in relation to the head, signifies The being bald: or, as some say, the going away of the hair. (TA.) — **صَفَعَتِ الأَرْضُ** The earth, or ground, became overspread with the **صَفِيع** [i. e. hoar-frost, or rime]; (§, O, Mgh, K;) as also **أَصْفَعَتْ**; each with damm. (IDrd, K.)

2. **صَفَع لَه**, inf. n. **تَصْفِيع**, He swore to him respecting a thing: (Ibn-'Abbád, O, K:) and so **لَه**, inf. n. **تَصْفِيع**. (Ibn-'Abbád, O.)

4. **اصْفَع** He (a man, O, TA) entered upon [a time, or a tract, of] **صَفِيع** [i. e. hoar-frost, or rime]. (IDrd, O, K, TA.) — And **اصْفَع الصَّفِيع** **اصْفَع الأَرْضُ** (K, TA,) and **الصَّجَرُ**, (O, TA,) The **صَفِيع** [or hoar-frost] fell, or lighted, upon the earth, or ground, (K, TA,) and the trees. (O, TA.) And **أَصْفَعَتِ الأَرْضُ**: see 1, last sentence. And **أَصْفَعَتِ النَّاسُ** The men, or people, became overspread with the **صَفِيع**. (TA.)

Q. Q. 1. **صَوْفَعَهُ**: see 1, first sentence. — **صَوْفَعَتِ البُرْدَةُ** He spread evenly the **بُرْدَة** [or mess of crumbled bread moistened with broth]. (TA.)

صَفْعٌ A district, quarter, or tract, syn. **نَاحِيَة**, (§, O, Mgh, K.) of a country: (Mgh:) and a place, region, quarter, tract, or point, towards which a person, or thing, goes, tends, or is directed; syn. **جِهَة**: and a place of alighting, or of descending and stopping or sojourning or abiding or lodging or settling; or a place of abode or settlement; syn. **مَحَلَّة**: (Mgh:) pl. [of pauc.] **أَصْفَاعٌ**, (O, TA,) and pl. pl. **أَصْفَاعٌ**: (TA:) and **صَفْعٌ** is a dial. var. thereof. (IJ, TA; and K in art. **صَفْع**.)

One says, **صَفْعٌ مِنْ أَهْلِ هَذَا الصَّفْعِ** i. e. **هَذِهِ** **النَّاحِيَة** [Such a one is of the people of this district, &c.]. (§, O.) And **صَفْعٌ بَنِي فَلَانٍ** **مَحَلَّةٌ** [or district, &c.], and the **صَفْعَةُ** [or place of alighting, &c.], of the sons of such a one. (Mgh.) See also **مَصْفَعٌ**. — Also A part, or portion, of the surrounding and inferior sides of a well: pl. **أَصْفَاعٌ**: but the more approved word is with **س**. (TA.)

صَفَع inf. n. of **صَفَع**. (§, &c.) — Also An affection like **غَمٌّ**, [i. e.] that takes away the breath, (**بِأَخْذِ النَّفْسِ**, §, O, K, [in the CK, **بِأَخْذِ النَّفْسِ**]) by reason of the vehemence of the heat. (§, O, K.)

صَفَعٌ [Smitten by a thunderbolt: (see its verb,

صَفَع)] or [smitten as by a thunderbolt from the enemy: so accord. to some: (O, TA:) 'Owā Ibn-Hajar says,

- **أَبَا دَلِيحَةَ مَنْ لَحِيَ مُفْرِدٌ**
- **صَفَعٌ مِنَ الأَعْدَاءِ فِي شَوَالٍ**

(§, ° O, TA, but in the TA **أَبَا**) [which may be rendered *O Abou-Dulejeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Showwāl (which was, in the time of the poet, a cold month)?*: or, accord. to IAqr, the meaning here is, *in a state of retirement, remote from the enemies*; (§, ° O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying **شَوَالٍ**, he means that the cold was in Showwāl: (O, TA:) or **صَفَعٌ** means absent and remote, so that one knows not where he is: or that has gone away, and alighted alone, or by himself: (TA:) [pl. **صَفْعِي**]: see an ex. voce **دَفَعٌ**. — **أَرْضٌ صَفْعَةٌ**, (TA,) and **مَصْفُوعَةٌ**, Earth, or ground, overspread with the **صَفِيع** [i. e. hoar-frost, or rime]: (§, Mgh, TA:) and in like manner, **شَجَرٌ صَفْعٌ**, and **مَصْفُوعٌ**, trees overspread with the **صَفِيع**. (TA.)

صَفْعَةٌ Intenseness of cold; from **الصَّفِيع** [meaning "hoar-frost," or "rime"]. (TA.)

صَفْعَةٌ A whiteness in the middle of the head of a horse and of a bird &c.; (§, O, K;) or in the middle of the head of a black sheep or goat, accord. to Abu-l-Wázi'. (TA.)

صَفْعَانٌ Stupid, dull, or wanting in intelligence: but this is a vulgar word. (TA.)

صَفْعِي The first increase, or offspring, (**بِتَاجٍ**) [of sheep, or goats,] when the sun smites (**تَصْفَعُ**) the heads of the lambs or kids: (Aboo-Naqr, O, K: [in the CK, **بِالْبَهْرِ** is erroneously put for **بِالْبَهْرِ**]) and some of the Arabs call it the **شَمْسِي**, and the **قَبْطِي**: then is the **صَفْرِي**, after the **صَفْعِي**: (Aboo-Naqr, TA:) it is also expl. as signifying such as is brought forth in the [period called] **صَفْرِيَة**: (TA: [but see **صَفْرِي**]) and, (O, K,) accord. to AZ, (O,) the young camel that is brought forth in [the time of] the **صَفِيع** [i. e. hoar-frost, or rime]; which is of the best of the increase [of camels]. (O, K.)

صَفْعَانٌ A piece of rag with which a woman protects her **خِمَارٌ** [or muffler] from the oil [in her hair], (§, O, K, TA,) putting it on her head; (TA;) as also **صَوْفَعَةٌ**: (K:) or this latter signifies a thing by which the head is protected, such as a turban and a **خِمَارٌ** and a **رِدَاءٌ**. (TA.) — And The [woman's face-veil termed] **بُرْفَعٌ** (§, O, K) is sometimes thus called. (§, O.) — And A thing with which a she-camel's nose is bound, (§, O, K, TA,) as expl. in art. **دَرَجٌ** [voce **دَرَجَةٌ**], (§,) when they desire her to affect her young one or the young one of another: or, accord. to A'Obeyd, a

piece of rag with which her eyes are bound; that with which her nose is bound, [or stopped, (see 1 in art. **ظَلَارٌ**)] when she is made to affect a young one not her own, being termed **غَمَامَةٌ**. (TA. [But see **دَرَجَةٌ**].) — And A mark made with a hot iron upon the **قَدَالٌ** [or back of the head] of a camel. (Ibn-'Abbád, O, K.) — And An iron thing that is in the place of [the kind of curb called] the **حَكْمَة** of the bit. (O, K.) — And A thing that is next to the head of the horse, beneath (**دُونُ**) the larger **بُرْفَعٌ**. (TA.) — The **صَفْعَانُ** of a tent (**عَيْشَةٍ**) is A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs, or stakes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down. (O, TA.)

صَفِيعٌ The **جَلِيدٌ** [i. e. hoar-frost, or rime,] that nips, or blasts, (lit. burns, [see **أَحْرَقَ**]) the plants, or herbage; (Mgh;) what falls from the sky in the night, resembling snow. (§, O, K.) — Also A species of **زَنْبُورٌ** [or hornet]: (O, K:) so says AHát, as having been heard by him from a man of Et-Táif. (O.)

صَافِعٌ [Deviating from the truth; as is indicated in the TA: and hence,] a liar: (TA:) one says, **صَافِعٌ** i. e. *Be silent, O liar.* (Yoo, O, K.)

صَافِعَةٌ i. q. **صَاعِقَةٌ** [i. e. A thunderbolt]: (Fr, §, O, K:) of the dial. of Temecm: pl. **صَوَافِعٌ**. (TA.) [See also **صَاعِقَةٌ**.]

صَوْفَعَةٌ The place of the whiteness termed **صَفْعَةٌ** in the head of a horse and of a bird &c.: (§:) or the middle of the head [in an absolute sense]: (O, K:) or the top, or uppermost part, [of the head, or] of the [cap called] **طُفْمَةٌ**, and of the turban. (O, K, TA: all in art. **صَفْع**. [See 1 in that art., where this last meaning is assigned to **صَوْفَعَةٌ**].) — And A turban [itself]: (O, K:) and any other thing that protects the head: (TA:) accord. to IDrd, a piece of rag which a woman puts upon her head as a protection. (O. See **صَفْعَانٌ**, first sentence.) — A piece of rag which is tied upon the top of the [kind of women's camel-vehicle called] **هُودَجٌ**, and which the wind blows about. (TA.) — The head [or top] of the [woman's face-veil called] **بُرْفَعٌ**. (IAqr, TA in this art. and voce **شَهَامٌ** [q. v.].) — The hollow (**وَقْبَةٌ**) [that is made in the upper part of a dish] of **بُرْدٌ** [or crumbled bread moistened with broth]: (§, O, K, TA:) or the top, or upper part, of **بُرْدٌ**. (TA.) — Also The place of a battle is which is much smiting. (IDrd, O, K.)

أَصْفَعٌ, applied to a horse, and a bird, &c., Having a whiteness in the middle of the head: (§, O, K:) or a horse white in the top of his head: (Mgh:) fem. **صَفْعَاءٌ**, (§, O, K,) applied to an eagle (**عَقَابٌ**), (§, O, TA,) and to a female ostrich &c. (TA.) — **الأَصْفَعُ** A certain bird, resembling the **عَصْفُورٌ** [or sparrow], in the feathers and head of which is a whiteness, found near water; mentioned [in the K] in art. **صَفْعٌ** [as with **س** in the place of **ص**]: (TA:) accord. to Kfr, (O, TA,) 215 •

the bird called الصَّارِبَةُ [q. v.]: (O, K, TA:) you may form its pl. after the manner of subst. [i. e. saying أَصَابِعُ], because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صُنْعُ]. (TA.) — Accord. to AHát, الصَّغَاةُ signifies A [bird such as is termed] دُخْلَةٌ [q. v.], of a dingy colour, small, with a yellow head, short in the زِمْتِي [or tail] and the legs and the neck: (TA:) or, accord. to him, the صَغَاةُ with a yellowness is a دُخْلَةٌ of a dingy yellow colour, small, short in the زِمْتِي and the legs and the neck: and all دُخْلٌ are with the Arabs of the [birds termed] عَصَائِرُ and حَمِيرٌ: but the صَغَاةُ with a blackness is a دُخْلَةٌ of a dingy reddish colour, black in the head, and short in the زِمْتِي and the neck. (O.) — الأَصْفَعُ also signifies The forelock of a horse: or the white forelock thereof. (TA.) — And الصَّغَاةُ, The sun. (S, O, K.)

مَصْفَعٌ A place towards which one tends, repairs, or betakes himself. (TA.)

مُصْفَعٌ: see صَفَعٌ, last sentence.

مُصْفَعٌ An eloquent speaker or orator or preacher: (S, O, K:) or one loud in voice: (K:) or one who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would, or is not unable to find words to express what he would say: (Kátádeh, O, K:) or one who is skilful, and penetrating, or effective, in his speech: (O:) or one who goes into every صَفْعٌ, i. e. نَاحِيَةٌ, [meaning province,] of speech: (TA in this art. and in art. رَفَعٌ:) [said to be] from الصَّفْعُ meaning "the raising of the voice;" (O, TA:*) or from الصُّفْعُ [expl. above]; or, as some say, from صَفَعَهُ meaning "he struck him upon his صَوْقَعَةٌ;" but this last derivation is far-fetched: (TA:) pl. مَصْفَعٌ. (O, TA.)

أَرْضٌ مَصْفُوعَةٌ: see صَفَعٌ, last sentence.

صقل

1. صَقَلَهُ (S, M, O, Mṣb, K,) aor. 2 (M, Mṣb,) inf. n. صَقْلٌ (S, M, O, Mṣb) and صَقَّالٌ (S, O, Mṣb,) or the latter is a simple subst., (M, K,) He polished it; (S, M, O, Mṣb, K;) i. e. a thing, (M,) or a sword, (S, O, Mṣb,) and the like: (Mṣb:) and so صَقَلَهُ. (S.) — صَقَلَ النَّاقَةَ † He (a man, AA, O) made the she-camel lean, or light of flesh: (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also, صَقَلَ الْفَرَسَ the horse: (Sh, TA:) or this means he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him. (TA. [See صَقَّالٌ, below.]) — صَقَلَهُ بِالْعَصَا † He struck him, or beat him, with the staff, or stick, (Z, O, K, TA,) and disciplined him. (Z, TA.) — And صَقَلَ بِهِ الْأَرْضَ † He flung him upon the ground (lit. smote the ground with him). (Abou-Turáb, O, K.) — صَقَلَ, aor. 2, inf. n. صَقْلٌ, It (a thing, such as iron, and copper,) was

smooth, solid, and impenetrable to water. (Mṣb.) — And صَقَلَ, inf. n. صَقْلٌ, He (a man) differed, or varied, in his gait, or manner of walking. (Ibn-'Abbád, O.)

صَقْلٌ (so in a copy of the M,) or صَقْلٌ (K,) [the former, if correct, perhaps a contraction, by poetic license, of صَقْلٌ, for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] Light, or active; applied to a beast (دَابَّةٌ). (M, K.)

صَقْلٌ The خَاصِرَةٌ [or flank]; as also صَقْلَةٌ: (S, M, O, K: [in the CK, erroneously, صَقْلَةٌ:]) the former, in this sense, said by AA to be from صَقَلَ النَّاقَةَ: (TA:) seldom is the صَقْلَةٌ of a horse long except his sides be short, which is a fault: (S, O:) and the صَقْلَانِ are the قُرْبَانِ [by which may be meant either the two flanks or the two portions between the groin and the armpit on each side] of a دَابَّةٌ [i. e. horse or similar beast] &c. (M.) And The جَنْبِ [or side]. (M, K.) حَمِيرٌ صَقْلٌ means Asses having smooth and fat bellies. (Ibn-'Abbád, TA in art. زحلف.) — And i. q. نَاحِيَةٌ [meaning A district, quarter, tract, &c.]: (O, TA:) so in the saying, أَنْتَ فِي صَقْلٍ خَالٍ [Thou art in a vacant district &c.]; like صَفْعٌ خَالٍ. (TA.) — See also صَقْلٌ.

صَقْلٌ Length of the flanks; in a horse: (S, O:) or depression (انْضَامٌ) of the flank. (M.)

صَقْلٌ A horse long in the flanks: (S, O:) or long in the flanks and short in the sides: (AO, TA: [see صَقْلٌ:]) and (O) having little flesh, (O, K, TA,) whether long or short, (O, K,) or whether long in the flank or short. (TA.) — Also, applied to a man, (Ibn-'Abbád, O,) Differing, or varying, in his gait; or manner of walking. (Ibn-'Abbád, O, K.)

صَقْلَةٌ: see صَقْلٌ. — Also Leanness, or lankness in the belly, and slenderness. (TA.)

صَقَّالٌ an inf. n. of صَقَلَهُ (S, O, Mṣb,) or a simple subst. (M, K.) [See 1, first sentence.] — صَقَّالُ الْفَرَسِ † The tending of the horse well, taking good care of him, supplying him with fodder and fattening him. (S, M, O, K.) One says, الْفَرَسُ صَقَّالٌ فِي صَقَّالِهِ [The horse is in his state of good tending and feeding]. (S, O.) [See also 1, second sentence.] — Also The belly. (K.)

صَقِيلٌ A thing, (M,) or a sword, (Mṣb,) [and the like,] Polished; as also مَصْفُوقٌ. (M, Mṣb, K.) — And A thing, such as iron, and copper, smooth, solid, and impenetrable to water. (Mṣb.) — [Also, as a subst., implying the meaning of an epithet,] A sword. (S, TA.)

صَقِيلٌ: see صَقِيلٌ.

صَقَّالٌ Polishing: pl. صَقْلَةٌ. (S, M, Mṣb, K.)

صَقِيلٌ One who practises the art of polishing (S, M, O, Mṣb, K) and sharpening (M, K) swords (S, M, O, Mṣb, K) and the like: (Mṣb:) [commonly called in the present day صَقَّالٌ:] pl.

صَقَائِلٌ (S, M, O, Mṣb, K) and صَقَائِلٌ: (so in a copy of the M:) the 3 in the former pl. is affixed irregularly, as in مَلَائِكَةٌ and قَسَائِمَةٌ. (M.)

مُصَقِّلٌ: see the next paragraph. — Also, applied to a speaker, an orator, or a preacher, i. q. مَصْفُوقٌ, (M, K,) used by a poet in the sense of the latter word, i. e. as meaning Eloquent. (Th, M.)

مِصْقَلَةٌ (S, M, O, K, KL) and مِصْقَلٌ (KL) An instrument, (S, M, O, KL,) or a خُرْزَةٌ [which may here mean either a bead-shaped stone or a shell], (K,) with which one polishes (S, M, O, K, KL) a sword (S, O, KL, TA) and the like, (S, TA,) a knife, (KL,) a mirror, a garment, or piece of cloth, and paper. (TA.)

مَصْفُوقٌ: see صَقِيلٌ. — مَصْفُوقُ الْكِسَاءِ means Milk overspread with a pellicle: (O, TA:) a rájiz says,

- فَهَوَ إِذَا مَا أَهْتَفَ أَوْ تَبَيَّنَا
- يُبْقَى الدَّوَابَاتِ إِذَا تَرَشَّفَا
- عَنِ كُلِّ مَصْفُوقِ الْكِسَاءِ قَدْ صَفَا

[And he, when he thirsts, or experiences the hot south-west wind (الْهَيْبُ), leaves only the pellicles when he sucks in with his lips from every quantity of milk overspread with a pellicle, that has become clear]: accord. to Aḡ, it means the froth of milk: (TA:) IAḡ explained it accord. to its apparent signification, as used in a verse of 'Amr Ibn-El-Ahtam El-Minkaree, (O, TA,) i. e. as meaning a [glossy] red كِسَاءٌ; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above;] and when told how Aḡ had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.)

صك

1. صَكَّهُ (S, O, Mṣb, K,) aor. 2, (TA,) inf. n. صَكٌّ (Mgh, Mṣb, TA,) He struck him, or it: (S, Mgh, O:) or he struck him, or it, vehemently, with a broad thing; or in a general sense, (K, TA,) with anything whatever: (TA:) or he slapped him with his hand, i. e. struck him with his expanded hand, (Mṣb,) like لَطَمَهُ (TA in art. لَطَطَ, &c.) upon the back of his neck, and upon his face. (Mṣb.) Hence, in the Kur [li. 29], فَصَكَّتْ وَجْهَهَا (S, TA) And she slapped her face with her hand; syn. لَطَمَتْهُ. (Jel.) And صَكَّ الْبَازِي صَيْدَهُ The hawk, or falcon, struck his prey with his foot, and so cast it down. (Ḥam p. 799.) And [hence, app.,] one says, خَذْ هَذَا أَوَّلَ صَكِّهِ, meaning خَذْ هَذَا أَوَّلَ مَا أَصَبَكَ بِهِ [Take thou this on my first striking with it]: and so صَوِّقْهُ. (O, TA.) — Also He pushed him, or thrust him; (Aḡ, TA;) like دَكَّهُ and دَكَّهُ. (TA in art. دَك.) — And صَكَّ الْبَابَ He shut, or closed the door: (S, O, Mṣb, K:) or he locked the door. (Lth, O, K.) — And صَكَّ, aor. and inf. n. as above, He wrote what is termed a صَكٌّ [expl. below]. (Mṣb.) — صَكَّكَتْ (S, O, K,) like مَلَّكَتْ (K,) third pers. صَكَّكَ (MA, in which it is mentioned

as said of an ass,) [and it is also implied in the TA that the third pers. is **صَكَكَ**, like **لَحَحَتْ** said of the eye, and some other instances, which are extr.,] a verb of the class of **تَعَبَ**, (Mghb,) inf. n. **صَكَكَ**, (§, Mgh, O, Mghb, K, TA,) [in the CK **صَكَكَ** is erroneously put for **صَكَكَ**, and it seems from what follows that **صَكَكَ** is also an inf. n. like **صَكَكَ**,] *Thou wast knock-kneed*: (§, O, Mghb:) or *thou hadst a colliding (اضطراب) of the knees*, and [when used in relation to an ostrich or a horse or the like] *of the عَرُوقِيَانِ* [which evidently means here, as in many other instances, the hocks]: (K:) [for] the verb is used in relation to a man, (§, O, K, TA,) and to other than man: (TA: [and the same is implied in the § and O, as is shown voce **أَصَكَ**]:) **صَكَكَ** [sometimes particularly] signifies the *colliding of the knees [or of the hocks] in running, so that it makes a mark, or scar, upon each of them*: (TA:) [and it is said that] this word, (Mgh,) or **صَكَ**, (TA, [perhaps a mistranscription for **صَكَكَ**,]) signifies the *colliding of the عَرُوقِيَانِ*. (Mgh, TA.)

3. **صَاكَهُ** [He struck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him]. (Ham p. 313.)

8. **أَصَطَّكَ** They (two men, O, TA, and two bodies, TA) struck each other. (O, TA.) One says, **تَصَطَّكَ رُكْبَتَاهُ** [His two knees collide, or knock together]. (§, O, Mghb.) And **أَصَطَّكُوا بِالسُّيُوفِ** They struck one another with the swords. (TA.)

صَكَ inf. n. of **صَكَكَ**. (Mgh, Mghb, TA.) — Also a Pers. word (§, O) arabicized, (§, Mgh, O, TA,) *A certain writing, (§, O, K, TA,) called in Pers. چَك (Q), or چَكَ; (TA:) a debenture, or written acknowledgement of a debt (Mgh, Mghb) of money or property, or of some other thing: (Mgh:) and a written statement of a commercial transaction, purchase or sale, transfer, bargain, contract, or the like: (Mgh, TA:) i. q. سَجَلٌ [in this last sense or in the senses next following]: (§ and TA in art. سَجَلٌ:) *a سَجَلٌ of a قَاضِي [i. e. a sealed, or signed and sealed, statement of a judicial decision; a judicial record; or the record of a judge, in which his sentence is written]: (KL:) and a written order for the payment of subsistence-money, or of a stipend, salary, pension, or allowance; which some persons used to sell, but the selling of which is forbidden: (Mghb, TA:) pl. [of panc.] **أَصَاكُ** and [of mult.] **صَكَكَ** and **صُكُوكُ**. (§, O, Mghb, K.) [Hence,] **لَيْلَةُ الصَّكِّ** *The night of the middle [of the month] of Shaabân; because in it are written the صَكَكَ of the allowances of subsistence [of individuals]: also called لَيْلَةُ الْبَرَاءَةِ*. (O, TA.) [Hence also] **صَكَكَ** *The traveller's pass, given him to prevent any one's offering opposition to him.* (A and Mgh in art. حُجُور.)**

صَكَةٌ The vehemence of the midday-heat in summer: (K:) or the most vehement heat of

midday in summer: (§:) and it is prefixed to **عَمِي** (K:) one says, **لَقِيتُهُ صَكَةَ عَمِي**, (§, O,) a prov., meaning *I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence*: (Lh, O, TA:) for **عَمِي** is said to be an abbreviated dim. of **أَعْمَى**: (§, O, TA:) and by it is said to be meant the gazelle, because he is dazzled and confounded in the midday-heats of summer, and knocks against the thing that is before him: some say, **صَكَةٌ حَمِي**, from **حَمِيَتِ الشَّمْسُ**: and some assert that **عَمِي** means the *heat, itself*: (O, TA:) or it is the name of a certain man [as will be found expl. in art. عَمِي, with variations of this saying]. (§, O, K, TA.)

صَكَكَ The air [or atmosphere, between heaven and earth]; like **صَكَكَ**; (Ibn-'Abbád, O, K;) a dial. var. of the latter word. (Ibn-'Abbád, O.)

صَكَيكٌ Weak: (Iamb, Hr, K, TA:) of the measure **مَفْعُولٌ** in the sense of the measure **مَفْعُولٌ**; [lit.] meaning one who is struck much, or often, because deemed weak. (TA.)

صَكَكَ [A writer of the statements termed **صَكَكَ**, pl. of **صَكَ**: or, accord. to Golius, as on the authority of Meyd, an actuary, who commits to writing the sentences of the judge].

أَصَكَ Knock-kneed: (§, O, Mghb:) or having a colliding (اضطراب) of the knees, and [when used in relation to an ostrich or a horse or the like] of the **عَرُوقِيَانِ** [which evidently means here, as in many other instances, the hocks]; as also **مَصَكَ**; (K;) which latter [in this sense is rare, and is written in the CK **مَصَكَ**, but] is with kear to the **مَر**: (TA:) thus applied to a man; (§, O, K, TA;) and to other than man; (TA;) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his **رُكْبَتَانِ** [here improperly used as meaning "hocks"] being near together, his legs strike each other: (§, O:) and a man is also said to be **أَصَكَ الرَّجُلَيْنِ**: (TA:) the fem. is **صَكَةٌ**: (Mgh, Mghb:) and the pl. is **صَكَةٌ**. (TA.) — Also **أَصْرَاسُ** and **أَسْنَانُ** *and the أَسْنَانُ cleave close together*: like **أَلَسَ**. (Az, TA.) — See also the next paragraph.

مَصَكَ Strong; (§, O, K;) applied to a man; and to other than man; (K;) [i. e.] applied to a camel, and to an ass, (§, O,) as in a verse cited in the last paragraph of art. سَهْر; (O;) and **أَصَكَ** signifies the same: (K:) the fem. of the former is with **ة**; (§, O, TA;) which is held by Sb to be rare; for epithets of the measures **مَفْعَلٌ** and **مَفْعَالٌ** seldom have **ة** affixed to denote the fem. (TA.) — One says also **رَأْسُ مَصَكَ لِلرُّؤُوسِ** [app. meaning *A head strong to butt, or knock, against other heads*]. (K in art. رَأْسُ.) — See also **أَصَكَ**. — Also *A lock*; syn. **مَغْلَاقٌ**. (K.)

مَصَكَةٌ: see what follows.

مَصُوكٌ and **مَصُوكٌ** are epithets applied to a camel, [app. as meaning *Fleshy*]; as though flesh were thrust (**صَدَّ**, i. e. **ثُدَّ**), into him. (O.)

صكر

1. **صَكَرَهُ**, (§, K,) [aor. **صَكَرَ**,] inf. n. **صُكْرٌ**, (TA,) *He (a man, Fr, §) struck him, or it.* (Fr, §, K.) See also **صَوَاكِرٌ**. — And *He (a man, Fr, Az, §) pushed, thrust, or repelled, him, or it.* (Fr, Az, §, K.) — And one says of a horse, **يُصَكِّرُ**, (§,) or **عَلَى فَأْسِ اللَّجَامِ**, (K,) or **عَلَى فَأْسِ اللَّجَامِ**, (TA,) *The horse champs, (§,) or champed, (K,) his bit, (§, K,) or the فَأْسِ of the bit, (TA,) and stretches forth his head, (§,) or then stretched forth his head, as though desiring to contend for superiority [with his rider].* (K.)

صَكَةٌ A vehement shock, collision, impetus, push, or thrust, (Lth, §, K, TA,) with a stone or some other thing. (Lth, TA.)

صُكْرٌ i. q. **أُخْفَافٌ** [which means *Camels' feet, and boots*; probably, here, the former: in the TK it is expl. as meaning the *hoofs of camels*: and it is there said that the sing. is **صَاكِرٌ**]. (K.)

صَوَاكِرٌ Calamities, misfortunes, or evil accidents. (K.) The Arabs say, **صَكَرَهُ صَوَاكِرُ الدُّهْرِ**, [The calamities of fortune smote him; or may the calamities of fortune smite him]. (§.)

صل

1. **صَلَّ**, aor. **يَصِلُ**, inf. n. **صَلِيلٌ**, *It sounded; or made, produced, emitted, or sent forth, a sound*; (§, M, O, K;) as also **صَلَّصَلٌ**, inf. n. **صَلَّصَلَةٌ** and **مُصَلَّصَلٌ**, (M, K, [in the CK **صَلَّصَلٌ** is erroneously put for **مُصَلَّصَلٌ**,]) or **مُصَلَّصَلٌ** may be a n. of place; (M;) and **صَلَّصَلَةٌ** [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than **صَلِيلٌ**: (TA:) the former verb is said of iron [when struck with iron or the like, (see Ham p. 353, and what here follows,) meaning *it made a clashing, or a ringing, sound*], as also **صَلَّصَلٌ**; (TA;) of a nail &c., (§, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. حَكَمَر, conj. 4; (§, M, O;) of helmets of iron (**بَيْضٌ**) when struck with swords, meaning *they made a ringing sound*; (M, K, §;) [see an ex. of the inf. n. voce **رَعَدٌ**]; also of an empty jar when it is struck; (TA;) and of any dry clay, or baked pottery: (M:) also of a **لِجَامٍ** [i. e. bit], meaning *it made a prolonged sound*; (M, K;) and **صَلَّصَلٌ**, (M, K,) inf. n. **صَلَّصَلَةٌ**, (§,) said of the same, (§, M, K, §,) *it made repeated sounds*, (§, M, K,) and so **صَلَّصَلٌ**; (M, K;) which last is also said of a woman's, or other, ornament, meaning *it made a [tinkling, or ringing,] sound*; (§, K;) and of clay mixed with sand when it has become dry [app. as meaning *it made a crackling sound when trodden upon*]; (§;) mention is also made, in a trad., of the **صَلَّصَلَةٌ** [i. e. ringing, or tinkling,] of a bell; (K;) and

[its verb]. **صَلَّ** is said of anything dry [as meaning it made a sound, or noise, when struck, or put in motion]; (Lth, TA;) and also of thunder, meaning it made a clear sound. (M, K.) — [Hence,] **صَلَّتِ الإِبِلُ**, (M, K,) aor. **تَصَلَّتْ**, (M,) inf. n. **صَلِيلٌ**, *The camels made a [rumbling] sound to be heard on the occasion of drinking in consequence of their intestines having become dry:* (M, K:) [and in like manner **صَلَّتِ الخَيْلُ** the horses:] one says, **جَاءَتِ الخَيْلُ تَصَلُّ عَطْشًا** *The horses came making a [rumbling] sound to be heard from their bellies in consequence of thirst:* (S, O:) and **سَمِعْتُ لَجْوَهُ صَلِيلًا مِنَ العَطَشِ** [*I heard a rumbling sound of his belly in consequence of thirst.*] (T, TA.) And **صَلَّ السَّقَاءُ**, inf. n. **صَلِيلٌ**, *† The water-skin became dry, (M, TA,) not having any water in it, so that it was such as would make a kind of clattering or crackling noise (يَتَقَفَّقُ) [when struck or shaken or bent].* (TA.) And **صَلِيلٌ** also signifies *The sounding of the entering of water into the earth, or ground.* (M in art. صر.) — **صَلَّ**, (S, M, O, K,) aor. **يَصَلُّ**, (S, M, O,) inf. n. **صَلُولٌ**; (S, M, O, K;) and also, sec. pers. **صَلَّتْ**, aor. **تَصَلُّ**; (O, TA;) and **صَلَّ**; (S, M, O, K;) or only the latter; (Zj, TA;) or it may be **الصَّلُولُ** is said, as it occurs in a verse of El-Hotei-ah, and not **صَلَّ**; like **العَطَاءُ** from **أَعْطَى**, and **أَقْلَعَتِ الحُمَى** from **الْقُلُوعُ** from **أَعْطَى**; (IB, TA;) *It was, or became, stinking; said of flesh-meat, (S, M, O, K,) whether cooked or raw; (S, O;) said by some to be used only in relation to that which is raw; but **أَصَلَّتْ** occurs, in a verse of Zuheyr, said of a **مُضَغَّةٌ** [or bit of flesh-meat that is chewed], which indicates that it is used in relation to that which is cooked and roasted; or, accord. to some, the verb here means **أَثْقَلَتْ** [which has rendered heavy the eater]: (M:) and one says also **صَلَّتِ اللَّحْمُ** *the flesh-meats were, or became stinking* (in both of my copies of the § **اللَّحْمُ** is erroneously put for **اللَّحَامُ**, the reading in other copies of the § and in the O); the verb in this instance being with teshdeed **لِلْكَثْرَةِ** [i. e. because of its relation to many subjects, or to a pl.]. (S, O.) In the Kur [xxxii. 9], some read **أِذَا صَلَّتْنَا فِي الأَرْضِ**, (M, O, TA,) [instead of the common reading, which is **فَلَّتْنَا**, with **ض**,] and some read **صَلَّتْنَا**, (O, TA,) which has two meanings: i. e. *When we shall have become stinking, in the earth, and altered in ourselves and in our forms? and when we shall have become dried up? from **صَلَّةٌ** meaning "dry ground."* (TA.) — And **صَلَّ**, (M, K,) inf. n. **صَلُولٌ**, (TA,) is also said of water, meaning *It became altered for the worse in taste and colour.* (M, K.) — **صَلَّتْهُمُ الصَّالَةُ**, (S, M, O, K,) aor. **تَصَلَّتْهُمُ**, (S, O,) *† Calamity, or the calamity, befell them.* (S, M, O, K, TA.) — **صَلَّ الشَّرَابُ**, (M, K,) aor. **يَصَلُّهُ**, (TA,) inf. n. **صَلٌّ**, *He cleared the wine, or beverage.* (M, K.) — And **صَلَّتْنَا الحَبَّ**, (O,) or **صَلَّتْنَا الحَبَّ المِخْتَلِطَ بِالشَّرَابِ**, (K,)*

[*We cleared the grain that was mixed with dust, or earth, from the dust, or earth, by pouring water upon it; or] we poured water upon the grain that was mixed with earth, or dust, so that each became separated from the other:* (O, K:) one says, **هَذِهِ صَلَاتُهُ** [app. meaning *This is its water with which it has been washed; like as one says referring to anything that has been washed, هَذِهِ فُسَاتُهُ, and **مَوَاسِنُهُ**, meaning as above]. (K.) — **صَلَّتْ الخُفَّ**: see the next paragraph.*

3. **صَلَّتِ اللَّحْمُ**: see 1, latter half. — **صَلَّتْ الخُفَّ**; (so in my copies of the S;) or **صَلَّتْ الخُفَّ**, (so accord. to the O and TA,) inf. n. **صَلٌّ**; (TA;) [meaning, as is indicated by what immediately precedes in the S and O, *He put a piece of skin such as is termed **صَلَّةٌ** to the boot, app., to its sole (see **صَلَّةٌ**): or, as is indicated by what immediately precedes in the TA, he put a lining (termed **صَلَالَةٌ**) to the boot: the verb without teshdeed (written in the O **صَلَّتْ**) I think to be a mistranscription, notwithstanding the inf. n. assigned to it in the TA: general analogy is in favour of its being with teshdeed; and it is said that] **تَصَلَّلَ** signifies *The putting skin upon a thing.* (K.L.)*

4: see 1, latter half, in two places. — **أَصَلَّ المَاءُ** *It (oldness) altered the water for the worse in taste and colour.* (M, K.)

R. Q. 1. **صَلَّصَلَّ**: see 1, former half, in four places. — Also *He threatened, or menaced; and frightened, or terrified.* (IDrd, O, K.) — And *He slew the chief man of the army.* (IDrd, O, K.) — And **صَلَّصَلَّ الكَلِمَةَ** *† He uttered the [or sentence] with a feigning, or making a show, of skilfulness.* (Z, O, TA.)

R. Q. 2. **تَصَلَّصَلَّ**: see 1, former half. — It is also said of a pool of water left by a torrent, as meaning *Its black mud became dry* [app. because such dry mud makes a crackling sound when trodden upon]. (IDrd, O, K.)

صَلَّ: see **صَلَّةٌ**, latter part.

صَلَّ *Flesh-meat, &c., altered [for the worse].* (K.)

صَلَّ *A serpent:* (K:) or *a serpent against which charming is of no avail:* (S, O:) or *a serpent that kills at once when it bites:* (M:) or *a yellow serpent (K) in the case of which charming is of no avail:* (TA:), or *a yellow serpent that is found in the sand; when a man sees it, he ceases not to tremble until he dies:* (Har p. 102:) pl. **أَصْلَالٌ**. (S, M, O, K.) One says, **إِنِّهَا لَصَلٌّ صَفَا**, [lit. *Verily it is a deadly serpent of smooth stones; i. e., such as is found among smooth stones;] meaning, an abominable serpent like the viper.* (S, O.) And **إِنَّهُ لَصَلٌّ أَسْلَالٌ** [lit.] *† Verily he is a serpent of serpents; thus one says of a man, likening him to a serpent; (S, O;) meaning cunning, or crafty, and abominable, (S, M, O, K,) in contention, (M,) or in contention and in other cases: (M, K:) like as one says **أَصْلَالٌ**, and*

صَلَّ. (TA in art. صر.) — And *† A calamity, or isfortune; as also **صَلَّةٌ**. (M, K, TA.)* So the former in the saying, **مَنْ لَانَ بِصَلٍّ** *† [Such a one was tried with a calamity].* (TA.) — And *† A sharp sword: pl. as above. (A, O, K, TA.)* — And *† An equal, or a match. (Z, K, TA.)* One says, **هَذَا صَلٌّ هَذَا** *† This is the equal, or match, of this.* (Z, TA.) And **هَذَا صِلَانٌ** *† They two are like.* (Kr, M.) — See also **صَلَّةٌ**, latter part. — Also *A certain plant: (S, O:) or a species of tree. (M, K.)*

صَلَّةٌ [as an inf. n. of un.] *The sound of a nail and the like, when it is struck with force; as also **صَلَّةٌ**. (K.)* And *The sound of the لَجَامُ [or bit].* (K.) — Also *Dry ground: (S, M, O, K:) or ground, or land, not rained upon, between two tracts of ground, or land, that are rained upon; (M, K;) because, being dry, it makes a sound [when trodden upon]: (M:) or accord. to IDrd, ground, or land, rained upon, between two tracts not rained upon: (O:) or simply ground, or land, (M, K,) whatever it be; like **سَاهِرَةٌ**: (M:) pl. **صَلَالٌ**. (M, O, K.) — And *A sole: (K:) [ISd says,] **خُفٌّ جَيِّدٌ الصَّلَّةِ** means [A boot good] in respect of the sole; which is thus called by the name of the ground, not otherwise; in my opinion because of its dryness, and its making a sound on the occasion of treading. (M. [See also another explanation of this phrase in what follows.]) — Also *Skin: one says **خُفٌّ جَيِّدٌ الصَّلَّةِ** [A boot good in respect of the skin; somewhat differently expl. above]: (S, O:) or *dry skin, before the tanning.* (M, K.) And *Stinking skin in the tan.* (K.) — Also *An extensive rain: (K:) and a scattered, scanty rain: (M, K:) and so **صَلَّ** and **صَلَّ**: thus having two contr. meanings: (K:) pl. as above: (M:) or **صَلَالٌ**, its pl., signifies *portions of scattered rains, falling by little and little.* (S, O.) — And *† A portion, (K,) or a scattered portion, (M,) of herbage: (M, K:) pl. as above: (M:) or [the pl.] **صَلَالٌ** signifies *† herbage; which is thus called by the name of the rain.* (S, O.) — And *Moist earth. (O, K.)* — See also **صَلَّةٌ**. — Also *The **أَسْت** [i. e. podex, or anus].* (TA.)*****

صَلَّةٌ, with damm, (K,) or **صَلَّةٌ**, (so in the O,) *Remains of water (O, K) in a watering-trough; thus expl. by Fr; (O;) and of other things, (K,) such as [the oils called] **دُهْنٌ** and **زَيْتٌ**. (TA.) [See also **صَلَّةٌ**.] — And *A fetid odour. (K.)* — And *The flabbiness of moist flesh-meat. (K.)**

صَلَّةٌ: see **صَلَّةٌ**, first sentence. — **مَوْبِعٌ صَلَّةٌ**, or with **ض**, [i. e. **صَلَّةٌ**,] accord. to different relaters, means *He is a very cunning man (دَاهِيَةٌ), one in whom is no good.* (TA.)

صَلَالٌ pl. of **صَلَّةٌ** [q. r.]. (S, M, O, K.) — Also *The leg of a boot; (Ibn-'Abbád, O, K;) and so **صَلَالَةٌ**: (K:) or **صَلَالَةٌ** the latter signifies *the lining of a boot: (M, K:) the pl. of the former is **أَصْلَالَةٌ**. (Ibn-'Abbád, O.)**

صَلَالَةٌ: see 1, last sentence but one.

صَلَاة: see صَلَات, in two places.

صَلَا Clay that makes a sound like as does new pottery; as also صَلَات. (S, O.) — And صَلَات [A man making a rumbling sound to be heard from his belly in consequence of being thirsty: see 1]. (TA.) — Also, صَلَات, i. e. like صَلَات, (TA,) or صَلَات, (so in a copy of the M,) Water altered for the worse in taste and colour. (M, K.)

صَلَات: see what next precedes.

صَلَات, of the measure صَلَاتَان, (S, O,) or, accord. to some, of the measure صَلَاتَان, (TA in art. صَلَات,) A certain plant; (K;) a certain herb, or leguminous plant; (بَقْلَة;) (S, O;) a sort of plants (شَجَر) [which means thus as well as "trees" &c.], said by AHn to be of the [kind called] صَلَاتَة, that grows upwards, the thickest portions whereof are the stems (أَعْيَان) and the lower parts, of the size of the صَلَات, and the places of its growth are the plain, or soft, tracts, and the meadows (وَبَاطِن): AA, he adds, says that it is of the [kind called] صَلَاتَة, because of its thickness and lastingness: (M:) Az says that it is of the best kind of herbage, or pasture, and has a [root such as is termed] صَلَاتَة, and thin leaves: (TA:) it is called صَلَاتَة [the bread of the camels]: (TA in art. صَلَات:) the n. un. is with ض. (S, M, O, K.) It is said in a prov., (S, M, O,) of a man who hastens to swear an oath, (S, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (S, O, TA) in doing so, (TA,) جَلَّتَا جَدَّ الْعَبْرِ الصَّلَاتَانَةَ (S, M, O, TA) He hastened to it as the ass hastens to the صَلَاتَة: (L in art. جَدَّ:) because the ass often plucks out the صَلَاتَة by the root when he takes it for pasture. (S, O.)

صَلَات: see صَلَاتَان, in two places. — Also, [app. a part n. used as a subst.,] Water that falls upon the ground, which then cracks, (O, K,) or, as in the L, which then dries (فَيَبَسُ قَتَجُف) [correctly قَتَجُف, as referring to الأَرْض, or rather قَتَجُف وَتَجُف], causing a sound to be heard. (TA.)

صَلَات: see صَلَات.

صَلَات: see the next paragraph. — It is [also] said to signify Stinking; from صَلَات said of flesh-meat. (O.)

صَلَات: see صَلَاتَان. — Also A certain bird: (K:) a certain small bird: (M:) or (K) the [collared turtle-dove called] صَلَاتَة; (IAqr, S, O, K;) the bird which the Persians (العجم) call by this latter name: (Lth, TA:) or a bird resembling the صَلَاتَة: Az says, it is what is called مَوْشَجَة [evidently a mistranscription for مَوْشَجَة, q. v.]: (TA:) pl. صَلَات: (IAqr, TA:) and صَلَاتَة signifies a pigeon, (IAqr, O, K, TA,) or a female pigeon. (IAqr, TA.) — Also The forelock of a horse; (S, M, O, K;) and so صَلَات: (K:) or a

whiteness in a horse's mane. (M, K.) — And Hair of the back of a horse, and of [the part of the breast called] the بَدَنَة, that has become white in consequence of the falling-off of the hair. (K.) — And A [drinking-cup, or bowl, such as is called] قَنْج: (K:) or a small قَنْج; (Aq, O, K;) [i. e.] a قَنْج such as is called قَنْج. (AHn, M.) — And A skilful pastor. (IAqr, O, K.) — See also صَلَاتَة.

صَلَاتَة: see the next paragraph.

صَلَاتَة: see صَلَات. — Also A portion remaining of water (S, M, O, K) in a pool left by a torrent, (M, K,) and in a vessel, or in the [kind of small skin called] دَاوَة, and in the lower part of a pool left by a torrent, (S, O,) and likewise of [the kinds of oil called] زَيْت (S, M, O, K) and دُهْن; (M, K;) as also صَلَاتَة, (Ibn-'Abbád, M, O, K,) and صَلَات: (M, K:) pl. صَلَات. (S, M, O.) [See also صَلَات.] — And i. q. وَفْرَة (IAqr, O, K) and جَمَة (AA, TA) [i. e. Hair collected together upon the head, or hanging down upon the ears, or extending beyond the lobe of the ear, &c.].

صَلَاتَان A noisy ass; as also صَلَات and صَلَات and صَلَات: (M, K:) an ass strong in voice [or bray], vehement therein. (Aboo-Ahmad El-'Aakerce, TA.) And A horse sharp and slender [or skilful] in voice [or neigh]. (M, TA.) And A wild ass sharp in voice; as also صَلَات: so says Aboo-Ahmad El-'Aakerce: and thus is expl. the saying in a trad., أَن تَجِبُونَ أَن تَكُونُوا مِثْلَ الْحَبِيرِ الصَّلَاتَانَةِ, app. meaning [Would ye love to be like the asses] sound in bodies, vehement in voices, by reason of their strength and their briskness? (TA.) — Also Clay not made into pottery; (M, K;) so called because of its making a sound (لِتَصَلَات): (M:) or clay mixed with sand; (S, O, K;) which, when it becomes dry, makes a sound; and which, when baked, is صَلَات: (S, O:) or dry clay, that makes a sound by reason of its dryness: (Z, O, TA:) thus in the Kur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to Mujáhid, i. q. حَبَا مَسْنُون [which means black mud altered for the worse in odour]. (TA.) — And صَلَاتَة A land in which is no one. (O, TA.)

صَلَات: see the next preceding paragraph.

صَلَات A vessel in which wine, or beverage, is cleared: (M, K:) of the dial. of El-Yemen. (M.)

صَلَات Copious, or abundant, rain. (IAqr, O, K.) — Also A generous, or noble, and honourable, chief, pure in respect of parentage; as also صَلَات, with fet-h: (K:) or one who is pure in respect of generosity, or nobility, and of parentage: (IAqr, O:) and صَلَات [thus in the O] a man who is a generous, or noble, chief, pure in respect of parentage, and honourable. (Ibn-'Abbád, O.) — And The أَكْف [or maker of boots]; who is also called by the vulgar [or the people of the towns and villages] أَكْفَان (IAqr, O, K.)

صَلَات: see صَلَات.

صَلَات may be either an inf. n. of صَلَات or a n. of place. (M. [See 1, first sentence.]) — [Also an epithet, if not a mistake for صَلَات: see صَلَات.]

صَلَات: see صَلَات: — and see also صَلَات.

صلب

1. صَلْب, [aor. صَلَب] inf. n. صَلَابَة; (S, M, A, Mqb, K, &c.) and صَلْب, aor. صَلَب; (IKff, A, K;) and صَلْب, inf. n. صَلَابَة; (K;) [but this last, accord. to the TA, is trans. only;] said of a thing, (S, Mqb,) [and of a man,] It [and he] was, or became, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. أَشَدَّ; (S, A, Mqb, K;) contr. of لَانَ. (M, TA.) — [Hence,] صَلْبَتِ الأَرْضُ مِنْذُ أَعْوَابٍ [The land has been hard by lying waste for years]; said of land that has not been sown for a long time. (A, TA.) — And صَلْب عَلَى المَالِ, inf. n. as above, † He was, or became, tenacious, or avaricious, of property, or the property. (M, L.) — [And صَلْب الشَّرَابِ, inf. n. as above, † The wine became strong. (حدّ) صَلْب الشَّرَابِ is expl. in the S and L, in art. حدّ, as meaning صَلَابَة.] — صَلْب العِظَامِ, (M, K,) aor. صَلَب, inf. n. صَلْب; (M;) and اصْطَلَبَهَا; (M, K;) He cooked, (M,) or collected and cooked, (TA,) the bones, (M, TA,) and extracted their grease, or oily matter, (M, K, TA,) to make use of it as a seasoning: (TA:) or اصْطَلَبَ [alone] he extracted the grease, or oily matter, of bones, (S,) or he collected bones, and extracted their grease, or oily matter, (Mqb,) to make use of it as a seasoning. (S, Mqb.) — And in like manner one says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says, صَلَبَ اللَّحْمَ, (M, K, TA,) and اصْطَلَبَ [alone], (M,) He roasted, or broiled, or fried, the flesh-meat, (M, K, TA,) and made its grease to flow. (M, TA.) — And, (K,) as Sh says, (TA,) صَلَبَهُ, aor. صَلَب, and صَلَب, (K, TA,) inf. n. صَلْب, (TA,) He, or it, burned him: (K, TA:) and صَلَبَتِ الشَّمْسُ The sun burned him [app. causing his sweat to flow]. (TA.) — And صَلَبَهُ, (S, M, A, Mqb, K,) aor. صَلَب, (M, Mqb, K,) inf. n. صَلْب; (S, M, Mqb;) and صَلَبَهُ, (M, K,) inf. n. صَلَابَة, (K,) or the verb with teahdeed is said of a pl. number; (S, A;) [He crucified him;] he put him to death in a certain well-known manner; (M, L;) he made him to be صَلَاب; (K;) namely, one who had slain another; (Mqb;) or a thief: (A:) from صَلْب العِظَامِ; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) — [Hence] صَلْب in prayer means The placing the hands upon the flanks, in standing, and separating the arms from the body: a posture forbidden by the Prophet because resembling that of a man when he is crucified (إِذَا صَلَبَ), the arms of the man in this case being extended upon the timber. (TA.) — [Hence also,] صَلَب الدَّوَى, (M, K,) and صَلَبَهَا, (M,) He put upon the دَوَى [or leathern

bucket] what are called **صَلْبَان**, (M, L, K,) which are two pieces of wood placed cross-wise [to keep it from collapsing], like what are called the **عُرْقُوتَان**. (M, L.) — **صَلَبَتْ عَلَيْهِ حُمَاهُ**, (S, M, A, Mgh, K,) aor. -, (S,) His fever was continual, (S, A, Mgh, K,) and vehement: (S, A, K:) or was of the kind termed **صَالِب** [q. v.]. (M, TA.)

2. **صَلَبَهُ**, (inf. n. **تَصْلِبُ**, TA,) He, or it, rendered it, or him, *hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy*. (S, M, K, TA.) El-Aqshà says,

- **مِنْ سَرَاةِ الْبِهَانِ صَلْبَهَا الْع**
- **فَسُ وَرَعَى الْجَمَى وَطَوْلَ الْجِيَالِ**

(S, TA) i. e. [Than the back of the excellent she-camel] which the provender of cities, such as [the trefoil called] **قَت**, and date-stones, and the pasture of *El-Himè*, meaning *Himè Dareeyeh*, the place of pasture of the camels of the kings, and the being long without conceiving, (TA,) have rendered hard, or firm, or strong. (S, TA.) — [Hence] one says, **صَلَبَ التَّيْبِدَ بِحَبِّ الدَّادِي** [He made the beverage termed *تَيْبِد* to become strong by means of the grain called *الدَّادِي*]. (Mgh in art. **دَوْدُ**) — **صَلَبَ الرُّطْبُ**, (AA, S, K,) inf. n. **تَصْلِبُ**, (AA, TA,) The ripe dates became dry: (AA, S, K:) and **صَلَبَتِ التَّمْرَةُ** the date became dry. (M, L.) — [Hence, perhaps, **صَلَبٌ** is said in the K to be syn. with **صَلْبٌ**:] see 1, first sentence. — See also 1, latter half, in two places. —

صَلَبٌ said of a monk, (M,) or **صَلَبُوا** (K, TA) said of monks, (TA,) He, (M,) or they, (K, TA,) made, or took, (M, K, TA,) for himself, (M,) or for themselves, (K, TA,) a **صَلِب** [or cross], (M, K, TA,) in his church, (M,) or in their churches. (TA.) — **التَّصْلِيبُ** also signifies [The making the sign of the cross. And] The figuring of a cross [or crosses] upon a garment; (T, Mgh, TA;) and hence, the figure thereof; the inf. n. being thus used as a subet. properly so termed; (Mgh;) as in a trad. where it is said of the Prophet, **قَضَبَ قَضَبٌ** meaning He made a mark like the cross between his eyes by a blow. (TA.) — Also A particular mode of wearing, or disposing, the [muffler called] **خِمَار**, (M, K,) for a woman. (K.) One says of a woman, **صَلَبَتْ خِمَارَهَا** [She disposed her muffler cross-wise]. (TA.) And a man's praying **الْعِيَامَةَ** **فِي تَصْلِيبِ التُّرْبَانِ** [with the turban disposed cross-wise] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.)

4. **اَصْلَبَتْ**, (AA, K,) inf. n. **اَصْلَابُ**, (AA, TA,) She (a camel) stood stretching forth her neck towards the sky, in order to yield her utmost flow of milk to her young one. (AA, K, TA.)

5. **تَصَلَّبَ**; He acted, or behaved, with forced hardness, firmness, strength, vigour, hardness, courage, vehemence, severity, strictness, or rigour;

he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely; syn. **تَشَدَّدَ**; (A, TA;) which means **جَهَدَ نَفْسَهُ**; (L in art. **لَذَلِك** [for that]: (A:) said of a man. (TA.)

8: see 1, former half, in three places.

صَلْبٌ Hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. **شَدِيدٌ**; (S, A, Mgh, K;) contr. of **لَيِّنٌ**; (M, TA;) as also **صَلْبٌ** and **صَلْبٌ** (S, M, A, K) and **صَلْبٌ**: (M:) pl. of the first or second, [accord. to analogy of the latter, and also of the last,] **صَلَابٌ**. (M, A.) — [Hence,] **صَلْبٌ** and **صَلْبٌ**, (K,) or **مَكَانٌ** **صَلْبٌ** and **صَلْبٌ**, (M,) A rugged, stony place: (M, K:) or **صَلْبٌ** signifies a rugged, extending place, of the earth or ground; and **صَلْبٌ**, a hard part of the earth or ground: (S:) or this last, a tract of rugged depressed land stretching along between two hills: (Sh, TA:) or the acclivities of hills; and its pl. is **أَصْلَابٌ**: (TA:) or **أَصْلَابٌ** signifies hard, extending, [tracts of] ground: (A, TA:) or hard and elevated [tracts of] ground: (IAqr, TA:) and **مَكَانٌ** **صَلْبٌ**, a rugged, hard place: (Mgh:) the pl. (of **صَلْبٌ**, S) is **صَلَبَةٌ**. (S, M, K.) One says of land that has not been sown for a long time, **إِنْبَاهَا أَصْلَابٌ** [Verily it has been hard by lying waste for years]. (A, TA.) — [Hence also,] **هُوَ صَلْبٌ الْمَعَاجِرِ** [lit. He is hard, &c., in respect of the places of biting; meaning he is strong, or resisting, or indomitable, of spirit; (عَزِيزُ النَّفْسِ); thus **صَلْبُ الْمَعَاجِرِ** is expl. in the S and K in art. **عَجْر**: and **صَلْبُ الْعُودِ** [which means the same]. (A, TA.) And **صَلْبُ الْعَصَا** and **الْعَصَا** **صَلْبٌ**, applied to a tender of camels; [lit. Hard, &c., in respect of the staff;] meaning **† hard, severe, or rigorous, in his treatment of the camels**: Er-Ra'ee says,

- **صَلِبٌ † الْعَصَا بِأَدَى الْعُرُقِ تَرَى لَهُ**
- **عَلَيْهَا إِذَا مَا أُجْدَبَ النَّاسُ إِصْبَعًا**

[Hard, &c., having the veins of his limbs appearing: thou wilt see him to have a finger pointing at them, i. e. his camels, because of their good condition, when the people are afflicted with drought]. (M, TA. But in the S, in art. **صَب**, we find **ضَعِيفٌ** in this verse instead of **صَلِبٌ**.) —

And [in like manner] **هُوَ صَلْبٌ فِي دِينِهِ** and **صَلْبٌ** † [He is hard, firm, or strong, in his religion]. (A, TA.) — And **جَرَى صَلْبٌ** (Lth, TA) or **صَلْبٌ** (M, L, TA) † A hard, or vehement, running. (Lth, M, L, TA.) — And **صَيْلٌ** **صَلْبٌ** † A vehement neighing. (Lth, TA.) And **صَوْتٌ** **صَلْبٌ** † A vehement sound or cry or voice. (M, L, TA.) — Also, (S, M, A, Mgh, K,) and **صَلْبٌ** (Mgh, TA) and **صَلْبٌ** (S, M, A, K) and **صَالِبٌ**, (IAth, L, K,) which last is rarely used, (IAth, TA,) and is said to occur only in one instance, in poetry, but another instance of it in poetry is cited, (TA.) The back-bone; i. e. the bone extending from the **طَائِلٌ** [or base of the neck] to the

عَجَبٌ [or rump bone]; (M, A, K;) the bone upon which the neck is set, extending to the root of the tail [in a beast], and in a man to the **عَصَصُ** [or os coccygis]: (Zj in his "Khalk el-Insán:") or a portion of the back: (S:) and any portion of the back containing vertebrae: (S, Mgh, TA:) [and particularly the lumbar portion; the *loins*:] and the back [absolutely]; as is said in an explanation of a verse of 'Adee Ibn-Zeyd cited in what follows: (M, TA:) pl. [of mult.] **صَلَبَةٌ** and [of pauc.] **أَصْلَابٌ** and **أَصْلَابٌ**, (M, K,) each of which two is used in poetry in a sing. sense, as though every part of the **صَلْبُ** were regarded as a **صَلْبٌ** in itself, and **صَلَبَةٌ**, (M, TA,) of which last ISd says, [but this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of **صَلَبَةٌ**. (TA.) Lh mentions, as a phrase of the Arabs, **هُؤُلَاءِ أَبْنَا صَلْبَتَيْهِمْ** [These are the sons of their loins: because the sperma of the man is held to proceed from the **صَلْبُ** of the man, as is said in the Ksh &c. in lxxxvi. 7]. (M. [See also a similar phrase in the Kur iv. 27.]) — [Hence **صَلْبٌ** is used as signifying The middle of a page, as distinguished from the **هَامِش** (or margin): and in like manner, of other things.] — [Hence, likewise,] **صَلْبٌ** signifies also **حَسَبٌ** [meaning † Rank or quality, &c.]: (AA, S, M, K:) and power, or strength. (M, K.) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,)

- **إِجَلْ أَنْ أَلَّهُ قَدْ فَضَلْتُمْ**
- **فَوْقَ مَا أَحْكِي بِصَلْبٍ وَإِزَارَ**

† [Because God hath made you to have excellence above what I can relate, in rank or quality, or in power, and abstinence from unlawful things]: (S, M, TA:) AA says that **صَلْبٌ** here signifies **حَسَبٌ**; (S;) and **إِزَارَ** here signifies **عَفَافٌ**: (S, M, TA:) but some expl. **صَلْبٌ** here by both **حَسَبٌ** and **قُوَّةٌ**: and some relate the latter hemistich otherwise, i. e.

- **فَوْقَ مَنْ أَحْكَا صَلْبًا بِإِزَارَ**

meaning above such as binds the back with an *izár*. (M, TA.) And it is said in a trad., **إِنَّ مَغْلُوبَ الْمَغَالِبِ صَلْبٌ اللَّهُ مَغْلُوبٌ** [Verily he who strives to overcome] the power of God [is overcome]. (TA.) — Also **Coitus** (جماع): because the sperma [of the man] issues from the part so called. (TA.)

صَلْبٌ, and its pl. **أَصْلَابٌ**: see **صَلْبٌ**, former half, in six places: — and see also **صَلِبٌ**, in two places.

صَلْبٌ A certain bird, (O, K,) resembling the **صَقْرٌ** [or hawk], but which does not prey, and which is vehement, or loud, in its cry. (O.)

صَلْبٌ: see **صَلْبٌ**, near the middle.

صَلِبٌ: see **صَلْبٌ**, former half, in five places.

— [Hence,] **مَاءٌ صَلْبٌ** † Water upon which cattle grow fat and strong and hard. (A, TA.) — And **عَرَبِيٌّ صَلْبٌ** † An Arabian of pure race: (A, Mgh, TA:) and **أَمْرَأَةٌ صَلْبِيَّةٌ** † A woman of noble, or generous, origin. (A, TA.) — Also Grease, or oily matter, (S, M, A, Mgh, K,) of bones; (S,

M, * Mṣb.) and so **صَلَبٌ**; (M, K;) which latter signifies also *ichor, or watery humour, mixed with blood, that flows from the dead*: (M:) pl. [of the former accord. to analogy, and perhaps of the latter also,] **صَلَبٌ**. (K.) Hence, in a trad., the phrase **أَصْحَابُ الصَّلَبِ** [in the CK **الصَّلَبِ**] *Those who collect bones, (K, TA,) when the flesh has been stripped off from them, and cook them with water, (TA,) and extract their grease, or oily matter, and use it as a seasoning. (K, TA.)* — Also [A cross;] a certain thing pertaining to the Christians, (Lth, S, M, Mṣb, K,) which they take as an object to which to direct the face in prayer: (Lth, TA:) pl. [of mult.] **صَلَبَانِ** (S, M, A, Mṣb) and **صَلَبٌ** (Lth, S, M) and [of pauc.] **أَصْلَبٌ**. (Mṣb.) — [And The figure of a cross upon a garment &c.: see **مُصَلَّبٌ**.] — And A certain brand, or mark made with a hot iron, upon camels; (M, K;) which, as Aboo-'Alee says in the "Tedhkireh," is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs: (M, TA:) or, as some say, it is upon the temple; and as some say, upon the neck; being two lines, one upon [or across] the other. (TA.) — And i. q. **عَلَمٌ** [as meaning A banner, or standard; properly, in the form of a cross]: (O, K:) En-Nábighah Edh-Dhubyánee is said to have thus called the **عَلَمٌ** because there was upon it a **صَلَبٌ** [i. e. a cross]; for he was a Christian. (O.) — [And hence, as Freytag says, (referring to the "Historia Halebi" and "Locman. Fabul." p. 1. 5. 8.) † An army of ten thousand soldiers.] — And **الصَّلَبِ** is the name of *The four stars behind النَّسْرُ الطَّائِرُ* [which is the asterism consisting of the three principal stars of Aquila; whence it seems to be the four principal stars of Delphinus]: inconsiderately said by J to be behind **النَّسْرُ الوَاقِعُ** [which is α Lyræ]. (L, K, and so in the margin of some copies of the S.) [And Freytag says, (referring to Ideler Unters. p. 35,) that **الصَّلَبِ الوَاقِعُ** is the name of † *Stars in the head of Draco.*] — **صَلَبِيَانِ** of a leathern bucket: see L, last sentence but one. — See also **مُصَلَّبٌ**.

صَلَابَةٌ inf. n. of **صَلَبٌ**. (S, M, A, &c.) — [Using it as a subst. properly so called,] one says, **مَشَى فِي صَلَابَةٍ مِنَ الْأَرْضِ** † [He walked, or went along, upon hard ground]. (A, TA.)

صَلْبِيَةُ الرَّجُلِ *He who was, or those who were, in the loins (صَلْبٌ) of the father [or ancestor] of the man*: hence the family of the Prophet, who are forbidden to receive of the poor-rate, are termed **صَلْبِيَةُ بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ**. (Mgh.)

صَلْبٌ: see **صَلْبٌ**, former half, in two places. — Also A hard stone, the hardest of stones. (TA.) — And Whetstones; (S, M, K, TA;) as also **صَلْبَةٌ** (TA) and **صَلْبِيٌّ** (M, K, TA) and **صَلْبِيَّةٌ**: (S, M, K, TA:) [or a whetstone:] or [a thing] like a whetstone. (A.) — See also **صَلْبِيٌّ**.

Bk. I.

صَلْبَةٌ: see the next preceding paragraph.

صَلْبِيٌّ: see **صَلْبٌ**. — Also A spear-head sharpened; (S, TA;) and so **مُصَلَّبٌ**, (S,) or **صَلْبٌ**: (TA: [but this last is perhaps a mistranscription for **مُصَلَّبٌ**:]) or a thing polished and sharpened with whetstones: (K:) and **صَلْبِيٌّ** signifies a spear sharpened with the **صَلْبِيٌّ**, (M, TA,) or a spear-head sharpened upon the **صَلْبٌ**, which is like the whetstone. (A.)

صَلْبِيَّةٌ: see **صَلْبٌ**.

صَلْبِيٌّ The **مِزْمَارُ** [or musical reed, or pipe]: (O, K:) or, as some say, the **قَصَبَةٌ** [or tube] that is in the head of the **مِزْمَارُ** [app. meaning its mouth-piece]. (O.)

صَالِبٌ A hot fever; contr. of **نَافِضٌ** [which means "attended with shivering, or trembling"]: (S:) or a fever not such as is termed **نَافِضٌ**: (M:) or a fever attended with vehement heat, and not attended with cold: (TA:) or a fever attended with tremour (A, K, TA) and quivering of the skin: (TA:) or a continual fever: (Mṣb:) or a fever attended with **صُدَاعٌ** [or headache]: (Ham p. 345:) it is said by Ibn-Buzurj to be from the **صُدَاعُ**: (L, TA:) it is masc. and fem.: one says, **أَخَذَتْهُ الْحُمَى بِصَالِبٍ** [which may be rendered *Fever with burning heat, &c., seized him*] and **أَخَذَتْهُ حُمَى صَالِبٍ** [virtually meaning the same]; the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, accord. to Fr, they said **صَالِبٌ حُمَى** and **حُمَى صَالِبِي أَثَدٌ**. (MF, TA.) **صَالِبٌ حُمَى** and **صَالِبٌ مِنْ نَافِضٍ** [My burning fever, or continual fever, &c., is more severe than thy fever attended with shivering] is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) — See also **صَلْبٌ**, in the middle of the paragraph.

صَوَلِبٌ and **صَوَلِبِيٌّ**, (Lth, O, K, TA,) in some of the lexicons **صَوَلِبِيٌّ**, (TA.) *Seed that is scattered (Lth, O, K, TA) upon the earth, (Lth, O, TA,) and upon which the earth is then turned with the plough: (Lth, O, K, TA:) As thinks it to be not Arabic. (TA.)*

صَوَلِبٌ } see the next preceding paragraph.
صَوَلِبِيٌّ }

مُصَلَّبٌ A garment, or piece of cloth, figured with the resemblance of the **صَلْبِ** [or cross]: (S, M, TA:) or figured with a **صَلْبِ**: (A, Mṣb:) or figured with the resemblances of **صَلْبَانِ** [or crosses]. (TA.) [See 2.] — And A camel marked with the brand called the **صَلْبِ**; (M, A, TA;) as also **مُصَلَّبٌ**: fem. of the latter with **ة**, applied to a she-camel; (M, TA;) as of the former also, applied to camels. (TA.) — And An Abyssinian (**حَبَشِيٌّ**) marked with the figure of

the **صَلْبِ** [or cross] upon his face. (A, TA.) — See also **صَلْبِيٌّ**, in two places.

رَطْبٌ مُصَلَّبٌ, (S, K,) and **ثَمَرَةٌ مُصَلَّبَةٌ**, (M,) [Ripe dates, and a date,] becoming, or having become, dry. (S, M, K.) When date-honey (**دِيسٌ**) has been poured on such dates, that they may become soft, they are termed **مُصَقَّرٌ**. (S.) — **مَكْرُ مُصَلَّبٌ** Vehement, injurious rain. (L, TA.)

مُصَلَّبٌ (M, A, Mṣb, K) and **صَلْبِيٌّ** (M, A, K) [Crucified;] put to death in a certain well-known manner: (M:) applied to a slayer of another, (Mṣb,) or to a thief. (A.) [See 1, latter half.] — See also **مُصَلَّبٌ عَلَيْهِ** Affected by a continual and vehement fever; (S, TA;) or by a fever such as is termed **صَالِبٌ**. (TA.)

صلت

1. **صَلَّتْ**, aor. ², inf. n. **صَلَوْتُهُ**, said of the **جَبِينِ** [or side of the forehead], *It was such as is termed صَلَّتْ* [i. e. conspicuous, or clear, or fair; &c.]: (S, K:) or he (a man) was such as is termed **صَلَّتْ** in respect of the **جَبِينِ**, (S, * K, * TA,) or of the face, or of the cheek. (TA.) [Accord. to the S and K, the verb is app. said of the **جَبِينِ**: accord. to the TA, of a man.] — **صَلَّتَهُ**, (S,) aor. ², (TK,) inf. n. **صَلَّتْ**, (K,) *He urged him to run, by striking him with his foot, or leg; or struck him with his feet or legs, to urge him; namely, a horse; syn. رَكَّضَهُ. (S, K, *.) — And *He poured it forth; namely, what was in the cup, or bowl. (S.)* — **جَاءَ بِأَبْنٍ يَصَلَّتْ**, and **بِمَرْقِيٍّ يَصَلَّتْ**, *He brought milk, and broth, having much water, (T, S, M,) with little oily, or greasy matter. (T, S.)**

3. **مُصَالَتَةٌ** signifies *The taking to oneself a verse of another poet without altering anything in it.* (Har p. 267. [But this I believe to be post-classical.])

4. **اَصَلَّتْ سَيْفَهُ** *He drew his sword from the scabbard.* (S, M, A.)

7. **اِنصَلَّتْ** *He advanced with a penetrative energy, and outstripped; syn. مَضَى, and سَبَقَ; (K;) or so اِنصَلَّتْ فِي سَبْرِهِ [i. e., in his pace]: (S:) *he outstripped; syn. تَجَرَّدَ: and he was quick, or he hastened, in his pace, or going. (TA.)* One says of the eagle (**العقاب**) **اِنصَلَّتْ مُنْقَطَةً** [It was swift in making a stoop]. (A. [This meaning is there indicated by the context.]) — **اِنصَلَّتْ يَعْجُو** *He hastened in some measure, running: and so اِنكَنَرَ يَعْجُو*. (A'Obeyd, TA.) — **اِنصَلَّتْ السَّحَابَةُ** † *The cloud was going to rain.* (TA, from a trad.)*

صَلَّتْ, applied to the **جَبِينِ** [or side of the forehead], *Conspicuous, or clear, or fair; syn. وَاضِحٌ*: (S, A, K:) *open, or uncovered, and even*: (M, K:) or *smooth*: (TA:) *anything bare; and open, or uncovered*: (IAṣr, TA:) *wide, even, and beautiful, or comely.* (Ish, TA.) One says **رَجُلٌ صَلَّتْ الجَبِينِ** *A man conspicuous, or clear,*

or fair, in respect of the *جبين*: (M, TA:) or smooth and shining: (A:) or wide, white, conspicuous, or clear, or fair: (Khálid Ibn-Jembeh, TA:) or even: (A'Obeyd, TA:) or hard. (IAqr, TA.) And *رَجُلٌ صَلَّتْ وَجْهَهُ وَالْحَدَّ* A man conspicuous, or clear, or fair, in respect of the face and of the cheek. (TA.) And *فَلَانٌ يُكُونُ الْأَسْوَدَ صَلَّتَا* [Such a one makes the black to be white, or fair]. (TA.) — Also, and *مَنْصَلَتْ*, (M, K,) and *مَنْصَلَتْ*, applied to a sword, (S, M, A, K,) Sharp: (S:) or polished, and sharp, or penetrating: (K:) or unsheathed, and sharp, or penetrating: (M:) or such as penetrates into that which is smitten with it: (A:) but some say that a sword is not termed *صَلَّتْ* unless long: (TA:) or *مَنْصَلَتْ* may have the same meaning as *مَنْصَلَتْ*, i. e. unsheathed: (S:) accord. to AA, *صَلَّتْ* applied to a sword and to a knife and to a needle means *having no sheath*. (TA.) And one says, *ضَرَبَهُ بِالسَّيْفِ صَلَّتَا* (S, M, A) and *صَلَّتَا* (S, M) *He smote him with sword unsheathed*. (S, M, A.) — *صَلَّتْ* applied to a man, as also *مَنْصَلَتْ* and *مَنْصَلَتْ* (S, M, K) and *مَنْصَلَتْ* and *مَنْصَلَتْ* (S, K,) pl. [of the last] *مَنْصَلَاتٌ* (S,) *Hard, firm, strong, or hardy, (M,) sharp, or penetrating, (S, M, K,) in affairs, (S,) or in needful affairs, (M, K,) light in clothing: (M:) and [in like manner] مَنْصَلَاتٌ* signifies *sharp, or penetrating, and quick (مَنْصَلَتْ), in his affair*. (Ham p. 536.) — See also *صَلَّتَانٌ* below. — And see *صَلَّتْ*. — *صَلَّتْ أَبُو الصَّلْتِ* is a surname of *The جداء* [or kite]. (TA in art. جداء.)

صَلَّتْ (S, M, K) and *مَنْصَلَتْ* (M, K) *A large knife: (S, M, K:) or an unsheathed knife: (M:) pl. أَصَلَاتٌ. (S, M.)* — For the former, see also *صَلَّتْ*.

صَلَّتْ *A thief, or robber: (K:) formed by transposition from لَصَّتْ. (TA.)*

صَلَّتَانٌ, applied to a man, and to an ass, *Strong, and hard, firm, or hardy: pl. صَلَّتَانٌ. (M:) or, applied to a man, as expl. above voce صَلَّتْ, q. v.: (Ham p. 536:) and, applied to an ass, strong: (S: [in some copies of which, for مِنْ مِنَ الحِمَارِ, meaning مِنَ الحِمَارِ, we find مِنَ الحِمَارِ, whence an error in the Lexicon of Golius:] and, applied to a horse, brisk, lively, or sprightly, and sharp of spirit; (S, K;) and so applied to a man; like قَلَّتَانٌ: (T and TA in art. قَلَّت:) and, accord. to Aq, applied to an ass, smooth, having short hair: (TA:) or sometimes it means *having no hair upon him; and so صَلَّتٌ. (Ham p. 536.)* — [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also *The act of leaping, springing, or bounding. (M.)**

أَصَلَّتِي: see *صَلَّتْ*.

إِصْلَيْتِ: see *صَلَّتْ*, in two places.

مَنْصَلَتْ: } see *صَلَّتْ*.
مَنْصَلَتْ: }

مَنْصَلَاتٌ: see *صَلَّتْ*. — *مَنْصَلَاتُ العنقِ* [app. applied to an ass] *Having the neck stretching out, and smooth, or with short, or little, hair upon it. (Aq, TA.)*

مَنْصَلَتْ: see *صَلَّتْ*, in two places. — Also, applied to anything, *Quick, or swift. (M, TA.)* — Applied to a river, or rivulet, *† Vehement in its manner of running. (A, TA.)*

صلح

1. *صَلَحَ*, (S, Mgh, Mq̄b, &c.), aor. ʔ, (S, MA, Mgh, Mq̄b,) the well-known form, though omitted in the K, (TA,) and ʔ, (MA, K, Mq̄b,) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. *صُلُوحٌ* (S, MA, Mgh, Mq̄b, K* [in the CK *الصُّلُوحُ* is erroneously put for *الصُّلُوحُ*]) and *صَلَّحَ* (S, MA, Mgh, Mq̄b, K*) and *مُصَلِّحَةٌ*; (MA;) and *صَلَّحَ*, aor. ʔ, (S, MA, Mgh, Mq̄b, K,) mentioned by Fr, on the authority of his companions, (S, TA,) but said by IDrd to be not well established, (TA,) inf. n. *صَلَّاحَةٌ* and *صَلَّاحَةٌ*, (MA,) or *صَلَّاحَةٌ*; (TA;) said of a thing, (S, Mgh, Mq̄b,) and of a man, (TA,) *It, and he, was, or became, good, incorrupt, right, just, righteous, virtuous, or honest; it was, or became, in a good, incorrupt, sound, right, or proper, state, or in a state of order; he, or it, thrives; contr. of فَد [i. e. فَدٌ and فَدٌ]; (MA; [and S and A and Mgh and K by implication; see صَلَّحَ below;]) in Pers. نيك شدن; (MA;) [and صَلَّحَ signifies the same, for] صَلَّحَ and صَلَّحَ both signify in Pers. نيك شدن. (KL.)* One says, *صَلَّحَتْ حَالُ فُلَانٍ* [The state, or condition, of such a one became good, right, or proper]. (A, TA.) — [Hence,] *هَذَا أُدِيمٌ يَصْلُحُ لِلنَّعْلِ* [This is leather that is suitable for the sandal]. (A.) And *هَذَا الشَّيْءُ يَصْلُحُ لَكَ*; *This thing is suitable to thee; or fit, or meet, for thee. (S, K,* TA.)* And *فُلَانٌ لَا يَصْلُحُ لِصَحْبَتِكَ*; [Such a one is not fit for being thy companion]. (A.)

3. *صَالِحَةٌ*, (A, Mq̄b, K,) inf. n. *صَلَّحَ* (S, Mq̄b, K) and *مُصَلِّحَةٌ*, (S, K,) the former of which is made fem. in a verse of Bishr Ibn-Abel-Házim, (TA,) [He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: *فَر*] *مُصَلِّحَةٌ* is the contr. of *مُخَاصِمَةٌ*. (Mgh.) And *صَالِحَةٌ عَلَى كَذَا* *He made peace, or reconciliation, [or a compromise,] with him on the condition of such a thing. (MA.)* And *صَالِحَةٌ عَلَى بَعْضِ مَا لَهُ* [He compounded with him for part of what was owed to him; he made a compromise with him on the condition of receiving part of what was due to him]; said of a creditor and debtor (Mgh in art. ضَغَط.) And *صَالِحَتْ بَيْنَ الْقَوْمِ*, inf. n. *مُصَلِّحَةٌ*, *I made peace, or a reconciliation, between the people, or party; syn. لَامَمْتُ. (Mq̄b in art. لَامَر.)* [See also 4.]

4. *إِصْلَاحٌ*, (A, Mgh, Mq̄b, K,) inf. n. *اصْلَحَهُ*, (S, A,) and quasi-inf. n. *صَلَّحَ*, (L in art. لَمَح,)

said of a man, (A, Mq̄b,) and of God, (TA,) [and of a thing,] *He, and it, made, or rendered, it, or him, good, incorrupt, right, just, righteous, virtuous, or honest; constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it to such a state; put it to rights, or in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for use; repaired, mended, amended, or improved, it; made it, or him, to thrive; contr. of أَفْسَدَهُ. (S,* K.)* [And so by implication in the Mgh &c.] One says, *أَصْلَحْتُ القَدْرَ بِالتَّابِلِ* [I made good, qualified properly, or seasoned, (the contents of) the cooking-pot with the seeds that are used in cooking]. (Mq̄b in art. تَبَل.) And *أَصْلَحْتُ السَّفَاةَ بِالرَّبِّ* [I seasoned the skin with rob, or inspissated juice]. (S in art. رَب.) And *أَصْلَحْتُ بَيْنَ الْقَوْمِ* [in which the *أَمْرٌ* is understood, so that the meaning is *I rectified, or reformed, or amended, the circumstances subsisting between the people, or party; or I made peace, or I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accommodation, or an adjustment; [or I adjusted the affair;] between the people, or party. (Mq̄b.)* And *سَعَى فِي إِصْلَاحِ ذَاتِ البَيْنِ* [He laboured in rectifying, or improving, the bad, or the good, state of circumstances, or the disunion or union, subsisting between people]. (A.) One says also, *اصْلَحَ الدَّابَّةَ*, (TA,) and *اصْلَحَ الدَّابَّةَ*, (T, A, Mgh, TA,) the latter because *اصْلَحَ* implies the meaning of *أَحْسَنَ*, (Mgh,) *† He acted well to the beast, (T, A, TA,) and put it into a good, or right, or proper, state, or took care of it, or paid frequent attention to it. (A, TA.)* And *اصْلَحَ إِلَيْهِ* *† He acted well to him, did good to him, or benefited him. (K, TA.)* And *اصْلَحَ* [alone] *† He did that which was good, right, or just. (Mq̄b.)*

6. *إِصْلَاحًا* and *اصْلَاحًا* &c.: see 8, in four places.

7. *انصَلَحَ* [quasi-pass. of *أَصْلَحَهُ*; thus signifying *It became rectified, &c.: see تَشَقَّبَ*]. (K in art. شَب.)

8. *اصطَلَحَا* (S, A, K) and *اصطَلَحَا* (K,) and *اصطَلَحَا* (S, A, K) and *اصطَلَحَا* (S, K,) [the last a var. of *اصطَلَحَا*,] all signify the same, (TA,) and *اصطَلَحُوا*, and *اصطَلَحُوا*, (Mgh,) [They two, (i. e. two persons or two parties,) and] *the people, or party, made peace, or became at peace or reconciled, [each with the other, and] one with another: (Mq̄b:) [اصطَلَحَ is the contr. of تَخَاصَرَ and] اصطَلَحَ is the contr. of تَخَاصَرَ. (Mgh.)* — And *اصطَلَحُوا عَلَى أَمْرٍ* *They (a particular class of persons) agreed together, or among themselves, respecting a particular thing. (El-Khaffajee, MF.)* — [Hence,] *اصطَلَاحٌ* signifies also *The agreement of a people to name a thing by any name turned from the primary application. (KT.)* — And [as an inf. n. used in the sense of

a pass. part. n., for **مُصَلِّحٌ عَلَيْهِ**,] *Conventional [or technical] language*: and a *conventional [or technical] term*: opposed to **تَوْقِيفٌ** [and **لُغَةٌ**] (Mz 1st نوع.)

10. **استصَلَح** is the *contr. of استفسد*: (§, L, K:) [i. e. it signifies *He regarded, or esteemed, a thing good, incorrupt, right, just, or the like*; as expl. in the TK; and in like manner, a man. — *He wished, or desired, a thing to be good, incorrupt, right, just, &c.*; as in the TK; and in like manner, a man. — And *He sought to render good, incorrupt, &c.* — And hence, *He treated in such a manner as to render well affected, or obedient.*] — Also *He sought to do good or to act well [إلى فلان] to such a one.* (KL.) — And *He sought peace, or concord.* (KL.) — And *It happened well.* (KL.) — See also 1.

صَلَح a subst. from **مُصَلِّحَةٌ**, (§, Mgh, KT,) *syn. with the latter*; (Mgh;) *masc. and fem.*; (§, K;) *Peace, reconciliation, or agreement*, (Mgh, Mgh, K, KT, TA,) *after contention*: and in the law it means *a compact to give over, or relinquish, contention.* (KT.) One says, **وَقَعَ بَيْنَهُمَا صَلَاحٌ** (A, TA) *Peace, or reconciliation, took place between them two.* (TA.) [And **أَخَذَ صَلَاحًا** *It (a fortress or the like) was taken peacefully, or by surrender.*] — Also *That in respect of which there has been made a peaceful compact: or which has been taken in the way of peace.* (Mgh.) — And *A party at peace with others.* (TA.) You say, **هُمُومًا صَلَاحٌ** *They are [a party] at peace with us.* (A, TA.) And you say also **قَوْمٌ صَلَاحٌ** *A people, or party, who are at peace*: the latter word in this case being app. an inf. n. used as an epithet. (TA. [See also **صَلِاحٌ**].)

صَلِاحٌ: see **صَلِاحٌ**.

صَلِاحٌ an inf. n. of **صَلَحَ** (MA, Mgh, Mgh) and of **صَلَحَ**: (MA:) [used as a simple subst., it signifies *Goodness, incorruptness, rightness or rectitude, justness, righteousness, virtue, honesty*; &c.: see 1:] *contr. of فَسَادٌ*; (§, A, Mgh, K;) as also **صَلُوحٌ**: (K, TA: [the **الصَلُوحُ** in the CK being a mistake for **الصَلُوحُ**]) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) — Also quasi-inf. n. of **صَلَحَ** (L in art. لَصَحَ.) — And [hence,] *A thing that is good, and right.* (Mgh.) See also **مُصَلِّحَةٌ**. — **صَلِاحٌ**, like **صَلِاحٌ**, is a name of *Mekkeh*; (§, A, K;) either from **الصَلِاحُ** or from **الصَلِاحُ**; (TA;) and sometimes it is perfectly decl. [pronounced **صَلِاحٌ**]. (§, K.)

صَلُوحٌ: see **صَلُوحٌ**, and **صَلِاحٌ**: — and see also **صَلِاحٌ**.

صَلِاحٌ: see what next follows.

صَالِحٌ, (MA, L, Mgh, K,) from **صَلَحَ**; (MA;) and **صَالِحٌ**, (IAqr, L, K,) from **صَلَحَ**; (MA;)

and **صَالِحٌ**; (K;) applied to a thing, (Mgh,) and to a man, (MA,) *Good, incorrupt, right, just, righteous, virtuous, or honest*; &c.; [see 1; *contr. of فَاسِدٌ*]: (MA, L, K:) pl. **صَالِحَاتٌ** [accord. to general analogy of **صَالِحٌ**, and app. applied only to rational beings, like **صَالِحُونَ**,] and **صَالِحَةٌ** [q. v.; this being said by some to be a pl. of **صَالِحٌ**; and by others, to be originally an inf. n.; like as is said of **شُحُودٌ**]. (L.) One says **رَجُلٌ صَالِحٌ فِي نَفْسِهِ** [A man good, incorrupt, &c., in himself], **مِنْ قَوْمٍ صَالِحَةٍ** [of a people good, incorrupt, &c.]. (L.) And **هُوَ عَلَى حَالَةٍ صَالِحَةٍ** [He is in a good, right, or proper, state or condition]. (TA.) — [Hence,] **صَالِحٌ** signifies also *+ Suitable, fit, or meet*: so in the saying, **هُوَ صَالِحٌ لِلْوَلَايَةِ** [He is fit for the office of prefect, or the like]. (Mgh.) — And *+ Much, copious, or frequent*: one says **مَطَرَةٌ صَالِحَةٌ** *A copious rain.* (Yaakoub, L, TA.) And hence the saying of IJ, **أَبْدَلْتِ النَّارَ مِنَ الْوَاوِ إِذْ نَالَا صَالِحًا**, meaning *+ [ت is substituted for و] frequently.* (TA.) — The **ا** in **صَالِحٌ** is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written **صَلِاح**, or more properly **صَلِاحٌ**]. (Durrat el-Ghowwâq in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.)

صَالِحَةٌ [a subst. from **صَالِحٌ**, made so by the affix **ة**; *A good deed or action; an act of beneficence; a benefit*]. One says, **لَا تُعَدُّ صَالِحَاتُهُ** [His good deeds, or beneficent actions, are not to be numbered]. (A, TA.) And **أَتَتْني صَالِحَةٌ مِنْ فُلَانٍ** [A benefit came to me from such a one]. (TA.) **اصْطِلَاحٌ** [for **مُصَلِّحٌ عَلَيْهِ**: see 8, last sentence].

اصْطِلَاحِيٌّ *Conventional [or technical] language*: opposed to **تَوْقِيفِيٌّ** [and **لُغَوِيٌّ**] (Mz 1st نوع.)

مُصَلِّحٌ [act. part. n. of **صَلَحَ**, q. v.]. One says, **رَجُلٌ مُصَلِّحٌ فِي أُمُورِهِ وَأَعْمَالِهِ** [A man who does well, rightly, justly, or properly, in his affairs and his actions]. (L.)

مُصَلِّحَةٌ *A cause, a means, or an occasion, of good; a thing, an affair, or a business, conducive to good, or that is for good*; [and hence it may often be rendered simply *an affair*, when the context shows it to mean what is conducive to good or done for a good purpose;] *contr. of مُفْسِدَةٌ*; (§ and Mgh and K in art. فَسَدَ;) *a good, right, or virtuous, affair*; (KL;) *a thing that is good and right*; *syn. + صَلِاحٌ* [q. v.]: pl. **مُصَلِّحَاتٌ**. (§, A, Mgh, K.) One says, **نَظَرَ فِي مَصَالِحِ النَّاسِ** [He considered the things that were for the good of the people]. (A, TA.) And **هُمُومًا مِنَ أَهْلِ مَصَالِحِ الْمَغَايِدِ لَا الْمَصَالِحِ** [They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good]. (A, TA.) — And **فِي الْأَمْرِ مُصَلِّحَةٌ** *In the affair is that which*

is good: (Mgh:) [or *a cause of good*.] And **رَأَى الْإِمَامُ الْمَصَلِحَةَ فِي كَذَا** *The Imam saw what was good and right [or what was conducive to good] in such a thing.* (TA.) — It is also an inf. n. of **صَلَحَ**. (MA.)

مُتَصَلِّحٌ *A place, of a garment [&c.], that is to be repaired, or mended*; *syn. مُتَرَدِّدٌ*. (T in art. رَدَدَ.)

صَلَحَ

1. **صَلَحَ سَمْعَهُ**, [and app. **صَلَحَ** alone,] aor. **صَلَحَ**, (L,) inf. n. **صَلِاحٌ**; (§, A, L;) as also **صَلِاحٌ**; (IAqr, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Basrah; (see **أَصْلَحَ**);] *He was, or became, deaf, so as not to hear at all.* (§, A, L.) **صَلَحْنَا كَصَلَحِ النَّعَامِ** [Mayest thou, or may he, suffer a deafness like the deafness of the ostrich] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) — **صَلَحَتْ جَنْدَهَا** is said of a serpent (**حَيْةٌ**) [meaning *It cast off its slough: like صَلَحَتْ*]. (TA.) — And **صَلَحَهُ**, namely, a camel, is said of the mange, or scab, meaning [It excoriated him; like **صَلَحَهُ**; or] *it extended over the whole of his body.* (TA.)

6. **صَلَحَ عَلَيْنَا** *He feigned himself totally deaf to us*; (K, TA;) as also **تَصَالَحَ**, with **ع**. (TA.)

9. **اصْلَحَ**, inf. n. **اصْطِلَاحٌ**, *He (a man, TA) lay upon his side.* (K, TA.)

دَاهِيَةٌ صَالِحَةٌ *A destructive calamity.* (K.)

أَسْوَدٌ صَالِحٌ [q. v.], *A certain species of serpents, that casts off its slough.* (AHát, L.) — And **جَرَبٌ صَالِحٌ** [i. e. *Excoriating mange or scab*]: (K, TA:) it is *such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body.* (TA.)

أَصْلَحَ, (§, K, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Basrah and the Arabs of that region say **أَصْلَحَ**, (IAqr, TA,) *Deaf*: (Fr, A'Obeyd, TA:) or *deaf so as not to hear at all*: (§, K, TA:) or *very deaf*: (Mgh:) or **أَصْرُ أَصْلَحَ** has this last meaning. (IAqr, TA.) Fr said, (§,) **كَانَ الْكُمَيْتُ أَصْرُ أَصْلَحَ**, meaning *El-Kumeit was deaf so as not to hear at all.* (§, A.) — Also *A camel affected with mange, or scab*: [or *having mange, or scab, by which he is excoriated*: like **أَصْلَحَ**]: fem. **صَلَحَاءٌ**: and pl. **صَلَحَى**. (K.) — And *Affected with [the malignant species of leprosy termed] بَرَصٌ*. (TA.)

صَلَدَ

1. **صَلَدَتْ** and **صَلَدَةٌ**, [inf. na. of which the verb is **صَلَدَ**,] used in relation to a stone [&c.], signify *The being hard and smooth.* (M.) [And **صَلَدَتْ** has a similar meaning.] You say, **صَلَدَتْ الْأَرْضُ**, and **أَصْلَدَتْ**, *The land was, or became, hard*:

(K:) or † so that it produced no plants, or † age: (TA:) and صَلَدَ الْبَكَانَ, and صَلَدَ (M, TA,) the place was, or became, hard: (TA:) or † produced no plants, or herbage. (M.) And صَلَدَ عَلَيْهِ الْجَبَلُ, aor. ٤, inf. n. صَلَدٌ; and صَلَدٌ, [aor. ٤,] inf. n. صَلَادَةٌ and صَلَوَةٌ and صَلُودٌ; The mountain, or rock, baffled him, namely, a well-digger, [by its hardness,] and resisted his efforts. (M.) — [Hence,] صَلَدَ الزُّنْدُ (M, K, and so in some copies of the S,) aor. ٤, inf. n. صَلَدٌ; (M;) or صَلَدَ, with kear to the J, aor. ٤, inf. n. صَلُودٌ; (AZ, S;) The زَنْد [or piece of stick, or wood, for producing fire] gave a sound without emitting fire; (S, M, K;) and صَلَدٌ signifies [the same, or] it emitted no fire. (Ham p. 407.) — And صَلَدَتْ زُنَادُهُ [lit. "His pieces of stick, or wood, for producing fire, gave a sound without emitting fire"] means † He was, or became, niggardly, tenacious, penurious, or avaricious: (AA, L, TA:) and صَلَدٌ, alone, aor. ٤, (M, A, K,) inf. n. صَلَادَةٌ; (M, A;) and صَلَدٌ, (M, A,) aor. ٤, (M,) or ٤, (A,) inf. n. صَلَدٌ, (M,) or صَلُودٌ; (A;) and صَلَدٌ, inf. n. صَلِيدٌ; (K;) signify the same: (M, K;) or he was, or became, very niggardly &c. (A.) — And صَلَدَتْ صَلَعَتُهُ, or صَلَعَتُهُ, (accord. to different copies of the K, in the TA the former,) The bald place on the front of his head shone, or glistened. (K, TA.) صَلَدٌ is also used in the same sense, in a trad., in relation to milk flowing forth. (TA.) — And one says, جَاءَ بِمَرْقٍ يَصُدُّ, and يَلْبِنُ يَصُدُّ, meaning He brought broth, and milk, containing little oily, or greasy, matter, and much water: for يَصُدُّ. (T in art. صلت.) — صَلَدَتْ أَنْيَابُهُ His canine teeth caused a grating sound to be heard. (K, TA.) — صَلَدَ بِيَدَيْهِ He clapped with his hands. (M.) — صَلَدَتْ الدَّابَّةُ, aor. ٤, (K,) inf. n. صَلَدٌ, (TA,) The beast beat the ground with its fore feet in its running. (K.) — صَلَدٌ, (M,) or صَلَدٌ فِي الْجَبَلِ, (K,) aor. ٤, inf. n. صَلَدٌ, said of a mountain-goat, (M,) He ascended the mountain. (M, K.) — تَصَدُّ, [or probably تَصُدُّ,] said of a wild cow or wild ox (بَقْرَةٌ وَحْشِيَّةٌ), in a verse ascribed to a Hudhalee, [but not found by SM in the Deewán of the Hudhalees,] is expl. as meaning She, or he, stands erect. (TA.) — صَلَدَ السَّائِلُ † He gave nothing to the asker, or beggar. (L.)

٢: see the preceding paragraph.

٤. اصلد: see 1, in three places. — Also † He (a man) failed to produce fire with his زَنْد [or piece of stick, or wood, used for that purpose]. (S, A.) — And اصلد زَنْدَهُ † He made his زَنْد to give a sound without emitting fire. (M, TA.) And † He (God) caused his زَنْد to emit no fire. (A.) And سَأَلَهُ فَأَصَدَّ † He asked, or begged, of him, and found him niggardly: thus related on the authority of I.Aqr; but by rule it should be فَأَصَدَّهُ. (M.)

صَلَدٌ Hard and smooth; (S, M, A, K;) as also صَلَدٌ (K) and صَلُودٌ (M) and صَلِيدٌ (A) and صَلَدٌ (M;) applied to a stone; (S, M, A;)

and so the first applied to land or ground (أَرْضٍ); (S;) and to a solid hoof, as also صَلِيدٌ and صَلَادِرٌ, which last is of the measure فَعَالٍ accord. to Kh, but فَعَالٌ accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning smooth and tough; (L;) and to a head, as also صَلَادِرٌ, (M,) or thus applied meaning † upon which no hair grows: (A:) and صَلُودٌ, (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] hard: (M:) the pl. of صَلَدٌ (M, L) and of صَلُودٌ (M) is أَصْلَادٌ. (M, L.) — Also applied to a place, (مَكَانٌ, M,) and صَلَدَةٌ applied to land, (أَرْضٍ, A.) † That produces no plants, or herbage. (M, A.) And أَصْلَادُ الْجَبِينِ † The part of the side of the forehead upon which is no hair: likened to smooth stone. (A Heyth.) — [Hence,] حَجَرٌ صَلَدٌ and صَلُودٌ † A stone that will not emit fire: (L, TA:) and زَنْدٌ صَلُودٌ (M, A) and صَلَدٌ and صَلَادٌ and مِصْلَادٌ (M) [and مِصْلَدٌ] † [A piece of stick, or wood, for producing fire] that gives a sound, (M,) not emitting fire: (M, A:) and عَوْذٌ صَلَادٌ † Wood, or a stick, from which fire cannot be produced. (T, L, K.) — And قَرَسٌ صَلَدٌ (K) and صَلُودٌ (S, M, A, K) † A horse that does not sweat: (S, A, K:) such a horse is discommended: (K:) or slow to sweat: or having little seminal fluid: and slow in impregnating. (M.) — And رَجُلٌ صَلَدٌ (M) and صَلُودٌ (M, A) and أَصْلَدٌ (S, M, A, K) † A niggardly, tenacious, penurious, or avaricious, man: (S, M, K:) or a man very niggardly &c. (A.) — And نَاقَةٌ صَلَدَةٌ † A hardy, strong, enduring she-camel. (K.) And حَبَلٌ صَلَادٌ † Hard, hardy, or strong, horses. (A.) [And صَلَادِرٌ, also, signifies Robust, or strong. (Freitag, from Jereer.)]

صَلَدٌ: see صَلَدٌ, first sentence.

صَلَدَةٌ and صَلَدَاتٌ Rugged and hard ground, (ISK, K,) † that produces no plants, or herbage. (ISK.)

صَلِيدٌ: see صَلَدٌ, first sentence.

صَلَادِرٌ: see صَلَدٌ, last sentence.

صَلُودٌ: see صَلَدٌ, in six places. — Also, applied to a well, Such that its mountain, or rock, baffles the digger [by its hardness], and resists his efforts. (M.) — † A she-camel having little, or no, milk; as also مِصْلَادٌ: (S, A, K:) and the latter, [which in the former case is written in some copies of the K with ٤,] that has brought forth and has no milk. (K.) [But this is said in the TA to be a repetition.] — † A woman in whom is little, or no, good: or hard, having no compassion in her heart. (M.) — † A cooking-pot (قَدْرٌ) slow to boil. (S, M, A, K.) — A beast (دَابَّةٌ) that beats the ground with its fore feet in its running. (TA.) — One who ascends a mountain by reason of fear; (K, TA;) as also مِصْلَادٌ: (TA:) [or] a mountain-goat that ascends the mountain. (M.) — And Alone, apart from others, or separate; (A, L, K;) as also صَلِيدٌ. (K.)

صَلِيدٌ: see صَلَدٌ, first sentence: — and صَلُودٌ, last sentence. — Also A shining, gleaming, or glistening. (K.)

صَلَادٌ: see صَلَدٌ, in two places; and مِصْلَادٌ.

صَلَادِرٌ: see صَلَدٌ, first sentence, in two places.

صَلُودٌ: see صَلَدٌ, first sentence.

صَالِدٌ: see صَلَدٌ. — أَنْيَابٌ صَالِدَةٌ Canine teeth causing a grating sound to be heard; (K, TA;) as also صَوَالِدٌ, (K, TA,) which is the pl. (TA.)

أَصْلَدٌ: see صَلَدٌ, first sentence: — and see the same also near the end of the paragraph.

مِصْلَدٌ: see صَلَدٌ. — [Hence,] one says, لَيْسَ بِمِصْلَدِ الْقَنْجِ [lit. He is not one whose wood gives only a sound when one endeavours to produce fire from it; meaning † he is not one who ungenerously refuses when asked]; an expression of praise; (TA in art. كسر;) and [in like manner] لَيْسَ بِصَلَادِ الْقَنْجِ. (TA in art. هـ.) — Also Milk milked into a greasy vessel, and therefore without froth. (K.)

مِصْلَادٌ: see صَلَدٌ: — and صَلُودٌ, in two places.

صَلَط

2. تَصَلَطَ اللَّهُ عَلَيْهِ, inf. n. تَصَلِيطٌ, a dial. var. of سَلَطَهُ, q. v. (Ibn-'Abbád, K.)

صَلَع

1. صَلَعٌ, aor. ٤, (Mṣb, K,) inf. n. صَلَعٌ, (S, O, Mṣb, K, TA,) He (a man, S, O, K) was, or became, bald in the fore part of the head: (S, O, Mṣb, K:) but in the Mṣb it is said in this sense of the head:) or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA.) [See also جَلَعٌ and جَلَعٌ.] Accord. to Ibn-Seenâ, the baldness termed صَلَعٌ does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of women. (Mṣb.) — [Hence,] صَلَعَتِ الْعَرُفَةُ, inf. n. as above, † The عرفطة [a species of mimosa] dropped the heads of its branches: and had them eaten by the camels. (TA.) — See also 7. — صَلَعٌ رَأْسُهُ [perhaps a mistranscription for صَلَعٌ رَأْسُهُ, and primarily signifying He made his head bald in the fore part:] † he shaved his head. (Z, TA.) — صَلَعٌ said of such as is termed عَذِيْبُوطٌ, [but the verb in this sense is probably صَلَعٌ, (see this latter,)] He voided his ordure (أَحَدَثَ) on the occasion of جَمَاعٍ. (TA.)

2. صَلَعٌ: see above, last sentence but one. — صَلَعَتِ الْحَيَّةُ † The serpent came forth from concealment (بُرُوزَتْ) without any earth, or dust, upon it. (Ibn-'Abbád, O, K, TA.) [But in the O, the verb in this and the following senses is carelessly written without the sheddeh.] — صَلَعٌ, inf. n. أَصْلَعٌ, (said of a man, I.Aqr, TA,) i. q. أَصْلَعٌ

[meaning *He voided his ordure*: see **تَصْلِيْعٌ** as a subst., below; and what here follows]. (IAqr, K, TA.) And **صَلَعٌ فَلَانٌ**, (inf. n. as above, TA,) *Such a one put his hand evenly expanded* (K, TA) *on the ground* (TA) *and voided his ordure or his ordure in a thin state* (**صَلَعٌ**): (K, TA:) thus expl. by Lth. (TA.) See also 1, last sentence.

6. **تَصَلَعَتِ السَّمَاءُ** † *The sky became bared by the disruption of its clouds.* (TA.)—See also what next follows.

7. **انصَلَعَتِ الشَّمْسُ** † *The sun rose, or began to rise*: syn. **بَرَزَتْ**: or *culminated*: or *came forth from the clouds*, (O, K, TA,) *appearing in the time of intense heat, with nothing intervening and concealing it*; (TA;) and so **تَصَلَعَتْ**, (O, K, TA,) and **صَلَعَتْ** [or more probably **صَلَعَتْ**]. (TA.)

[8. **اصطَلَع**, accord. to Reiske, as stated by Freytag, signifies *He, or it, was defiled, or polluted*; “*conspurcatus fuit*,” but he names no authority.]

صَلَعٌ *Baldness in the fore part of the head*: (S, O, Mgh, K:) or *in the fore part of the head to the hinder part thereof*: and likewise *in the middle of the head*. (TA. [See **صَلَعٌ**, of which it is the inf. n.: and see also **جَلَعٌ**].)—Also a dial. var. of **صَلَعٌ**, q. v. (TA.)—One says also, **لَأَتَمِّنَنَّ صَلَعَكَ** meaning [*I will assuredly straighten thy [natural] crookedness*; like **صَلَعَكَ**. (TA in art. **صَلَع**, from the T and M.)

صَلَعَةٌ: } see what next follows.
صَلَعَةٌ: }

صَلَعَةٌ *A place of baldness such as is termed صَلَعٌ*; (S, O, Mgh, K;) as also **صَلَعَةٌ**; (S, O, K;) and **صَلَعَةٌ** is said to be a contraction of the first, (O, Mgh,) by Lth. (O,) but it is disallowed by the thoroughly learned. (Mgh.)

صَلَعٌ, (O, K,) accord. to Ibn-'Abbád, with **كسر**, (O,) like **كُتَابٌ**, (K,) in the L [written] with **dam**, (TA.) *The heat of the sun.* (O, K.)

صَلِيْعٌ: see **أَصْلَعٌ**.—[Hence,] † *A mountain having upon it no plants, or herbage.* (O, K, TA.)

صَلِيْعَةٌ: see **أَصْلَعٌ**, in six places.

صَلَعٌ: see **صَلَعٌ**.—Accord. to **أص**, (S, O, TA,) † *A place that produces no plants, or herbage*; (S, O, K, TA;) whether it be a mountain or land; (TA;) from **صَلَعٌ** in relation to the head; (S, O, TA;) and **صَلَعٌ** is also syn. with **صَلَعٌ** in the sense expl. above. (TA.) And [the n. un.] **صَلَعَةٌ** signifies *A smooth rock.* (TA.)

صَلَعٌ, (S, O, K,) or **صَلَعٌ**, (K,) or the latter also, which is app. a contraction of the former, (S, O,) † *Broad*, (S, O, K, TA,) *hard*, (K, TA,) *smooth*, (TA,) *rock*: (S, O, K, TA:) n. un. (of the former, S, O, [and of the latter also,]) with **س**. (S, O, K.)

صَوْتَعٌ: see the next paragraph.

أَصْلَعٌ, applied to a man, (S, O, Mgh,) *Bald in the fore part of the head*; (S, Mgh, O, Mgh, K;) denoting more than **أَجْلَحٌ**: (Mgh:) or *bald in the fore part of the head to the hinder part thereof*: (TA:) and likewise, (TA,) or accord. to **أص**, (O,) *bald in the middle of the head*: (O, TA:) and applied also to a head, (Mgh, TA,) meaning *bald in the fore part*: (Mgh:) and **صَلِيْعٌ** signifies the same, applied to a head, (Mgh, TA,) and to a man: (Mgh:) fem. **صَلَعَاءٌ**; (K;) but some disapprove this, and say that the fem. epithet is **زَعْرَاءٌ**, and **قَرَعَاءٌ**: (TA:) the pl. is **صَلَعٌ** (O, Mgh, K) and **صَلَعَانٌ**: (O, K:) † **أَصْلِيْعٌ** is the dim. of the masc., [and **صَلِيْعَةٌ** is that of the fem.,] meaning as expl. above. (TA.)—[Hence,] the fem., applied to a tree such as is termed **عَرْنَقَةٌ**, [a species of mimosa,] † *That has dropped the heads of its branches*: (S, TA:) and *that has had its branches eaten by the camels.* (TA.)—And, applied to a tract of sand, (**مَلَّةٌ**, S, O, K,) and to a land, (**أَرْضٌ**, K,) † *In which are no trees*: (S, O, TA:) and (TA) *in which is no herbage.* (O, K, TA.) It also occurs, alone, as meaning † *A desert (صَحْرَاءٌ) that produces nothing*; like the head termed **أَصْلَعٌ**. (TA.) And **صَلِيْعَةٌ**, applied to a land, † *That produces no plants, or herbage.* (TA.)—And the masc., applied to a mountain, † *Open to view, smooth, and glistening.* (TA.)—And, applied to a spear-head, † *Glistening and smooth*: (O, TA:) or *polished*; (K;) and so **صَوْتَعٌ**. (O, K.)—[Hence also,] † **الأَصْلِيْعُ** signifies † *The penis.* (O, K, TA.) And **الأَصْلَعُ** is said to signify † *The head of the penis.* (TA.)—And † **الأَصْلِيْعُ**, (S, O, K, TA,) or **الأَصْلَعُ**, (TA,) † *A certain serpent, slender in the neck*, (S, O, K, TA,) or, accord. to **أص**, *wide in the neck, round in the head*, (TA,) *its head being like a hazelnut*: (S, O, K, TA:) thought by **أص** to be so called as being likened to the penis. (TA.)—**أَصْلَعٌ** applied to an affair, or event, (**أَمْرٌ**) means † *Hard, distressing, or calamitous*; (TA;) and so applied to a day; as also **أَجْلَحٌ**: (A and TA in art. **جَلَع**:) or, applied to a day, † *intensely hot.* (Ibn-'Abbád, Z, O, TA.)—Also, the fem., [used as a subst.,] † *Any notorious affair or event; or any such affair that is dubious, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way*: (O, K, TA:) and † *a calamity, or misfortune*, (S, O, K, TA,) [or] *such as is hard to be borne*; [as though it were smooth and slippery;] because there is no escape from it: (TA:) and [in like manner] † **صَلِيْعَةٌ** (O, K, TA) and **صَلَعَاءٌ**, and **صَلَعَاءٌ**, and **صَلَعَاءٌ**, (TA,) *an evil, abominable, or unseemly, action or saying, such as is apparent, manifest, or unconcealed*: (O, K, TA:) or *a calamity, or misfortune, hard to be borne*: (K, TA:) and hence the saying of 'A'ishah to Mo'áwiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyád, and he replied that the witnesses gave testimony, (O, K, TA, [see **Abulfedæ**

Annales, i. 360,]) **مَا شَهِدَتِ الشُّهُودُ وَلَكِنْ رَحِبَتْ** † **الصَّلِيْعَةُ** [The witnesses did not bear witness (in the CK, erroneously, **شَهِدَتِ الشُّهُودُ**, (ما شَهِدَتِ الشُّهُودُ) but thou committedst that which was an evil, abominable, or unseemly, action, &c.). (O, K, TA.)—† **صَلِيْعَةٌ** is also said to signify † *The act of glorying, or boasting*; syn. **فَخْرٌ**. (TA.)

أَصْلِيْعٌ, dim. of **أَصْلَعٌ**: (TA:) see the latter, in three places.

تَصْلِيْعٌ inf. n. of 2 [q. v.]. (K, TA.)—And a subst., like **تَنْبِيْثٌ** and **تَنْبِيْنٌ**, signifying *Ordure, or dung*; or *such as is thin*; syn. **سَلَاخٌ**: (TA:) thus expl. by Lth. (O.)

صَلَع

1. **صَلَعَتِ الْبَقْرَةُ**, and **الشَّاةُ**, (S, O, K,) aor. **صَلَعَتْ**, (S, O, K,) inf. n. **صَلُوْعٌ**, (S, O,) i. q. **صَلَعَتْ**, (S, O, K,) i. e. *The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَدِيْسٌ*: (S and K in art. **صَلَع**;) or *bred its [tooth called the] نَابٌ*: (K in that art. [in which see more]:) or **صَلَعٌ** said of any cloven-hoofed animal, **سِتْرٌ** and inf. n. as above, signifies *he entered the sixth year*: or, as some say, *the fifth*: this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Mgh:) **صَلُوْعٌ** (Mgh, Mgh) in these animals (Mgh) or in sheep or goats and animals of the bovine kind (Mgh) is like **بُرُوْلٌ** in camels. (Mgh, Mgh.)

صَلَعٌ: see **صَلَعَةٌ**.—Also *A red [hill or mountain, such as is termed] هَضْبَةٌ* [q. v.]. (O, K.)

صَلَعَةٌ *A large ship or boat.* (Lth, O, K.)

صَلَعَةٌ [a n. un. of which **صَلَعٌ** is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel i. q. **رَبَاعِيَّةٌ** [i. e. *In her seventh year*], and *fat*: or i. q. **سَدِيْسٌ** [i. e. *in the eighth year*]. (AA, O, K.)

صَالِعٌ part. n. of 1 [q. v.], (S, O, Mgh, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Mgh,) or to an animal of the bovine kind and to the sheep or goat, (S, O, K,) *I. q. صَالِعٌ*, (IDrd, O, TA,) which latter is said by **سب** to be the original, the **ص** being substituted for the **س** because of the **غ**: (TA:) or, applied to a sheep or goat (Ibn-'Abbád, O, K) and to a bovine animal, (K,) it is like **قَارِحٌ** [q. v.] applied to a horse: (Ibn-'Abbád, O, K:) or *in the fifth year*, (**أص**, IF, O, K,) as applied to a sheep: (**أص**, IF, O:) or *in the sixth year*, (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat advanced in age: (IDrd, O:) [see more in art. **صَلَع**:] the pl. is **صَلَعٌ** (IAqr, S, O, K) and **صَوَالِغٌ**, (IAqr, O, K,) both of which are applied to **كِبَاشٌ**, (K,) [or rather] the former pl. is thus applied by **Ru-beh**, who by **كِبَاشٌ** in this instance means “*heroes*,” or “*brave men*.” (S, O.)

صَلَف

1. **صَلَفَ السَّحَابُ**, [aor. **صَلَفَ**,] inf. n. **صَلْفٌ**, *The*

clouds had in them no water: (M:) or صَلَفَتِ the cloud had little water. (A, TA. [It is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., صَلَفٌ. — صَلَفٌ said of a man's حَرْث [or seed-produce], It did not increase, or multiply, or become plentiful or abundant. (TA.) — صَلَفٌ as a quality of طَعَام [or wheat] signifies Its having little increase (نَزَلَ, S, or نَزَلَ, L, or نَبَأٌ and نَوَكَةٌ, K) and little goodness. (L, TA: said in the latter to be tropical.) — [Hence, app., or from the verb as used in the sense expl. in the next sentence below,] مَنْ يَبِغِ مِنَ الدِّينِ يَصَلِفْ (S, M, Meyd, &c.), a prov., (S, Meyd, O, K,) relating to the holding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IAth, a trad., (TA,) i. e., accord. to Aq, He who exceeds the right bounds in religion (Meyd) will not be in favour with men, or beloved by them; (S, Meyd;) or will have little increase therein: (M:) or he who finds fault with men in respect of religion, (O, K,) and regards it as an excellence [that he possesses] above them, will have little goodness in their estimation, and (O) will not be in favour with them, or beloved by them: (O, K:) or the meaning is, he who seeks worldly good by means of religion, his share of the former will be little: (Meyd:) or he who seeks, in respect of religion, more than he has had revealed to him, his share will be little. (IAth.) — صَلَفَتْ, (S, M, O,) aor. ʿ, (S, O,) inf. n. صَلَفٌ, said of a woman, means She was not in favour with, or was not beloved by, (S, M, O, K,*) her husband, (S, O, K,) or him by whom she was supported; (M;) and was hated by him. (S, O.) — صَلَفٌ, (O, K,) in a man and in a woman, (O,) signifies also The saying that which one's companion dislikes, or hates. (O, K.) — And, (O, K,) likewise in a man and in a woman, (O,) † The commending, or praising, oneself for, or the boasting of, or glorying in, that which one does not possess: (O, K:) or, (K,) as Kh asserts, (S, O,) the overpassing the due limits in الظُّرْفُ [here meaning elegance of mind, manners, address, speech, person, attire, and the like], (S, M, O, K,) and in excellence in knowledge or courage or other qualities, (TA,) and arrogating to oneself more than is due, through pride: (S, O, K:) but some say that this is post-classical: (M, TA:) [see an ex. voce أَقَّةٌ, in art. اَوْف; mentioned here in the TA as occurring in a trad.:] one says, of a man, صَلَفٌ, (M, MA,) inf. n. صَلَفٌ, (M,) meaning † He commended, or praised, himself [&c.]; (MA;) and † تصَلَفٌ, (S, MA, O,) meaning the same; (MA;) or this latter means تَكَلَّفَ الصَّلَفَ, (K, TA,) i. e. [he affected the overpassing of the due limits in الظُّرْفُ (meaning as expl. above); or he took upon himself as a task] the arrogating to himself more than was due, through pride: (TA:) [you say, تصَلَفَ بِمَا لَيْسَ عِنْدَهُ † He commended, or praised, himself for, or he boasted of, or gloried in, that which he did not possess:] the epithet from the former verb is † صَلَفٌ, (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and صَلَفَةٌ applied to a woman; (M;) and the pl. of

صَلَفٌ is صَلَافِي (AZ, M, K) and صَلَافٌ and صَلَفُونَ: (AZ, O, K:) it is said to be from صَلَفٌ applied to a vessel, accord. to IAq as meaning "that takes little water;" but rather, as others say, as meaning "sack and heavy:" the vulgar misapply it [app. by using it in the sense assigned to it by IAq]. (TA.) — See also the next paragraph.

4. اَصْلَفُ i. q. قَلَّ خَيْرُهُ [His good things became few; or his wealth, or his goodness or beneficence, became little]: (IAq, O, K:) and (TA) so † تصَلَفٌ. (M, TA.) — And His soul, or spirit, (رُوحُهُ) became heavy; (IAq, O, K;) and he became oppressed as though by the nightmare. (TK.) — And He became one whose wife was not in favour with him, or not beloved by him. (M.) — † اَصْلَفَهَا He hated her, namely, his wife; (M;) as also † صَلَفَهَا, (so in a copy of the M,) or صَلَفَهَا, aor. ʿ; (so in the L and TA;) the latter mentioned by IAmb: (L, TA:) or اَصْلَفَهُ he hated him, namely, another man. (Ibn-'Abbád, O, K.) — And اَصْلَفَ نِسَاءَهُ He divorced his wives: and he made their share of his favours to be small. (A, TA.) — And one says to a woman, اَصْلَفْ اَللّٰهُ رَفْعَكَ, meaning May God make thee [or thy فرج or the like] to be hated by thy husband. (Esh-Sheybánee, S, O, K.) — اَصْلَفَ الْقَوْمَ, (thus in the O, on the authority of Ibn-'Abbád, [like اَحْزَنَ and its contr. اَسْهَلَ, &c.,]) or † تصَلَفٌ, (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) The people, or party, became in the [kind of tract termed] صَلَفًا. (O, K.)

5. تصَلَفٌ: see 4, first sentence. — And see 1, latter part. — Also He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner. (O, K.) — And, said of a camel, He loathed, or turned away with disgust from, the [pasturage termed] حَمْلَةٌ, and inclined to the حِمِضُ. (O, K.) — See also 4, last sentence.

الصَّلَفُ The branches of the heart of the palm-tree that are next below the قَلْبَةُ: [in the CQ, خَوَافِي is erroneously put for قَلْبُ النَخْلَةِ; and the same mistake was originally made in my MS. copy of the K:] n. un. with ʿ. (IAq, O, K,* TA. [See خَوَافِي, last sentence.]

صَلَفٌ, applied to clouds (سَحَابٌ, S, M, O, K), Containing no water: (M:) or having little water and much thunder. (S, O, K.) [Said in the TA to be tropical; but I doubt its being so.] It is said in a prov., رَبِّ صَلَفٍ تَحْتَ الرَّاعِدَةِ (S, and so in some copies of the K,) or رَبِّ صَلَفٍ (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. Many a cloud is there, [or many clouds are there, lacking rain, or] having much thunder with little rain, [beneath that which thunders:] (A'Obeyd, O:) applied to the wealthy niggard: (A'Obeyd, O, K:) or to him who threatens, and does not perform what he threatens: (S, O, K:) or to him who commends himself much, (M, O, K,) and is loquacious, (M, O,) but is destitute of good. (M,

O, K.) — And A vessel that takes little water: (IAq, S, M, O, K:) a small vessel: one that leaks; that will not hold water. (IAq, TA. [This, also, is said in the TA to be tropical.]) And A heavy (K, TA) and thick (TA) vessel. (K, TA.) — Also High ground (قَفٌّ), or a hard plain, that produces no plants or herbage: (TA:) and so the fem., with ʿ, applied to land (أَرْضٌ). (M, TA.) — Wheat (طَعَامٌ) having little increase (الرَّبِيعُ and قَلِيلُ التَّرْلِ): (M:) or tasteless: (M, O, K:) and † صَلِيفٌ signifies the same, in the former sense or in the latter. (M.) — And [A man] heavy in soul, or spirit; syn. قَبِيلُ الرُّوحِ. (TA. [See 4, second sentence, which shows that مُصَلَفٌ has this meaning: but the epithet thus expl. in the TA is there said to be like كَتَفٌ.]) — And صَلَفَةٌ signifies A woman not in favour with, or not beloved by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she is supported; (M;) and hated by him: (S, O:) pl. صَلَافَاتٌ, (S, M, O, K,) which is extr. [in respect of analogy], (M,) and صَلَفَاتٌ. (O, K.) — See also 1, near the end.

أَصْلَفٌ and صَلَفَةٌ, and each with ʿ: see أَصْلَفٌ, in five places.

صَلِيفٌ The side (عُرْضٌ [in one of my copies of the S, عُرْضٌ, and in the other copy عُرْقُ]) of the neck; the two being called صَلِيفَانِ; (S, O, K;) [i. e.] الصَّلِيفَانِ signifies the two sides of the neck (جَانِبَا العُنُقِ): or this signifies what are between لَيْتِ [or part beneath the earring] and the قَصْرَةٌ [or base of the neck, on the two sides]: (M:) or the two heads of the vertebra that is next to the head, in the two sides of the neck. (AZ, O,* K,* TA.) In this last explanation, in the copies of the K, رَأْسٌ is put for رَأْسًا. (TA. [And in some copies of the K, شَقِيهًا is there erroneously put for شَقِيهًا, which, as is said in the TA, refers to the neck.]) أَخَذَ بِصَلِيفَتِهِ and † بِصَلِيفَتِهِ mean, accord. to Aq, He took hold of the back of his neck: (O, TA:) and one says also, أَخَذَهُ بِصَلِيفَتِهِ, meaning He took him, or it, altogether. (TA. [But I think it not improbable that † بِصَلِيفَتِهِ in these two instances may be a mistranscription for بِالصَّلِيفَانِ.]) — الصَّلِيفَانِ signifies also Two staves, or pieces of wood, which are placed across [horizontally] upon the [camel's saddle called] غَبِيطٌ, by means of which the مَحَامِلُ [pl. of مَحْمِلٌ, q. v.] are bound. (S, O, K.) And (TA) الصَّلِيفَانِ الإِكْفَانِ signifies The two [similar] pieces of wood that are bound upon the upper part of the [saddle called] إِكْفَانٌ. (M, TA.) — See also صَلَفٌ, latter half.

صَلِيفَةٌ: see صَلِيفٌ, in three places.

صَلِنَقٌ and صَلِنَقَةٌ A loquacious man. (M, TA.)

أَصْلَفٌ Hard, applied to a place; and so [the fem.] صَلَفَةٌ applied to land (أَرْضٌ): (S, O:) or both signify hard ground (M, K) containing

stones; (M;) or *hard and rugged ground*; (Aq, O;) and the pl. is صَلَاب, (M, O, K,*) [in the last, erroneously, صَلَابِي, and in the O, correctly, الصَّلَابِي, being made determinate,] thus pluralized in the same manner as صَحْرَاء because the quality of a subst. is predominant therein, (M,) and [for the same reason] أَصَالِف also; (O, K,*) [the former pl. of صَلَفَة, and the latter of أَصَلَف:] or صَلَفَة (Ibn-'Abbád, O, K) and صَلَفَة, [each, app., with tenween, the latter because of the measure فَعْلَة, and each because receiving the affix ة, for it is added,] and likewise صَلَفَة (K) and صَلَفَة, (Ibn-'Abbád, O, K,*) *rugged, hard ground*: (K,*) or *a smooth rock, or a hard, smooth, bare rock, even with the ground.* (Ibn-'Abbád, O, K,*)

مُصَلِّف A man whose wife is not in favour with him or not beloved by him. (IAqr, M, O, K,*)

صَلَق

1. صَلَق, (S, M, O, Mṣb, K,*) aor. ʔ, (Mṣb,) inf. n. صَلَق, (Aq, S, M, TA,*) He called out, cried out, or shouted, vehemently; or made a vehement sound; (Aq, S, M, O, Mṣb, K,*) as also أَصَلَق: (S, M, O, K,*) he raised his voice on the occasion of a calamity, and of a death: (TA,*) and he wailed; (M, TA,*) and so ʔ the latter verb: (M,*) A'Obeyd mentions it as with س [in the place of ص]. (TA,*) — Also, (S, O, TA,*) inf. n. as above, (TA,*) said of the tush of a camel; (S, O, TA,*) and so أَصَلَق; (S, M, O,*) It made a sound by its being grated against another. (S, M, O, TA,*) — And صَلَقَتِ الخَيْلُ, (M, O, TA,*) aor. ʔ, or, accord. to Lth, ʔ, inf. n. as above, (O,*) The horsemen dashed amid others (فِيهِمْ) in making a sudden attack or incursion. (M, O, TA,*) — صَلَقَ نَابَهُ, inf. n. صَلَق, He (a camel) grated his tush against another so as to make them produce a sound: and أَصَلَق, said of a stallion [camel], he made his tushes to produce a grating sound: (M, TA,*) and أَصَلَقَ بِنَابِهِ, likewise said of a stallion [camel], he made a grating sound with his tush. (S, Mṣb, TA,*) — صَلَقَهُ بِالْعَصَا, (AZ, S, M, O, K,*) aor. ʔ, inf. n. صَلَق, (M,*) He struck him with the staff, or stick, (AZ, S, M, O, K,*) namely, another man, (K,*) upon any part of his body. (M,*) And صَلَقَ is also said to signify The striking with stone-cutter's picks, or pickaxes. (O,*) See also صَلَقَة. — صَلَقَتْهُ الشَّمْسُ The sun smote him with its heat. (O, K,*) — صَلَقَ بَنِي فُلَانٍ (aor. ʔ, TA,*) He attacked the sons of such a one with an abominable onslaught. (IDrd, O, K,*) — صَلَقَهُ بِلِسَانِهِ, aor. ʔ, inf. n. صَلَق, † He reviled him; syn. شَتَمَهُ. (M,*) Fr says that صَلَقُوهُم is allowable in the sense of صَلَقُوهُم in the Kur xxxiii. 19: (S,*) and TA in this art. :) but it is not allowable in the reading [of the Kur]. (TA in art. صَلَق, q. v.) — صَلَقَ جَارِيَتَهُ He spread his girl, or young woman, (K, TA,*) upon her back, (TA,*) and compressed her. (K, TA,*) — صَلَقْتُ الشَّاةَ I roasted the sheep, or goat, upon its sides. (TA,*) — صَلَقَ بِسَيْبِهِ He

was rendered unfortunate by his arrow [in the game called المَيْسِر]. (Ibn-'Abbád, O,*)

4: see 1, former half, in four places.

5. صَلَقَتِ الْمَرْءَةَ The woman, being taken with the pains of parturition, screamed, or cried out vehemently: (S, O, K,*) or threw herself upon her sides, one time thus and another time thus. (Lth, O,*) And صَلَقَتِ النَّاقَةَ, (Lth, O,*) or الدَّابَّةَ, (K,*) The she-camel, (Lth, O,*) or the beast, (K,*) rolled over, back for belly, by reason of distress: and in like manner the verb is used of any one suffering pain. (Lth, O, K,*) And صَلَقَ عَلَى فُرَائِهِ, occurring in a trad., means He writhed about upon his sides on his bed, (O, TA,*) and rolled over. (TA,*) And صَلَقَ الْحَوْتُ فِي الْمَاءِ The fish went and came in the water. (O,*)

8: see 1, in the middle of the paragraph.

صَلَق, (Aq, S, M,*) an inf. n., (TA, [see 1, first sentence,]) and صَلَقَ and صَلَقَة, (M, TA,*) A vehement crying or shouting (Aq, S, M, TA,*) or sounding: (Aq, S,*) and a wailing. (M, TA,*) — And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly صَلَق, q. v.,] A round plain: (JK,*) or a depressed, soft, round plain: (M,*) pl. أَصَالِق (JK, M) and صَلَقَان. (M,*)

صَلَق: see صَلَق, first sentence. — Also An even plain; (S, O, K,*) like صَلَق [q. v.]: (S, O,*) pl. أَصَالِق, and pl. pl. أَصَالِق, (O, K, TA,*) in one copy of the K أَصَالِق. (TA,*) See also صَلَق, latter sentence.

صَلَقَة: see صَلَق. — Also An onslaught, or a shock in battle. (M, TA,*) — صَلَقَتِ الإِبِلُ The tushes of camels, that make a sound by their being grated, one against another. (S, O, TA,*)

صَلِيقٌ Smooth. (O, K,*)

صَلَاقَة Water that has long preserved a still, or motionless, state, (أَطَالَ صَيَامًا), JK, Ibn-'Abbád, O, K,*) in which last صَيَامًا is omitted, in the place, (JK, Ibn-'Abbád, O,*) or in a place, (K,*) i. e. in one place, (TA,*) and which the beasts have beaten [with their feet], (صَلَقَهَا ʔ الدَّوَابُّ), [which, accord. to MF, should be صَلَقَهُ الدَّوَابُّ, referring to the word مَاء, but accord. to the TA it may refer to صَلَاقَة,] wherefore it is [said to be] صَلَاقَة. (JK, Ibn-'Abbád, O, K, TA,*) In such water the ablution termed الوُضُو should not be performed. (TK,*)

صَلِيقَة Flesh-meat (Jm, O, K,*) thoroughly cooked, (Jm, TA,*) or spread to dry, (مَشُو, O,*) or roasted, (مَشُو, K,*) and thoroughly cooked: (O, K,*) or a piece of roasted flesh-meat: (M,*) pl. صَلَاقِي (Jm, M, O, K,*) accord. to AA, صَلَاقِي, with س, signifies "roasted lambs," from صَلَقْتُ الشَّاةَ "I roasted the sheep or goat." (TA,*) See also صَلِيقَة. — And A thin cake of bread: (M, TA,*) accord. to some, (O,*) [the pl.] صَلَاقِي signifies thin bread: (JK, S, O,*) but some say

that it is صَلَاقِي, with ر, that has this meaning. (TA,*)

صَلَقِي [said in the copies of the K to be like صَلَقِي, but correctly صَلَقِي,] and صَلَقِي Loquacious: (O, K,*) the ن is augmentative. (O,*)

صَلَقِيَة A species of bird. (M, TA,*)

صَلَق, applied to a speaker, an orator, or a preacher, (JK, IDrd, O, K,*) is like صَلَقِي, (JK,*) [i. e.] Eloquent; as also صَلَقِي [like صَلَقِي], (IDrd, O, K,*) and صَلَقِي [like صَلَقِي]. (O, K,*) — And صَلَقَ ضَرْبٌ and صَلَقٌ A vehement striking or beating. (M, TA,*)

صَلَقِي: see the next preceding paragraph.

صَلَقِي: see صَلَقِي, in two places.

صَلَاقِي [a pl. of which the sing., if it have one, is not specified,] Large, or bulky, stones. (Ibn-'Abbád, O, K,*) — And Light, or active, camels. (Ibn-'Abbád, O, K,*)

صَلَاقِي: see its fem., with ة, voce صَلَاقَة.

صَلَم

1. صَلَم, aor. ʔ, [in one of my copies of the S,*) inf. n. صَلَم, (S, M, Mṣb, K,*) He cut off, (K,*) or he cut off so as to extirpate, (S, M, Mṣb,*) a thing, (M, K,*) or an ear, (S, M, Mṣb, K,*) and a nose; (M, K,*) as also صَلَم, (M, K,*) inf. n. صَلَمِي; (K,*) [but] the latter verb is with tesheed to denote muchness [of the action], or multiplicity [of the objects]: (TA,*) and أَصَلَم [likewise] signifies he cut off so as to extirpate (S, Mṣb, K,*) a nose. (Mṣb,*) — And صَلَم, aor. ʔ, inf. n. صَلَم, He had his ear extirpated [by amputation]. (Mṣb,*)

2: see the preceding paragraph.

8: see 1. — [Hence,] أَصَلَمَ الْقَوْمُ The people, or party, were destroyed [or cut off] (M, TA,*) utterly. (TA,*)

صَلَمَة i. q. مَغْفَرَة. (K,*) [See the latter word, which is variously explained.]

صَلَمَة [written by Golius and Freytag] Strong men: (K, TA,*) as though pl. of صَلَمِي. (TA,*) — See also صَلَمِي.

صَلَمَة (S, K,*) and صَلَمَة and صَلَمَة (K,*) the last on the authority of IAqr, (TA,*) [all three written in a copy of the M with tesheed to the J,] A party, or distinct body, of men: (S, M, K,*) pl. صَلَمَات, signifying companies, and parties, or distinct bodies: (S,*) or, as some say, صَلَمَة, with qamm, means a party, or company, equals in age and courage and liberality or bounty. (TA,*)

صَلَمَة and صَلَمَة The kernel of the stone of the نَبَق [or fruit of the lote-tree]; (M, K,*) which is also called أَلْبُوب; and is eaten: mentioned by Az. (TA,*)

صَلْرٌ A difficult, severe, or distressing, event; (M, K;) such as extirpates: you say **أَمْرٌ صَلْرٌ**: and such is termed **صَلْرِيَّةٌ**. (M.) And you say also **وَقَعَتْ صَلْرَةٌ** i. e. [An onslaught] that extirpates. (K.) — And A calamity; (S, M, K;) because it [often] extirpates; and so **صَلْرَةٌ**. (TA.) — And A ubominable severing from friendly, or loving, communion or intercourse. (TA.) — And A sword. (S, K.) — Also i. q. **وَجْبَةٌ**: like **صَيْرٌ** [q. v.]: (M, K:) both mentioned by Yaḥkoob. (M.)

صَلْرِيَّةٌ: see the next preceding paragraph.

أَصْرٌ A man (S) having his ears (S, Mgh) or ear (Mḡb) extirpated [by amputation]: (S, Mgh, Mḡb) or a slave whose ear has been cut off; as also **مُصَلْرٌ**: (M:) or a man who is by nature as though his ears had been cut off; and so **مُصَلْرٌ** **الأذنين**: (K:) or this last is applied to a man as meaning whose ears have been extirpated by amputation; and to an ostrich as meaning that is naturally as though his ears had been extirpated; (S;) or [small and short in the ears; i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) **أذنٌ صَلْرَاءٌ** means An ear that cleaves to its lobe, or lobule. (M.) And **الأصْر** is an appellation applied to *The flea*. (K.)

مُصَلْرٌ: see the next preceding paragraph, in two places.

صلب

Q. 4. **اِمْتَدَّتْ عَلَى جِهَتِهَا** i. q. **اِصْلَبَتْ الأَشْيَاءُ** [The things extended in their proper direction]. (K. [In the O, **اِشْتَدَّتْ** is put in the place of **اِمْتَدَّتْ**. Compare **اِسْلَبَتْ**].)

صَلْبٌ A tall man; (Aḡ, IJ, O, K;) and so **سَلْبٌ** [q. v.]; (IJ, TA;) as also **مُصَلْبٌ** or **مُصَلَبٌ**. (K accord. to different copies.) — And A strong camel; (K;) and so **صَلْبِيٌّ**, (El-Umawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadriliteral-radical class; (S;) fem. **صَلْبَةٌ** (TA) and **صَلْبَاءَةٌ**: (S, K:) pl. **صَلَابٌ**. (AA, O, TA.) — And A large, or great, house or tent. (Lth, O, K.) — And A hard stone; as also **صَلَابٌ**. (AA, TA.)

صَلْبِيٌّ, and its fem. : } see the next preceding paragraph.
صَلَابٌ : }
مُصَلْبٌ or **مُصَلَبٌ** : }

صلو

1. **صَلَوْتُهُ**, (K,) or **صَلَوْتُ الظَّهْرَ**, (M,) I struck, or beat, that part, [of him, or] of the back, which is called **صَلَا**: (M:) or I hit that part (M, K) with a thing, or with an arrow or some other thing: on the authority of Lḥ, who says that it is

of the dial. of Hudheyl: and one says also **صَلَبْتُهُ**; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of و and ي]. (M.) — **صَلَيْتُ** and **صَلَّتْ**, said of a mare, or she-camel: see 4.

2. **صَلَى**, (S, M, K,) quasi-inf. n. **صَلَاةٌ** or **صَلْوَةٌ**, for which one should not say **تَصَلِيَةٌ**, (S, K,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MF, TA,) He prayed, supplicated, or petitioned: (S, M, K:) and [particularly] he performed the divinely-appointed act [of prayer commonly] termed **صَلَاةٌ** or **صَلْوَةٌ**. (S.) Hence, in the *Qur* [ix. 104], (TA,) **وَصَلِّ عَلَيْهِمْ** And pray thou for them. (Mḡb, TA.) **صَلَّى عَلَى** **فُلَانٍ** means He prayed for such a one, and praised him. (TA.) And hence the verse of El-Aḡshā cited in art. **وَسِر**, conj. 8. (S, Mgh, TA.) It is said in a trad., **مَنْ دَعَى إِلَى وَبِيئَةٍ فَلْيَجِبْ** [i. e. Whoso is invited to a banquet, or a marriage-feast, let him comply, or, if not, let him pray for the inviter]. (M.) And the saying, in a verse of El-Aḡshā, **عَلَيْكَ مِثْلُ الَّذِي صَلَّيْتَ** means Keep thou to the like of thy prayer; i. e. he enjoined her to repeat the prayer for him: or, as some relate it, **عَلَيْكَ مِثْلُ الَّذِي صَلَّيْتَ**, meaning upon thee be the like of that for which thou hast prayed: (M:) these words he addressed to his daughter, on the occasion of her saying, "O my Lord, ward off from my father diseases and pain." (Mgh.) The saying **عَبِيدٌ فُلَانٌ يُصَلُّونَ** [The slaves of such a one perform the divinely-appointed act of prayer] means that they have attained to the age of virility. (Mgh.) — **صَلَّى عَلَيْهِ**, said of an angel, means He prayed for, or begged, forgiveness, or pardon, for him: and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, **إِذَا مِتْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَطْعُونٍ** [When we die, 'Othmān Ibn-Maḡh'oon will pray for forgiveness for us]; he having then died. (TA.) — [And, said of a man, He blessed him, meaning he invoked God's blessing upon him; namely, the Prophet; or he said, **اللَّهُمَّ صَلِّ عَلَيْهِ** (expl. by what here follows) accord. to the rendering of **صَلَّيْتُ عَلَى النَّبِيِّ**, i. e. **عَلَى النَّبِيِّ**, by Bḡ and others in the *Qur* xxxiii. 56.] One says, **صَلَّيْتُ عَلَى النَّبِيِّ** [I blessed the Prophet; &c.]. (S.) — And, said of God, He blessed him, meaning He conferred blessing upon him: and He had mercy on him: and He magnified him, or conferred honour upon him: hence the saying, **اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى**, meaning O God, bless the family of Aboo-Owfa: or have mercy on &c.: but in the saying [in the *Qur* xxxiii. 56], **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ**, the verb does not import two meanings; for it has there only one meaning, which is "magnification" [i. e. these words mean *Verily God and his angels magnify the Prophet*; or rather I would render them, *bless the Prophet*, as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is "eulogy," or "commendation," bestowed by God upon his apostle, while it imports God's

"conferring of blessing" and the angels' "invoking thereof"]": (Mḡb, TA:) [it is said that] **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** means O God, magnify *Mohammad* in the present world by exalting his renown and manifesting his invitation [to *El-Islām*] and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward: and it is disputed whether or not this form of prayer may be used for any but the Prophet [Mohammad]: El-Khaḡḡābeé says that it may not, though he himself used it for others. (TA.) **صَلَّى اللَّهُ عَلَيْهِ** is a phrase commonly used by the Muslims after the mention of their prophet: see art. **صَلْر**. See also **صَلَاةٌ** below.] — **صَلَّى** said of a horse, (S, K,) inf. n. **تَصَلِيَةٌ**, (TA,) He followed next after the foremost [in a race, at the goal]. (S, K.) Hence the saying [in a trad. of 'Alee], **سَبَقَ رَسُولُ اللَّهِ وَصَلَّى أَبُو بَكْرٍ وَتَلَّتْ عَمْرٌ** [expl. in art. **سَبَقَ**]. (Mgh.) — And **صَلَّى الحِمَارُ أَتْنَهُ**, (Sgh, K,) inf. n. **تَصَلِيَةٌ**, (Sgh, TA,) The [wild] ass drove together his she-asses, and made them to take the way [that he would follow]. (Sgh, K, TA.)

4. **أَصَلَّتْ**, (T, S, K, TA,) and **صَلَيْتُ**, (Fr, K, TA,) and **صَلَّتْ**, (Zj, TA,) said of a mare, The parts on the right and left of her tail, (**صَلَوَاهَا**, S,) or the part on either side of her tail, (**صَلَاها**, K, [see **صَلَا**, below,]) became relaxed, she being near to bringing forth: (S, K:) or, said of a she-camel, her young one fell into the part of her called **صَلَا**, and she was near to bringing forth. (T, TA.)

صَلَا The middle of the back of a human being and of any quadruped: (M, K:) and, (K,) or as some say, (M,) [app. in a beast,] the part that slopes down from the hips, or haunches: or the space intervening between the **جَاعِرَةٌ** [app. meaning the hinder projection of the haunch or rump of a beast] and the tail: (M, K:) or the part on the right and left of the tail; (S, M, K;) the two together being called [the] **صَلَوَانِ**, (S, K,) which is similarly expl. by Zj in relation to a she-camel; app. properly meaning the two parts bordering upon the tail-bone: (TA:) or the place in which is set the tail of the horse; dual as above: (Mḡb:) or the bone upon which are the two buttocks: (Mgh: [there thus expl. in relation to a man:]) or the bone in which is the place of setting of the tail-bone; thus expl. by IDrd: or the **صَلَوَانِ** are the two bones projecting from the two sides of the rump: or, accord. to some of the lexicologists, two veins (**عُرْقَانِ**) in the place of the **رَدْفِ** [i. e. in the rump]: (Ḥam p. 46:) the pl. is **صَلَوَاتٌ**, (M, K,) an instance of a pl. formed by the addition of **ا** and **ت** from a masc. sing., (M,) and **أَصْلَاةٌ**. (M, K.) — [Hence,] one says, **جِئْتُ فِي أَصْلَابِهِمْ**, meaning I came at their rears. (TA.)

صَلَاةٌ, or **صَلْوَةٌ**, [accord. to El-Hareereé, to be written with **ا** when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabé, p. 67 of the Arabic text,) but this rule I have not found to be generally observed,

back with the woollen garment called نَمْرَةٌ. — And صَلَّيْتُ الْعَصَا بِالنَّارِ I made the staff supple, and straightened it, by means of fire: (S:) or صَلَّى الْعَصَا عَلَى النَّارِ (M, K,) inf. n. تَصْلِيَةٌ; (K;) and تَصَلَّاهَا; he parched and darkened the staff upon the fire; syn. تَوَحَّاهَا: (M, K:) or صَلَّى الْعَصَا he straightened the staff by turning it round over the fire: (T in art. دَوَّرَ: see an ex. in a verse cited in that art., conj. 10:) and صَلَّيْتُ الْاَنْفَاةَ I straightened the spear-shaft by means of fire: (A, TA:) and صَلَّيْتُ الْعُودَ بِالنَّارِ I rendered supple the stick, or branch, by means of fire. (Msb.)

4: see 1, second sentence; and third sentence in two places.

5: see the next paragraph, in two places: — see also 1, latter half, in five places: — and see 2, last sentence.

8. اصطلى He warmed himself (M, K) بِالنَّارِ [by means of the fire]: (M:). one says, اصطَلَيْتُ بِالنَّارِ and تَصَلَّيْتُ بِهَا [app. meaning I warmed myself by means of the fire]: (S:) or اصطلى النَّارَ and تَصَلَّى بِالنَّارِ mean he became warm by means of the fire: and اصطلى النَّارَ, he became burnt by the fire. (MA.) Hence, in the Kur [xxvii. 7 and xxviii. 29], لَعَلَّكُمْ تَصْطَلُونَ [May-be ye will warm yourselves]: (TA:) in relation to which it is said that the time was winter, and therefore الإِصْطِلَاءُ was needed. (M, TA.) — It is also said of the chameleon, as meaning He repaired to the sun. (M and L in art. شَفَعَدَانُ: see an ex. in a verse cited voce شَفَعَدَانُ.) — And one says of a courageous man, with whom one cannot cope, لَا يَصْطَلِي بِنَارِهِ [lit. One cannot warm himself by means of his fire; meaning † one cannot approach him when he is inflamed with rage, especially in fight, or battle]. (S.) The phrase may be also used satirically, as meaning † One will not seek his hospitality. (Meyd. [See Freytag's Arab. Prov. ii. 588.]) — See also 1, latter half, in two places.

صَلَّى: see صَلَاةٌ.

صَلَّى: see صَلَاةٌ.

صَلَّى Roasted, broiled, or fried, flesh-meat. (S, M, K.) — And, as also صَلَّى (S, M, K,) the former with kesr and the latter with fet-h, (S,) Fuel; (S, M, K;) syn. وَقُودٌ; (M, K, TA; [in the CK, erroneously, وَقُودُ;]) i. e. مَا تُوَقَّدُ: (TA;) you say صَلَّى النَّارَ and بِه النَّارَ: (S:) or both signify fire: (M, Mgh, K:) or صَلَّى signifies the heat of fire. (Msb.) One says, هُوَ أَحْسَنُ مِنَ الصَّلَاةِ فِي الشِّتَاءِ [It, or he, is better than fire in winter]. (TA.)

صَلَّى: see مَصْلِيٌّ.

صَلَّى: see what next follows.

صَلَّى and صَلَّى (S, M, Mgh, K,) the latter with . because صَلَّى is used as the pl., [or rather coll. gen. n.,] but not by those who say صَلَّى, (Sb, M,) [for] the pl. [of this] is صَلَّى and صَلَّى

(K) and صَلَّيَاتٌ (MA,) i. q. فَيْرٌ [i. e. A stone such as fills the hand; or of the size of that with which one bruises and breaks walnuts and the like]: (S:) or a thing with which perfume is bruised, brayed, or pounded: (M, K:) or a stone upon which one bruises, or powders, (MA, Mgh,) perfume or some other thing; (Mgh;) that with which [not upon which] one does so being called مَدْوُوكٌ. (MA.) Imra-el-Kays [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase صَلَّى حَنْظَلٍ, because colocynths, when they have become dry, are split therewith. (S. [But there are two other readings, صَلَّى and صَلَّى.]) — Also, (K,) as being likened thereto, (TA,) † The forehead. (K.) — And the former word, A rough, rugged, سُرْبِيحَةٌ [or long strip] of [high ground such as is termed] قَفٌّ. (ISh, Az, TA.)

صَلَّى: see art. صَل.

[صلَّى is expl. by Freytag as meaning Heated or warmed ("calefactus"), and burnt: and the pl. is said by him to be صَلَّى: but he names no authority: if this be correct, it must be a possessive epithet from صَلَّى.]

صَلَّى A support for the cooking-pot, such as is termed أَثْفِيَّةٌ. (MA.)

مَصْلِيٌّ Roasted, broiled, or fried; as also صَلَّى. (Ham pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., أَتَى بِشَاةٍ مَصْلِيَّةٍ i. e. A roasted sheep, or goat, was brought. (S, TA.) — And صَلَّى صَلْحَانِيَّةٌ means [A date of the sort called صَلْحَانِيَّةٌ dried in the sun. (A, TA.)

أَرْضٌ مَصْلَاةٌ A land abounding with the plant called صَلْحَانِيَّةٌ. (K.)

مَصْلَاةٌ A snare that is set up for birds &c.: (S, M:) pl. مَصَالٍ. (S, M.) It is said in a trad., مَصَالِيٌّ وَفُخُوحًا (S) or إِنَّ لِلشَّيْطَانِ فُخُوحًا وَمَصَالِيٌّ i. e. [Verily to the Devil belong snares and traps] with which he catches men. (M.)

مَصْلِيٌّ The limbs of a man, or his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. بَرَدُ:) or the face and extremities. (Z, TA.) One says, بَرَدَ الْمَوْتُ عَلَى مَصْلَاتِهِ. (AHeyth, L in art. بَرَدُ: see 1 in that art.)

ص

1. صَمْرٌ (S, M, Msb, K,) and صَمْرٌ, which is extr., (M, K,) [first pers. of each صَمِمْتُ,] aor. يَصْمُرُ (M, Msb, K,) inf. n. صَمْرٌ (S, M, Msb, K) and صَمْرٌ; (M, K;) and أَصْمُرُ (S, M, Msb, K;) He was, or became, deaf; (M, Msb, K;) [or] he had a stoppage of the ear, and a heaviness of hearing. (M, K.) And صَمِمْتُ الْأُذُنَ, aor. as

above, inf. n. صَمْرٌ, The ear was, or became, deaf. (Msb.) — [And He was, or became, as though he heard not.] One says, صَمْرٌ عَنْهُ † [He was as though he heard not him, or it; he was deaf to him, or it]; (M;) and أَصْمُرُ عَنْهُ [meaning the same]. (S, M.) — [Hence صَمْرٌ signifies also † He or it, uttered, or made, no sound or noise; like him who, not-hearing, returns no reply to a call or question; † was dumb, or mute.] One says, صَمِمْتُ حَصَاةً بِدَمٍ † [A pebble made no sound in falling upon the ground by reason of blood]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (As, S, M, Meyd, K, TA,) because it would not fall upon the ground: (As, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Kays, صَمِيَّ أَبْنَةَ الْجَبَلِ (S, K,) in the following verse:

• بَدَلْتُ مِنْ وَاثِلٍ وَكُنْدَةَ عَدُوِّ •
• وَإِنْ وَفَّيْتُ صَمِيَّ أَبْنَةَ الْجَبَلِ •

† [I have been given in exchange, for Wā'il and Kindeh, Adwān and Fahm: make no sound, O pebble: app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, O echo; (S, M, Meyd, K;) so they assert: (AHeyth, TA:) or O calamity; the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning be dumb, O calamity; said by As to be applied in relation to an event deemed excessively foul or evil: (TA:) or O serpent; (Meyd, TA;) which is said to be the primary meaning: (Meyd;) or O rock. (AHeyth, K, TA. [See also the second of the sentences here following.]) One says also, صَمْرٌ صَدَاهُ † [His echo became dumb, or may his echo become dumb;] meaning he perished, or may he perish. (S, K, TA.) And صَمِيَّ صَمَامٍ [in the CK erroneously written صَمِيَّ] meaning † Increase, O calamity: (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means be dumb, O calamity: (TA:) or صَمَامٌ means calamity, and war; but primarily, the serpent; and this saying, like صَمِيَّ أَبْنَةَ الْجَبَلِ, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning answer not the charmer, O serpent, but continue as thou art wont to be. (Meyd.) — صَمْرٌ in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies The being hard [and solid (see أَصْمُرُ)]; or [as a simple subst.] hardness [and solidity]: (Lth, M, TA:) and in relation to a spear-shaft, the being compact; or compactness. (M.) One says, صَمْرٌ الْحَجَرُ, inf. n. صَمْرٌ, The stone was hard [and solid]. (MA.) And صَمِمْتُ الْفِتْنَةَ, meaning [The trial, or civil war, &c.,] was, or became, hard, vehement, or severe. (Msb.) — صَمْرٌ الْقَارُورَةَ (S, K,) or صَمْرٌ وَأَسَ الْقَارُورَةَ (M,) aor. صَمِرْتُ, [in a copy of the M, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,] inf. n. صَمْرٌ (M,) He stopped the flask or bottle [app. with a صَمَامٍ]: (S, K:)

or he stopped the head of the flask or bottle, and bound it; as also **أَصَمَّهُ** (K:) or **أَصَرَ الْقَارُورَةَ** signifies he put a **صَبَام** to the flask or bottle. (S, K.) — And **صَرَ الْجُرْحَ**, aor. **صَرَ**, inf. n. **صَرٌّ**, He bound the wound, and put upon it a bandage with medicament. (M.) — And **صَمَّهُ**, (S, M, K,) inf. n. **صَمٌّ**, (M,) He struck him, (S, K,) or it, i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And **صَمَّرَ**, with damm, He was struck vehemently. (IAar, TA.)

3. **صَمَّرَ**, said of a sword, (S, M, K, TA.) accord. to the K, signifies *It struck the joint, and cut, or severed, it:* or i. q. **طَبَّقَ**: but this is at variance with what is said by J and other leading authorities; which is as follows: (TA:) *it penetrated into the bone, and cut, or severed, it;* but when it strikes the joint, and cuts, or severs, it, one says **طَبَّقَ**; a poet says, describing a sword,

يُصَمِّرُ أَحْيَانًا وَحِينًا يُطَبِّقُ

[It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.]: (S, TA:) or it passed into the bones: (M:) and **صَمَّرَ**, said of a sword, signifies the same: (M, TA:) or **تَصَمَّرَ** signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from **الصَّمِير** in the ear. (Ham p. 326.) — And hence **تَصَمَّرَ** signifies also † A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi supra.) One says, **صَمَّرَ عَلَيَّ كَذَا** † He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) — And **صَمَّرَ**, (S, M, K, TA,) inf. n. **تَصَمَّرٌ**, (M, K,) † He acted, or went on, with penetrative energy, or with sharpness, vigourousness, and effectiveness, (S, M, M, K, TA,) in an affair, (M, M, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also **صَمَّرَ**. (K.) — And † He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or **صَمَّرَ فِي عَضَّتِهِ** he infixed his teeth [or canine teeth] in his bite. (A, TA.) — And **صَمَّرَ الْفَرَسَ الْعَلْفَ** † He (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K, TA.) — And **صَمَّرَ صَاحِبَهُ الْحَدِيثَ** † He made his companion to retain the narrative, or story, in his memory. (K, TA.) — See also the next paragraph.

4. **أَصَمَّ**, intrans.: see 1, first and fourth sentences. — **أَصَمَّهُ** He, (God, S, M, K,) or it, (a disease, M,) rendered him deaf; (S, M, M, K, K;) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) — [Hence,] **أَصَمَّنِي الْكَلَامُ** † He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) — [Hence,] **أَصَمَّهُ** signifies also † He, or it, caused him to be as though he heard not. — And hence, † He, or it, caused him, or it, to utter, or make, no sound or noise; like him who, not hearing, returns no reply to a

call, or question; to be dumb, or mute.] One says, **أَصَرَ اللَّهُ صَدَاهُ** † [May God make his echo to return no sound;] meaning *may God destroy him:* (TA:) a prov., said in imprecating death upon a man; the **صَدَى** being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the **صَدَى** hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, **صَمَّرَ** likewise signifies † He silenced him, reduced him to silence, or closed his mouth: so says De Sacy, in his *Chrest. Arabe*, sec. ed., iii. 379.] — And **أَصَمَّهُ** [in the CK **أَصَمَّهُ**] also signifies *He found him to be deaf* [i. e. deaf]. (S, M, K.) One says, **نَادَاهُ فَأَصَمَّهُ** [He called him, or called to him, and found him to be deaf]. (TA.) And **أَصَرَ دُعَاؤُهُ** His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) — See also 1, near the end.

6. **أَصَّرَ** He feigned himself to be deaf [i. e. deaf]. (S.) [It is intrans. and trans.] You say, **أَصَّرَ لِحَدِيثِهِ** He feigned to him that he was deaf. (M.) And **تَصَمَّرَ عَنِ الْحَدِيثِ** (M, K) and **تَصَمَّرَهُ** (M) He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story. (M, K.) **تَصَمَّمْتُ مِنْهُ** means *I made a show of being deaf [to it], and feigned myself inattentive [to it]*. (Ham p. 169.)

R. Q. 1. **صَمَّرَ**: see 2, in two places. — **صَمَّرَتِ الصَّيْطَةُ** (TK,) inf. n. **صَمَّرَةٌ**, (K, TK,) The female hedge-hog uttered its cry. (K, TK.)

الصَّمِير a name for † Calamity, or misfortune; (S, TA;) as also **الصَّيْطَةُ**, (TA,) and so **صَمَّرَ**, like **قَطَام**, in a phrase mentioned in the first paragraph, q. v. (S, K.) [See also this last word below.] — And † The lion; (S, M, K;) as also **الصَّمِيرَةُ**, (M, M, K,) thus called because of his courage, [i. e. from the latter word as signifying “courageous,” but accord. to the M, the reverse is the case,] (M,) and so **الصَّمِيرُ** and **الصَّمِيرَاتُ**: (K:) the pl. of **صَمِيرٌ** is **صَمِيرَاتٌ**. (TA.)

صَمِيرٌ Courageous; (S, M, M, K;) applied to a man; (S, M;) one who renders deaf him whom he smites. (Er-Rághib, TA.) — See also the next preceding paragraph, in three places. — Also A male serpent: (S, K:) pl. **صَمِيرَاتٌ**. (S.) — And A female hedge-hog. (K.) — See also **صَمَامٌ**.

صَمَّرَ inf. n. of the intrans. verb **صَمَّرَ** [q. v.]. (S, M, M, K,) — See also **صَمَّرَ**, in four places.

صَمَامٌ [an imperative verbal noun, like **فَزَالِ** &c.]. One says, **صَمَامِ صَمَامِ**, meaning *Feign ye deafness, in silence*. (S, K.) Also meaning *Charge ye upon the enemy*. (AHeyth, TA.) — Also † Hard, or severe, calamity or misfortune; and so **الصَّمَامَاتُ**; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or **الصَّمَامَاتُ** signifies [simply] calamity, or misfortune: (S;) and **دَاهِيَةٌ صَمَامَةٌ** signifies a calamity, or

misfortune, [as though] closed up, and hard. (M.) See also **الصَّمِير**, above.

صَبَامٌ The **سَدَادٌ** [or stopper], (S, M, K,) [i. e.] the thing that is put into the mouth, (M, K,) of a flask, or bottle: (S, M, M, K,) and its **سَدَادٌ** [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the **عَمَاصُ** [which has the latter meaning]: (M, K:) or it signifies the thing that is put into the head of the flask, or bottle; and **عَمَاصُ** signifies the “thing [or piece of skin] that is tied upon it:” (M:) and **صَبَامَةٌ** signifies the same as **صَبَامٌ**, (IAar, K,) as also **صَبِيَّةٌ**. (K.) — Also The **مَوْضِعُ صَبَامٍ**: (Mgh, TA:) so in a trad., in which it is said that **الْوَلُطُ** should be in one **صَبَامٍ**: but, as some relate it, the word is there with **س** [i. e. **صَبَامٍ**]. (TA.)

صَمِيرٌ The bone that is the [main] stay, or support, of the limb or member or the like; (M, K, and Ham p. 302;) as the **صَمِير** [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to **وَشِيظٌ**, because the latter is smaller than the former: (M:) and the thing that is the [main] stay, or support, of another thing. (Ham p. 359.) — [Hence,] The heart: so in a saying of a poet cited voce **وَلَفَّ**. (Ham p. 678.) — And hence, also, (TA,) † The prime, principal, or most essential, part; (M, K, TA;) the choice, best, or most excellent, part; of a thing (S, M, M, K, TA) of any kind. (M.) One says, **هُوَ فِي صَمِيرِ قَوْمِهِ** † [He is of the choice, best, or most excellent, of his people or party; of the main stock thereof; or of those that constitute the members, exclusive of such as are followers, or incorporated confederates, thereof]: (S, TA:) contr. of **شَطِي** (S in art. **شَطِي**) [and of **شَقِي**, q. v.]. — And † The greatest intenseness or vehemence or violence, or the most intense or vehement or violent degree, of heat, and of cold: (S, K, TA:) or simply the intenseness or vehemence or violence thereof. (M.) — And † The middle [or core] of the heart. (M, K.) — And The shell (lit. the dry, or hard, exterior covering) of the egg. (K.) — Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons, (M,) and to a pl. number, (M, K,) † Pure, unmixed, or genuine, in respect of race, lineage, or parentage. (M, K, TA.)

صَبَامَةٌ: see **صَبَامٌ**.

صَمَانٌ Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also **صَمَانَةٌ**: (M, K:) or the latter is a n. un.; and the former signifies hard ground: (Ham p. 285:) or rugged ground, (S, M,) falling short of what is called **جَبَلٌ**: (M:) it is so called because of its hardness. (TA.)

صَمَانَةٌ: see the next preceding paragraph.

صَمِيرٌ Very niggardly or tenacious: (K:) or niggardly, or tenacious, in the utmost degree.

(IAqr, TA.) — See also the next paragraph. — [And see **صَمِيرٌ**.]

صَمِيرٌ, (S, M, K,) applied to a man, (S, M,) *Thick*: (A'Obeyd, S:) or *short and thick*: (M, K:) or it signifies, (S,) or signifies also, (S,) *bold, or daring; that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*: (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] i. q. **صَمِيرٌ** [and **صَمِيئَةٌ** (in the CK **صَمِيرٌ** is erroneously put for **صَمِيرٌ**) i. e. *that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*], (M, K,) as also **صَمِيرٌ**, (K, TA,) or **صَمِيرٌ**, (so in a copy of the M,) and **صَمِيرٌ**, and **صَمَامَةٌ**, and **صَمِيرٌ**, and **صَمِيرٌ**, (M, K, the last omitted in the TA,) and **صَمَامِيَّةٌ**: (K:) or *strong, robust, or hardy*: or *compact in make*: (M, in relation to all of these epithets:) or **صَمِيرٌ**, applied to a man, has the former of these two meanings: or the latter of them; as also **صَمِيرٌ**, and **صَمِيرٌ**: and, accord. to AO, **صَمِيرٌ** applied to a horse, and **صَمِيَّةٌ** to a mare, signify *strong, firm, compact in make*. (TA.) — See also **صَمِيئَةٌ**.

صَمِيرٌ: see the next preceding paragraph, in two places: — and see also **الصَمِيرُ**.

صَمِيئَةٌ inf. n. of R. Q. 1 [q. v.] — See also the paragraph here following.

صَمِيئَةٌ A company, or collection, (M, K,) of men; like **زَمِيمَةٌ**; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. **زَمِيمَةٌ**, this is said of **زَمِيمَةٌ** and **صَمِيئَةٌ**]) pl. [or rather coll. gen. n.] **صَمِيرٌ**. (M, K.) — Also The middle of a people or party; and so **صَمِيئَةٌ**. (K.) — And A rugged [hill such as is termed] **أَكِيَّةٌ**, of which the stones are almost erect. (En-Nadr, TA.)

صَمِيرٌ, (S, K,) or **صَمِيرٌ**, (M,) and **صَمَامَةٌ**, (S, M, K, [in the CK, erroneously, **صَمَامَةٌ**]) A sword, (K,) or a sharp sword, (S, M,) that will not bend. (S, M, K.) **الصَمِيرُ**, (S, K,) or **الصَمَامَةُ**, (M,) was the name of The sword of 'Amr Ibn-Ma'adee-Kerib. (S, M, K.) And some of the Arabs make **صَمَامَةٌ**, thus without tenween, imperfectly decl., to be the name of A particular sword. (IB, TA.) — See also **صَمِيرٌ**.

صَمَامَةٌ: see the next preceding paragraph, in three places: — and see also **صَمِيرٌ**.

الصَمِيرُ: see **صَمِيرٌ**: — and see also **الصَمِيرُ**.

صَمَامِيَّةٌ: see **صَمِيرٌ**.

صَمِيرٌ applied to any animal, (Mgh,) *Deaf*; (S, M, Mgh, Mṣb, K;) [or] *having a stoppage of the ear, and a heaviness of hearing*; (M, K:) fem. **صَمِيئَةٌ**: (Mgh, Mṣb:) pl. **صَمِيرٌ** (M, Mṣb, K) and **صَمِيرٌ**. (M, K.) A poet says,

أَصْرٌ عَمَّا سَأَهُ سَبِيحٌ

(TA,) a prov., (Meyd,) meaning *Feigning himself deaf to that which displeases him*, (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but *hearing* (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying,

وَلِي أُذُنٌ عَنِ الْفَحْشَاءِ صَمًا

[And I have an ear deaf to that which is foul]. (TA.) [See also Ham p. 636, for another similar ex.] One says likewise, **دَعَاهُ دَعْوَةُ الْأَصْمِ** + **He called him [with the call of the deaf, meaning,] with extraordinary force**. (TA.) And **ضَرَبَهُ ضَرْبَهُ الْأَصْمِ** + **He beat him [with the beating of the deaf, meaning,] uninterruptedly and excessively**; because the deaf, when he does thus, [not hearing any cry,] imagines that he is falling short of what he should do, and therefore will not leave off. (TA.) And **لَمَعَ بَنُوهُ لَمَعِ الْأَصْمِ** + **He (one warning a people from afar) made a sign by waving his garment continually, as does the deaf**; as though he heard not the reply. (TA.) And **أَصْرٌ حَيْةٌ** (M, K, TA) and **صَمَاءٌ** (TA) + **A serpent that will not accept charming**; (M, K, TA;) as though it heard it not; (M;) *that will not obey the charmer*: (TA:) and [in like manner] the epithet **صَمِيرٌ** is applied to scorpions. (M.) And **رَجُلٌ أَصْمٌ** + **A man whom one does not hope to win over, and who will not be turned back from the object of his desire**; (M, K, TA;) as though he were called and would not hear. (M, TA.)

And **دَهْرٌ أَصْمٌ** + [Inexorable fortune]; as though one complained to it and it would not hear. (M.) And **صَمَامَةٌ** and **دَاهِيَةٌ صَمَاءٌ** as expl. voce **صَمَامٌ**, q. v. And **فِتْنَةٌ صَمَاءٌ** + **A sedition, or the like, that is severe, or hard to be borne**; (S, Mṣb;) *to the allaying of which there is no way*; because of its having gone to the utmost extent. (TA. [See also **أَبْتَمَرٌ**].) And **أَمْرٌ أَصْمٌ** + **An affair, or event, that is severe, or hard to be borne**. (TA.) And **صَمِيرٌ** is tropically attributed to **الْحَلِيمُ**: (M:) a poet, cited by Th, says,

**قُلْ مَا بَدَأَ لَكَ مِنْ زُورٍ وَمِنْ كَذِبٍ
جَلِيئِي أَصْمٌ وَأُذُنِي غَيْرُ صَمَاءٍ**

† [the last word I find written thus, app. for the sake of the rhyme: i. e. *Say what occurs to thee, of falsehood and of lying: my forbearance is deaf, i. e. insensible, to it, though my ear is not deaf*]. (M, TA.) **صَمَاءٌ** is applied to a **قَطَاةٌ** [or bird of the species termed **قَطَاةٌ**, and may in this case be rendered + *Small-eared, or dull-eared, being applied thereto*] because of the **سَكَكٌ** [i. e. smallness &c.] of its ear or because it is deaf when thirsting.

(M.) And **الأَصْمُ** [as though meaning + *The deaf-mute*] is an epithet applied to **رَجَبٌ**, (S, M, Mṣb, K,) the month thus named, (Mṣb,) which the people of the Time of Ignorance called **شَهْرُ اللَّهِ** **الأَصْمُ**, (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Mṣb, K,) shouting **يَا لَفْلَانِ** and **يَا صَبَاحَاهُ**, (M, K,) nor the

commotion of fight, (Kh, S, Mṣb,) nor the clash of arms, it being one of the sacred months: (Kh, S:) thus applied it is tropical, like **نَائِرٌ** in the phrase **نَائِرٌ نَائِرٌ**; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called **مُنْصَلُ الْأَلِّ**. (M. [See also **الأَصْبُ**, and **مُحَرَّمٌ**, and **شَهْرٌ**].) — And [as that which is without a cavity is generally non-sonorous,] one says **حَجَرٌ أَصْمٌ** meaning + *Hard* (S, M, Mṣb, K) and *solid* (S, Mṣb, K) *stone*: (S, &c. :) and **صَخْرَةٌ صَمَاءٌ** + *a hard and solid rock*: (K, TA:) or this latter signifies + *a rock in which is no crack nor hole*: pl. **صَمِيرٌ**. (TA.) And **قَنَاةٌ صَمَاءٌ** + *A compact spear-shaft*. (M.) — **الصَمَاءُ** also signifies + *The earth, or ground*. (M.) And **أَرْضٌ صَمَاءٌ** + *Rugged ground*: pl. **صَمِيرٌ**. (K.) — Also [app. + *The vermiform appendage of the caecum*;] *the thin, or slender, extremity of the عَفْجَةُ: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, **عَفْجَةُ**: but the right reading is evidently **عَفْجَةُ**, which is said in the TA, in art. **عَفْجٌ**, to be, like **أَعْفَاجٌ**, a pl. of **عَفْجٌ** and its dial. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) — And **نَاقَةٌ صَمَاءٌ** + *A fat she-camel*: (K, TA:) and, (K,) or as some say, (TA,) *one that has just conceived, or become pregnant*. (K, TA.) — **اِسْتَمَالَ الصَّمَاءُ**, (S, Mṣb, K, TA,) which is forbidden in a trad., (TA,) is + *The covering oneself with his garment, like [as is done in the case of] the شِمْلَةُ of the Arabs of the desert with their [garments called] أَكْسِيَّةٌ [pl. of **كَسَاءٌ**]; (A'Obeyd, S;) i. e. *the turning the كَسَاءُ, from the direction of one's right, upon his left arm and the part between his left shoulder-joint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both*: (A'Obeyd, S, K:) or *the wrapping oneself with the garment without making to it a place from which to put forth the hand*: (Mṣb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is *the wrapping one's body and arms with one garment, not having upon him another, and then raising it [in the K, as is said in the TA, **يَضَعُهُ** is erroneously put for **يَرْفَعُهُ**] on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it*: (A'Obeyd, S, K:) [but] with the Arabs, **لَبَسَةُ الصَّمَاءُ** means *the covering one's whole body with his garment, and not raising a side from which to put forth his hand*: (Mgh:) when you say, of a man, **اِسْتَمَلَ الصَّمَاءُ**, it is as though you said, **اِسْتَمَلَ الصَّمَاءُ**; for **الصَّمَاءُ** is a sort of **اِسْتِمَالٌ**. (S. [See also **اِسْتَمَلَ**, and **الصَّمَاءُ**, in art. **شَمَلٌ**].) — **جَدْرٌ أَصْمٌ** + *A surd, or an irrational, root, in arithmetic*; which is known only to God, accord. to a saying of 'Aisheh: opposed to **جَدْرٌ نَاطِقٌ** (Mgh in art. **جَدْرٌ**). — **فَعَلٌ أَصْمٌ** A surd verb**

is a term sometimes used in grammar, as meaning a triliteral-radical verb of the class commonly called *مُضَاعَفٌ* of which the second and third radicals are the same letter.]

صَوْتٌ مُصْرٌ A sound, or noise, or voice, that deafens the ear-hole. (TA.)

ألف مُصْبِرٌ † A thousand completed; like مُصْبِتٌ and مُصْبِتٌ. (TA in art. صمت.)

مُصْبِرٌ A sword that passes into the bones: (M:) or that penetrates into that which is struck with it. (TA.) — See also صَبْرٌ. — And † A strong camel: so says Aboo-'Amr Eah-Sheybánee: and he cites the saying,

حَمَلْتُ أَلْقَابِي مُصْبِرَاتِي

[as meaning I loaded their strong camels with my burdens]: (TA:) or the مُصْبِرَاتِ, here mentioned, are the camels that do not utter a grumbling cry; patient of travel. (Ham p. 791.)

صمت

1. صَمِتَ, (S, M, A, Mgh, Mṣb,) aor. 2, (S, M, Mṣb,) inf. n. صَمْتٌ (S, M, A, Mgh, Mṣb, K) and صَمْتٌ (M, L, TA) and صَمُوتٌ and صَمَاتٌ, (S, M, Mgh, Mṣb, K,) or the first of these is the inf. n. and the rest are simple substs.; (M;) and اصميت (S, M, Mṣb,) inf. n. اِصْمَاتٌ; (K;) and اصميت, inf. n. تَصْمِيْتُ; (S, K; but only the inf. n. is mentioned;) He was, or became, silent, mute, or speechless; syn. سَكَتَ: (S, A, Mṣb, K:) or he was, or became, long silent or mute or speechless: (M, Mgh:) but there is a difference between سَكَتَ and صَمِتَ; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rághib, MF and TA in art. سكت.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) لَا صَمِتَ يَوْمًا إِلَى اللَّيْلِ, or يَوْمٌ, or يَوْمٌ, i. e. There shall be no keeping silence a whole day [until night]. (Ks, K, TA. [In the "Jámi' eṣ-Ṣagheer," we find لَا صَمَاتٌ instead of لَا صَمِتَ: and El-Munáwee, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And إِذْنُهَا صَمَاتُهَا [in another trad., relating to the asking a virgin if she consent to be married, lit. Her permission is her silence,] means her silence is like her permission, i. e. it suffices. (Mṣb.) One says also, جَاءَ بِهَا صَاءً وَصَمَتْ † [He brought what was vocal and what was mute]; and مَا صَمَتْ, meaning sheep, or goats, and camels; and مَا صَمَتْ, gold and silver: (IAṣr, TA:) صَاءٌ in this saying is formed by transposition from صَائِي [q. v.]. (S in art. صَائِي.)

2. صَمِتَهُ, (M, A, K,) inf. n. تَصْمِيْتُ; (S;) and اصمته; (M, A, Mṣb, K;) He made him, or rendered him, silent, mute, or speechless: (S, A, Mṣb, K:) or he made him, or rendered him, long silent or mute or speechless. (M.) — [Hence,]

فِئِدِ صَيْتِي صَيْتِيكُ Feed thy child with that which will silence it [or quiet it]. (A, TA.) — And صَمِتَ الرَّجُلَ He inclined to the man who complained to him by reason of his complaint [and so quieted him; or he cared for the complaint of the man and so quieted him: see مُصْبِتٌ]. (M, TA.) — See also I, first sentence.

4. اِصْمَتَهُ: see 2. — [Hence,] لَمْ يُصْمِتْهُ ذَلِكَ That did not suffice him [so as to quiet him]: said only of what is eaten and drunk. (TA.) — And اِصْمَتَهُ He made it to be solid, not hollow; without a cavity. (A'Obeyd, S, K.) [For that which is without a cavity is generally non-sonorous.] — And اِصْمَتَتِ الْأَرْضُ, or اِصْمَتَتْ, (accord. to different copies of the K, the latter accord. to the O,) The land became altered (أَحَالَتِ) [so as to be rugged, or hard, app. in consequence of its having been left untilled and unsown,] at the end of two years, (O, K,) and had rugged patches of urine and dung. (O.) — See also I, first sentence. — اِصْمَتَ also signifies He was, or became, tonguetied, (O, TA,) and spoke not; (TA;) said of a sick man. (O, TA.)

صَمْتَةٌ a subst. from صَمِتَ [as such signifying Silence, muteness, or speechlessness; like صَمِتٌ used as a subst., and صَمْتٌ &c.; and like سَكْتَةٌ and سَكْتَةٌ. (M, TA.) — And (M, TA) A thing, (M, A, K, TA,) i. e. food, (A, K, TA,) or the like, (K, TA,) such as a date, or something pretty, (TA,) with which one silences [or quiets] (M, A, K, TA) a child; (A, K, TA;) as also صَمْتَةٌ; (Lh, M, TA;) like سَكْتَةٌ [in this sense as well as in the former sense]. (S.) A date is called صَمْتَةٌ الصَّبِي [The quieter of the child], (M, TA,) and صَمْتَةٌ الصَّغِيرِ [The quieter of the little one], so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One says, مَا عِنْدَهَا مَا صَمَتْ لَيْلَةً She has not as much as would silence [or quiet] her child during one night. (A.) And مَا لَهْ صَمْتَةٌ لِعِيَالِهِ and مَا لَهْ صَمْتَةٌ † He has not what would feed and silence [or quiet] his household, or family. (Lh, M.)

صَمْتَةٌ: see the next preceding paragraph, in two places.

مَا ذُذْتُ صَمَاتًا [I did not taste, or have not tasted,] anything. (K.)

رَمَاهُ بِصَمَاتِهِ, (AZ, S, A, K, [in a copy of the M بِصَمَاتِهِ, but this I think a mistranscription,]) or بِصَمَاتِهِ, (K accord. to the TA, and so in the M in art. سكت,) [both probably correct, for] one says also بِسَكَاتِهِ (AZ, S) and بِسَكَاتِهِ, (S, M, A, K, in art. سكت,) He (a man, A, S, or God, A) smote him, or afflicted him, with a thing that silenced him. (AZ, S, M, A, K.) [See بِسَكَاتِهِ, in art. سكت.] — صَمَاتٌ signifies also Thirst: (Aṣr, TA:) or quickness of thirsting, (M, K, TA,) in men and in beasts. (M, TA.)

فُلَانٌ عَلَى صِمَاتِ الْأَمْرِ Such a one is, or was, at the point of accomplishing the affair. (S.)

And أَنَا عَلَى صِمَاتِ حَاجَتِي I am at the point of accomplishing my want. (M.) And بَاتَ عَلَيَّ صِمَاتِ لَيْلَةٍ He passed the night resolved upon his affair. (TA.) And هُوَ بِصِمَاتِهِ He is at the point of [attaining] his purpose: (M, TA:) Aboo-Málik says that صِمَاتٌ signifies قَصْدٌ [i. e. purpose, intention, &c.]. (TA.) And one says, بَاتَ مِنْ صِمَاتِ الْقَوْمِ عَلَيَّ He passed the night in a place where he was seen and heard by the people, near to them. (S, TA.)

دِرْعٌ صَمُوتٌ † A coat of mail from which no sound is heard to proceed when it is put on, (S, A, L, TA,) it being soft to the feel, not rough nor rusty: (L, TA:) or a heavy coat of mail. (K.) And جَارِيَةٌ صَمُوتُ الْخَلْخَالَيْنِ † A girl, or young woman, having thick legs, from whose pair of anklets no sound is heard to proceed, (K, TA,) by reason of their being depressed in her legs. (TA. [لَهَا in the CK is erroneously put for لَهَا.]) And سَيْفٌ صَمُوتٌ † A sword that penetrates deeply into the living struck with it [so as not to make a sound by its being repelled by a bone]. (K, TA.) And ضَرْبَةٌ صَمُوتٌ † A blow [with a sword or the like] passing among the bones, not recoiling from a bone (M, K, TA) so as to make a sound. (TA.) — And شَهْدَةٌ صَمُوتٌ † A honey-comb that is full: not having a cell empty. (A, K.)

صَمَاتَةٌ: see رَمَاهُ بِصَمَاتِهِ, above.

صَمِيْتُ, applied to a man, (S,) i. q. سَكِيْتُ, (S, K, TA,) [i. e. Much, or often, silent or mute or speechless; or] long silent &c. (TA.)

صَامِتٌ Silent, mute, or speechless: (Mṣb:) pl. صَامِتُونَ (Kur vii. 192) [and صَمُوتٌ, occurring in the K in art. زمر]. [Hence,] one says, مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ † [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant gold and silver; (S, M, Mṣb, K;) and by the latter, camels, (S, K,) and sheep or goats, (S,) or animals: (M:) i. e. he has not aught. (S.) — Also, of camels, † Twenty, (O, K,) and the like. (O.) — And of milk, † Such as is thick. (S, O, K.)

مُصْمِتٌ: see اِصْمَتَ.

بَيِّنَةٌ إِصْمِتٌ and لَقِيْتُهُ بِوَحْشٍ إِصْمِتٌ AZ explains as meaning [I met him, or met with him, or found him,] in a desert place, in which was no one to cheer by his company: (S: [and in like manner the latter phrase is expl. in the M:] accord. to Kr, بَيِّنَةٌ إِصْمِتٌ; but the phrase commonly known is بَيِّنَةٌ إِصْمِتٌ: (M:) or بَيِّنَةٌ إِصْمِتٌ تَرَكْتُهُ بَيِّنَةٌ إِصْمِتٌ [I left him] in the desert, or waterless desert: or in such a place that it was not known where he was: (K:) and بَصْرَاءٌ إِصْمِتٌ (M, K) meaning as above, (K,) or having the latter of these two meanings: (M:) and بَوْحِشٌ إِصْمِتٌ and إِصْمِيَةٌ, (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning in the desert, or waterless desert: (M:) and some say, بَوْحِشٌ الْإِصْمِيَّتَيْنِ, (TA:)

اصمت is as above, with the disjunctive alif; and also with the conjunctive [i. e. اصمت]: (O, K:) it is imperfectly decl., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, اصمت [i. e. اصمت or اصمت, "Be thou silent"]; like as they say of a ميهه that it is so called because a man [therein] says to his companion, مه مه: (MA:) [for] accord. to some the word اصمت is an imperative changed into a subst., and hence the . is disjunctive, and it may be with kear accord. to a dial. var. [of the imperative] that has not reached us: accord. to Yāqoot, it is the name of a particular desert; but others say that the proper name [of that desert] is وحش اصمت. (TA in art. وحش.)

اصمت: see the next preceding paragraph.

مصمت [primarily signifies *Made*, or rendered, silent, mute, or speechless. — And hence,] Solid; not hollow; having no cavity. (A'Obeyd, S, M, Mgh, Mṣb, K.) [For that which is without a cavity is generally non-sonorous.] — And A door, (S, M, Mgh, Mṣb, K,) and a lock, (M, K,) closed, or locked, (S, M, Mgh, Mṣb, K,) so that one cannot find the way to open it. (S, M, K.) A poet says,

ومن دون ليلى مصمات المقاصر

[And in the way to Leylā are what are closed, &c., of chambers to which the owner alone has access: مقاصر being used by poetic license for مقاصير, pl. of مقصورة]. (TA.) — Also A garment, or piece of cloth, of one, unmixed, colour. (M, Mgh, K.) The garment thus termed that is disliked is That of which the warp and woof are both of silk: or such as is woven of undressed silk, and then dressed, and dyed of one colour: (Mgh:) [or] such as is termed من خز مصمت, i. e. consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) — [Hence,] قوس مصمت A horse of one, unmixed, colour; in which is no colour differing from the rest: (S, A, TA:) pl. خيل مصمات. (TA.) And أدهر مصمت [applied to a horse] + Black unmixed with any other colour. (TA.) — [Hence also,] إناء مصمت + A vessel not silvered, or not ornamented with silver. (Mgh.) And بيضة مصمته + A helmet made of one piece. (AO, TA in art. بيض.) And حلقي مصمت + A woman's ornament that is not intermixed with another: or, accord. to Ahmad Ibn-'Obeyd, that has stuck fast upon its weaver, so that it does not move about; such as the armlet, and the anklet, and the like. (TA.) — The فهد [or lynx, an animal proverbial for much sleeping,] is said to be مصمت النوم; [app. meaning A heavy sleeper]. (A, TA.) — الحروف المصمته are All the letters [of the Arabic alphabet] except those called الحروف الذلاقة [or الحروف اللينة]; (M, TA;) i. e. (TA) all the letters except those

comprised in the phrase مَرُّ بِنْفَلٍ. (K, TA.) [What is here rendered "except" (i. e. مَا عَدَا) is said by MF to be omitted in most of the copies of the K.] — See also مصمت.

مصمت Tongue-tied; (O, TA;) not speaking: (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and اصمت [signifies the same,] i. q. اصمت and اصمت. (So in copies of the K in art. اصمت. [In one of the explanations which I have given of اصمت, in consequence of an omission (to be supplied in Book II.), اصمت is made syn. with مصمت.]])

مصمت ألف مصمت + A thousand completed; (M, K;) like مصمت; (M;) as also مصمت. (K.)

مصمت [A silencer, or quieter: and hence, —] One who cares for another's complaint. (M, Meyd, TA.) One says, (M, Meyd, TA,) i. e. a rájiz says, addressing a camel belonging to him, (Har p. 642,)

• إِنَّكَ لَا تَشْكُو إِلَىٰ مَصْمِتِ •
• فَاصْبِرْ عَلَىٰ الْحِمْلِ الثَّقِيلِ أَوْ مِتْ •

[Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die]. (M, Meyd, TA.) تَشْكُو إِلَىٰ غَيْرِ مَصْمِتِ, i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.)

صمج

صمج قناديل [Lamps of the kind called] [pl. of قناديل]: one of which is called صمجة: (S, K: [in the K, the former word is called pl. of the latter; but it is a coll. gen. n.]) an Arabic word, an exception to the rule that ص and ج cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (رومي), arabicized: (S:) Esh-Shemmákh says,

• وَالتَّجْمُرُ مِثْلُ الصَّمَجِ الرَّومِيَّاتِ •

[And the asterism, meaning the Pleiades, like the Greek lamps]: (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)

صمغ

1. صمغ (S, A, L, K,) aor. ٤, inf. n. صمغ, (L,) He hit, or hurt, his صمغ [i. e. his ear-hole, or his ear]: (S, A, L, K:) and, accord. to Sh, صمغ الشمس The sun smote, or hurt, his صمغ. (TA.) — صمغ الشمس وجهه The sun smote, or hurt, his face: or [in the CK "and"] fell vehemently upon it. (A'Obeyd, K.) — صمغ عينه, (ISK, K,) aor. and inf. n. as above, (ISK,) He struck his eye with his fist: (ISK, K:) in some of the lexicons, with his hand. (TA.) — And صمغ أنفه He crushed, or bruised, his nose. (Lh, TA.) [See also what next follows.]

صمغ inf. n. of 1 [q. v.]. (L.) — Also Any

blow that leaves a mark; accord. to AZ, upon the face. (TA.)

صمغ The ear-hole: (S, A, Mgh, K:) the hole, (Mṣb,) or inner hole, (L,) of the ear, that penetrates to [the interior of] the head: (L, Mṣb:) and اصمغ signifies the same: (L, K:) of the dial. of Temeem: (L:) and صمغ is a dial. var., (S, L,) as also اصمغ: (L:) and, (S, L, Mṣb, K,) as some say, (S, L, Mṣb,) the ear itself: (S, L, Mṣb, K:) pl. اصمغ, (L, Mṣb,) a pl. of pauc., (L,) and اصمغ, (A,) [also a pl. of pauc.,] and صمغ الله على, (L.) One says, صمغ الله على اصمغته, and صمغته, meaning God made him, and them, to sleep: phrases similar to صمغنا على آذانهم, in the Kur [xviii. 10: see art. ضرب]. (L.) And هَذَا كَلَامٌ يُؤَلِّبُ أَصْمَاحِي [This is speech that pains my ears]. (A.)

صمغ [Having merely an ear-hole; as distinguished from أُذُونٌ, meaning "having an ear," i. e. "having an external ear"]. (Mṣb in art. بيض.)

صمغ: see اصمغ.

صمد

1. صمد (S, M, A, Mgh,) aor. ٤, (S, Mgh,) inf. n. صمد; (S, M, Mgh, K;) and صمد إليه; (M, A;) He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it; syn. قصده: (S, M, A, Mgh, K:) and so صمده. (M in art. سيد.) One says, صمد إليه في الحوائج He repaired, betook himself, or had recourse, to him in exigencies; syn. قصد. (M.) And صمد الأمر, (A,) or صمد الأمر, (M,) He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it; or intended, or purposed, it; syn. تصدده; (A;) or قصد قصده. (M.) And تصدده He betook himself to him or towards him, or aimed at him, with the staff, or stick; syn. قصد. (M.) And تصدده رأسه بالعصا He aimed (عمد) at the main part of his head with the staff, or stick. (M.) — Hence, صمد له He faced it directly; directed his face exactly towards it. (Mgh.) — And He pointed towards it. (Mgh.) — And صمدت له حتى أمكنتني منه I sprang and betook myself towards him, watching until heedlessness on his part made me to have him within my power. (L, from a trad. respecting the slaying of Aboo-Jahl.) — And صمده بالعصا, (A,) inf. n. صمد, (K,) He struck him, or beat him, with the staff, or stick. (A, K.) — الصمد also signifies النصب [The setting up, or erecting, a thing]: (K:) one says صمده He set it up, or erected, it. (TK.) — And صمدت الشمس وجهه, (TK,) inf. n. صمد, (K,) The sun scorched his face. (K, TK.) — صمد القارورة, (M, K,) aor. ٤, (M,) or ٤, (K,) but this is

strange, for there is no faucial letter, nor any other reason for it, (MF,) *He put a صياد [q. v.] over, or into, the mouth of the flask, or bottle.* (M, K.)

2. [صيده, said of a number of persons, signifies the same as صيده as first expl. above; or, said of a single person, *He tended, repaired, &c., repeatedly, or frequently, to him, or it;* see its pass. part. n., below.] — *صيد رأسه*, inf. n. *تصيدت*, *He wound a piece of cloth, or a kerchief, called صياد, round his head.* (TA.)

3. *صامده*, (TA,) inf. n. *صياد*, (K, TA,) *He contended with him in fight;* syn. of the inf. n. *جلاذ*. (K, TA. [For *جلاذ*, Golius appears to have found in his copy of the K *جلاذ*].)

4. *اصيد إليه الأمر* *He rested, or stayed, upon him the affair;* syn. *أستده*. (M.)

5: see 1, in two places.

صيد inf. n. of 1. (S, M, &c.) [Hence *صيدت* *صيده*, like *قصدت* *قصدته*, q. v.] — Also, (S, L, K,) or *صيد*, (as in a copy of the S and in one of the M,) *Elevated ground:* (L:) or *elevated and rugged ground,* (S, M, L, K,) *not so high as to be a mountain:* (M, L:) or *hard, firm, or tough, ground:* (AA:) pl. *أصياد* and *صياد*: (M:) or *a narrow, rugged, and low part of a mountain, producing trees;* as also *صياد*. (Abou-Kheyreh.)

صيد (with the article ال an epithet applied to God, M) *A lord;* because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K;*) or, when applied to God, because affairs are stayed, or rested, upon Him, (*أصيدت إليه*) and none but He accomplishes them: (M, A, L:) or *a person to whom one repairs, betakes himself, or has recourse, in exigencies:* (M, A:*) you say, *صيد صيد*, meaning *a lord, or chief, to whom recourse is had:* (A:) or *صيد* signifies *a lord to whom obedience is rendered, without whom no affair is accomplished:* or *one to whom lordship ultimately pertains:* (M, L:) or *a lord whose lordship has attained its utmost point or degree;* in which sense it is not applicable to God: (T, L:) or the *Being that continues, or continues for ever or is everlasting:* (M, K:) or the *Being that continues, or continues for ever, after his creatures have perished:* (M:) or the *Creator of everything, of whom nothing is independent, and whose unity everything indicates:* or *one who takes no nourishment, or food:* (M, L:) also *high, or elevated;* (L, K;) applied to anything: (L:) a man above whom is no one: (L:) a man who neither thirsts nor hungers in war. (AA, K.) — Also *Solid; not hollow;* (M, K;) in which sense it may not be applied to God: (M:) and so *صيد*, a dial. var. of *مصيت*. (S.) — And *A people having no trade, or occupation, nor anything by means of which they may live.* (K.) — See also *صيد*.

صيدة *A rock firmly imbedded in the earth, even with the surface thereof, or, in some instances, somewhat elevated;* (M, K;*) as also

صيدة. (M.) — And *A she-camel that has been covered and has not conceived;* (M, K;*) as also *صيدة*. (Kr, M.)

صيدة: } see the next preceding paragraph.
صيدة: }

صياد The *سداد* [or *stopper, like صيامر*, (IAAr, K,) or the *عفاص* [or *piece of skin that is put as a cover over the mouth*], (Lth, S, M,) of a flask or bottle. (Lth, IAAr, S, M, K.) — And *A piece of cloth, or a kerchief, which a man winds round his head, العمامة* [which may mean either exclusively of the turban or beneath the turban]. (K.) — See also *صيد*, in two places.

صوود *A certain idol, which belonged to the tribe of 'Ad, who worshipped it.* (TA.)

مصيد: see *صيد*, near the end of the paragraph.

مصيد applied to a house, or tent, (*بيت*, S) *repaired to* [repeatedly, or frequently, or by many persons, as is indicated by the teshdeed, though only expl. as] *syn. with مقصود*. (S, K.) — Also *A hard thing; in which is no softness, or fragility.* (K, TA.)

مصياد *A she-camel that endures cold, and drought, or barrenness of the earth, continuing to yield her milk:* pl. *مصاميد* and *مصاميد*. (K.)

مصوود *Thick, or rough,* (K, TA,) and *high, overtopping, or prominent.* (TA.)

صبر

1. *صبر*, (M, K,) aor. 2, (M,) inf. n. *صبر* and *صبور*, *He was niggardly, or tenacious, and refused;* (M, K;) as also *اصبر*, and *صبر*: (K:) [or] *صبر*, inf. n. *صبر*, signifies *he collected, and refused;* and so *اصبر*, and *صبر*: one says, *صبر متاعه* [he collected, and refused, his goods]: (O:) [but ISd says that] the phrase *الصامرين الصامرين بمتاعهم*, used by a poet, means, *those who are niggardly with their goods*. (M.) — *صبر الماء*, (M, O, K,) aor. 2, inf. n. *صبور*, (M, O,) *The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running.* (M, O, K.) And *صبر* signifies *The resting-place of such water:* (M, K:) and *صبر الوادي* *the resting-place of such water of the valley.* (TA.) — *صبر*, (O, K,) aor. 2; (K;) and *صبر*, (O, K,) aor. 2; (K;) said of milk, (O, K,) *It was, or became, sour;* (O;) or *very sour;* as also *اصبر*. (O, K.)

2: see above, first sentence, in two places: — and see the paragraph here following.

4: see 1, first sentence, in two places: — and see also the last sentence. — Also *اصبروا*, (O, K,) inf. n. *اصبار*; (O;) and *صبروا*, (K,) inf. n. *تصبر*; (O;) *They entered upon the time of sunset, which is called الصبر.* (O, K.)

5. *تصبر* *He confined, restricted, or restrained, himself.* (O.) [See also its part. n., below.]

صبر, (M, O, TS, K,) or *صبر*, (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, *صبر*, whence the part. n. *صبر*, q. v.,] *Stink, foul odour, or offensive smell:* (S, M, K:) and, (K,) accord. to IAAr, (O, TA,) *the odour of fresh musk,* (O, and so in copies of the K,) or *of fresh fish:* (TA, as from the K:) and, accord. to IAAr, (O, TA,) but in this sense more commonly *صبر*, (O,) *the sultry heat,* (O,) or *foul smell, and sultry heat, and dew, or moisture, accompanying such heat,* (TA,) of the sea when it is agitated. (O, TA.)

صبر i. q. *صبر* [i. e. The side of a thing: or a side rising above the rest of a thing: or its upper part, or top: or its edge]: (S, M, K:) the م is said to be substituted for ب: (M:) pl. *أصبار*. (S, M, K.) You say, *أذهقت الناس إلى أصبارها*, meaning *ألى إلى أصبارها* [i. e. I filled the cup to its uppermost parts; or to its edges]. (ISk, S, M, K: in the M and TA is added, i. e. إلى أعاليها.) And *أخذ بأصباره*, meaning *بأصباره* [i. e. He took the thing altogether: see art. صبر]. (M, TA.)

صبر, and *صبر الوادي*: see the first paragraph.

صبر: see *صبر*, in two places.

صبر: [Stinking; having a foul, or an offensive, odour, or smell]. One says, *يدي من السمك صبرة*, [My hand is stinking from the fish], (S, O, [in the former of which the meaning is indicated by the context,]) and *من اللحم* [from the flesh-meat]. (TA.)

صبرة *Milk devoid of sweetness.* (O, K.)

صبر *A man whose flesh is dry, or tough, upon his bones,* (S, M, A, O, K,) *from whom the odour of sweat diffuses itself.* (IDrd, S, A, O, K.)

صبر *The time of sunset.* (K, TA.)

صباري, (M, O, K,) and *صباري*, (O, K,) and *صباري*, (S, O, K,) and *صباري*, with kesr, [but whether otherwise like the first and second or the last, is not shown,] (TA, from Az.) *The podex, or the anus;* syn. *دبر*, (S,) or *است*, (M, A,) or *سافلة*: (O:) because of its foul smell. (O,* TA.)

صباري: see the next preceding paragraph.

صامر *A day in which the wind is still.* (O, TA.) — See also 1, first sentence.

صومر, a word of the dial. of El-Yemen, (IDrd, O,) *The بادروج;* (M;) [i. e.] *the trees, or plants, called by the latter name;* (K;) or *a species of بقل [or herb] called in Pers. by the latter name [which, commonly pronounced with د, is one of the names now applied to basil]:* (IDrd, O:) accord. to AHn, *a sort of tree, or plant, that does not grow by itself, but twines upon the غاف, consisting of twigs with leaves like*

those of the **أراك**, (M, O,) its twigs being more slender than thorns, (O,) and having a fruit resembling the acorn, (M, O,) in form, but thicker at the base and more slender at the extremity, (O,) which is eaten, and is soft, and very sweet: (M, O:) the stem of the **صومرة** [which is the n. un.] is thicker than the upper half of the arm; and it increases in height with the **غافة** *round the latter does so*: (O:) 'Alee Ibn-'Abbás, author of the book entitled the "Kámil," says that the **بادروج** has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for **انفج** in the TA, an evident mistranscription, I read **أنفج**,] and acts as a dissolvent. (TA.)

صامورة Very sour milk. (O, K.)

متصير i. q. **متشيس** [app. as meaning *Niggardly, tenacious, or avaricious*; agreeably with the first explanation of I]: (O, K:) and, (K,) or as some say, (TA,) *confining, restricting, or restraining, himself*. (K, TA.)

صمغ

1. **صمغ الأذن**, aor. **صمغ**, inf. n. **صمغ**, (Mṣb, TA.) *The ear was [small: (see **أصمغ**):] or cleaving [to the head], and small: (Mṣb:) or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head: or clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity: or was narrow, or contracted, in its hole, and pointed.* (TA.)

2: see the next paragraph.

Q. Q. 1. **صومع الأريدة** *He made the الأريدة [or mess of crumbled bread with broth] slender in the head, (Ibn-'Abbád, O, K,) and pointed therein; (Ibn-'Abbád, O;) as also **صمغها**. (TA.) — And **صومع بناءه** *He made his building high.* (Seer, TA.) — And **صومع الشيء** *He collected together the thing.* (Ibn-'Abbád, O, K.)*

صمغ inf. n. of 1 [q. v.]. (Mṣb, TA.) — Also *Courage*: because the courageous is described as compact in heart. (TA.)

صمغ *Courageous.* (TA.) — And *Sharp in intellect.* (TA. [See also **أصمغ**.])

صومع: see what next follows.

صومعة A Christian's cell, or chamber, (K, KL,) for retirement, or seclusion, having a high and slender head; (KL;) [the cell of a recluse;] a monk's **منار** [which, as here used, means likewise a cell, or chamber, of the kind described above]: (TA:) the **صومعة** of the Christians is thus called because it is slender in the head; (S, O, K;) or because contracted; (Mṣb;) or, as Aṣ says, from the epithet **أصمغ**, meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called **صومع**: (Ibn-'Abbád, O, K:) the pl. is **صوامع**. (Mṣb.) — And i. q. **مئذنة** [q. v.], (Lḥ, M and K and TA in art. **أذن**.) —

And †The upper, or uppermost, part of [a mess of] **ثريد** [or crumbled bread moistened with broth]: (K, TA:) and the body thereof: a **ثريدة** [or mess of crumbled bread with broth] is said to be thus called, when it is made pointed in its head, and made even. (TA.) — And †**أبوئس** [or garment with a pointed hood]: (K, TA:) Aboo-'Alee says, (TA,) **صوامع** signifies **برانس**; (O, TA;) without mentioning a sing. thereof. (TA.) — And †The eagle is thus termed, because always upon the highest place to which it can ascend. (O, *K, *TA.)

أصمغ The small in the ear; (S, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. **صمغة**; (S, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, whose ear is like that of the gazelle, between such as is termed **سكاة** and such as is termed **أذنة**; or, accord. to Az, applied to a ewe or she-goat, whose ear is little, and cleaving to the head: (TA:) [pl. **صمغ**.] — Hence, The ostrich; because of the smallness of his ear, and its cleaving to his head. (TA.) — And the fem., applied to an ear, *Small, or little, and contracted towards the head.* (O, K.) — Also, the masc., applied to a **كعب** [as meaning a joint of the bones, and particularly an ankle-joint, and an ankle-bone, and also a joint, or knot, of a cane or reed], *Small, or slender, and even.* (O, K.) A woman is said to be **صمغة الكعبين** [i. e. *ankle-joints or ankle-bones*]. (TA.) And dogs are said to be **صمغ الكعوب** i. e. *Small in the الكعوب* [app. meaning joints of the legs, i. e. *tarsal and other joints*]: (S, K:) so too the legs of a wild bull, meaning slender, not swollen, in the **كعوب**; even and smooth therein; thus in the saying of En-Nábigah Edh-Dhubyánee, describing dogs and a [wild] bull:

• **فبتهن عليه وأستمر به**
• **صمغ الكعوب بزبات من الحرد**

[And he (the owner of the dogs) has dispersed them (the dogs) against him; and legs (قوائم) being understood] slender and even and smooth in the joints, free from the disease that would render them unsteady, (such being here meant by **الحرد**, which is properly in camels,) have been strong to bear him.] (L, TA. [See also De Sacy's Chrest. Arabe, sec. ed., ii. 438-9.]) You say also **قناة الكعوب** i. e. [A spear-shaft] even and smooth [in the knots, or joints]: or, as some say, compact in the interior, hard, and slender in the knots. (TA.) And **رمنع أصمغ الكعب** i. e. A spear pointed in the **كعب** [app. meaning the knot that forms its lower extremity]. (TA.) — **أصمغ** applied to a feather means *Slender in the عصب [or shaft]*: (O, TA:) **العصب اللطيف** in the K is a mistake for **اللطيف العصب**: (TA:) or the best of feathers; (K, TA;) such as is used for feathering

an arrow, of the kind called **ظهار** [q. v.]: (TA:) pl. **صمغان**, (O, K,) which is said to mean the best of the feathers of a bird. (O.) — Applied to a plant, it means *Having fruit come forth that has not yet broken open*: (O, K:) or, as some say, *saturated with moisture, and compact*: and **صمغ** is said to have this latter meaning applied to a plant such as is termed **بقلة**: (TA:) and the same, (i. e. the fem.,) applied to the plant called **بهي**, that has risen high, (Az, S, O, K,) and attained its complete growth, (Az, O, TA,) before the bursting open of its pericarps: (S, O, K:) [and so as applied to any plant: (see **بسر**)] or, applied to a plant, *smooth and round and slender*: (O, K:) or any calyx (**برعومة**) that has not yet opened: (AHn, O, K:) and, applied to the plant called **بهي**, of which the calyces have not opened, and the awn has not yet appeared: (O:) or, thus applied, *fresh, or juicy, and not yet burst open*: or *having its fruit, or produce, coming forth upon its upper part*: accord. to IAṣ, thus applied, it is an intensive epithet, [app. meaning *full-grown and flourishing*,] like **جعد** applied to the **صلبان**, and **أسمر** applied to the **نصي**: (TA:) the pl. is **صمغ**. (O, K.) — **أصمغ القلب** means *Vigilant, and sharp, or acute, in mind*: (S, O, K:) and **أصمغ قلب** *an intelligent and acute mind*: (TA:) and **الأصمغان** *the sharp, or acute, (S, O, K,) and vigilant (K) mind, (S, O, K,) and the resolute, (عازم, S, and so in the L,) or prudent, or discreet, or intelligent, or firm and sound, (حازم, O, K,) judgment, or opinion*: (S, O, K:) accord. to Aṣ, **أصمغ** applied to the mind (**قواد**), and to judgment, or opinion, means **عازم** [expl. above]: and **رجل أصمغ القلب** means *a man of acute intelligence.* (TA.) [See also **صمغ**.] And one says also **عزيمة صمغة** i. e. *An effective resolution, or determination.* (TA.) — [It is said that] **أصمغ** signifies also *A sharp sword*: (O, K:) this and the next two significations are related as on the authority of El-Muárrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) — And One that ascends, or rises by degrees, to the most elevated of places. (O, K.) — And i. q. **ساذر** [which means *In a state of confusion or perplexity, and unable to see his right course*: &c.: see this latter word]. (O, K.) — And **الصمغة** also signifies *The سافة* [meaning the side of the upper part of the neck], (O, K,) and the place of the ear: (O:) this is said to be its meaning as used in a verse of Abu-n-Nejm, (O, TA,) describing a male ostrich. (TA.)

ثريدة مصمعة: see what here follows.

ثريدة مصمعة (K) and **مصمعة** (S, O, K) [A mess of crumbled bread with broth] made slender in the head, (S, O, K,) and pointed therein. (S, O.)

صمغ

2. **صمغ** inf. n. **تصمغ**, *He put* [i. e.

gum] into it; (O, K;) meaning, into ink. (O.) — And **صَمِغَ** بِالصَّمِغِ, inf. n. as above, *He compacted the hair of his head [with gum].* (Msb.)

4. **اصففت الشجرة** *The trees produced صَمِغَ* [i. e. gum]. (Ibn-'Abbád, O, Msb, K.) — Hence one says, **فُهِصِغَ فُوهُ** *His mouth is discharging like a tree producing gum*, and in like manner **أُذِنَاهُ** *his two ears*, and **عَيْنَاهُ** *his two eyes*, and **أَنْفُهُ** *his nose*. (Ibn-'Abbád, O, K.) And **اصفغ** *The side of his mouth produced much spittle.* (O, K.) And **اصفغ الرجل** *The man had foam coming forth upon the sides of his mouth.* (Har p. 618.) And **اصففت الشاة** is said of the sheep or goat when her biestings are fresh (**كَانَ** *كان*, Ibn-'Abbád, O, TA, in the **كَبَنَهَا**, but the former is the right, TA) [i. e. *The sheep, or goat, yielded fresh biestings*] on the first occasion of her being milked. (Ibn-'Abbád, O, TA.)

10. **استصغ الصاب** *He scarified the species of tree that produces صاب* [q. v.] (S, O, K) in order that its **غَرَاءُ** [meaning *mucilage*] might issue, (K, TA,) i. e. (TA) in order that a certain bitter substance might issue from it, and concrete like **صبر** [i. e. *aloes*]: (S, O, TA:) thus expl. by Abul-Ghowth. (S.) — And **استصغ** *He had a صَغَفَةٌ*, i. e. a small swelling, or pustule. (Ibn-'Abbád, O, K.)

صَمِغٌ (S, O, Msb, K) and **صَمِغَةٌ** (K,) the latter mentioned by ISd on the authority of AHn, (TA,) [Gum; i. e.] the fluid that exudes from the trees called **عَصَاهُ** and the like of these: (Msb:) it is of many sorts: (S, O:) that which is called **الصَمِغُ الْعَرَبِيُّ** is the **صَمِغُ** of the **طَلْحُ** (S, O, Msb,) which is said to be the same [tree] that is called **أُمُّ غَيْلَانَ**: (Msb:) or the *mucilage* (**غَرَاءُ**) of the [tree called] **قَرْطَا** [and more commonly **سَنَط**, i. e. the *mimosa Nilotica*, also called *acacia Nilotica*]; and this is what is called **الصَمِغُ الْعَرَبِيُّ**; not the **صَمِغُ** of the **طَلْحُ**; J [and others] having erred [in asserting it to be this]: [but] every tree also has **صَمِغٌ**: (K:) [this last assertion, however, is questionable; for **صَمِغٌ** seems to signify properly gum, or juice that exudes from certain trees and concretes:] the n. un., (Msb, TA,) or term applied to a portion thereof, (S, O,) is **صَغَفَةٌ** (S, O, Msb, TA) and **صَغَفَةٌ**: (TA:) and the pl. is **صَمُوغٌ** (S, O, Msb, K:) among **صَمُوغٌ** [i. e. *sorts of صَمِغٌ*], the **مَقْلٌ** [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., **تَرَكْتُهُ عَلَى مِثْلِ مَقْرِبِ الصَّغَفَةِ**, [I left him in a condition like that of the place where the piece of gum has been pared off]: this is when one has left a person nothing; for the **صَغَفَةٌ** is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, **عَلَى مِثْلِ مَقْلَعِ الصَّغَفَةِ**, [in a condition like that of the place where the piece of gum has been plucked off]; (O, and so Mejd;) meaning, without anything remaining to him; because, when the gum is plucked off, there

remains not any trace of it. (Mejd.) And in a trad. of El-Hajjáj occurs the saying, **لَأَقْلَعَنَّكَ قَلْعَ الصَّغَفَةِ** [I will assuredly pluck thee away with the plucking away of the piece of gum]; meaning I will assuredly extirpate thee. (TA.) [— Also **Resin**; see **عَلَكٌ**.]

صَمِغٌ: see **صَمِغٌ**: — and see also **الصَّامِغَانِ**.
صَمِغٌ: see **صَمِغٌ**.
صَمِغٌ (AZ, O, K) and **صَغَفَةٌ** (K,) or the latter is the n. un. of the former, and in like manner **صَمِغٌ** and **صَغَفَةٌ**, the latter being the n. un., (AZ, O,) or **صَمِغٌ** and **صَمِغٌ**, of which **صَمِغَةٌ** and **صَمِغَةٌ** are the ns. un., (AZ, on the authority of A'Obeyd, TA,) *A dry substance which is found upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a ewe or she-goat, (Az, TA,) when she is milked on the occasion of her bringing forth: (AZ, Az, O:) when that is rent asunder (إِذَا فُطِرَ ذَلِكَ) [in the CK فُطِرَ], the milk is clear and sweet. (AZ, O, K.)*

صَغَفَةٌ *A small swelling, or pustule; syn. قَرْحَةٌ.* (Ibn-'Abbád, O, K.)

صَمِغٌ: see **صَمِغٌ**: — and see also **صَمِغَانِ**.

صَمِغٌ: see **صَمِغٌ**.

صَمِغَانِ (Ibn-'Abbád, O, K,) and **أَبَا** **صَمِغَةٍ** (K,) *I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum.* (Ibn-'Abbád, O, K.)

الصَّامِغَانِ: see what next follows, in two places.

الصَّامِغَانِ (IDrd, S, O, K,) like **الصَّامِغَانِ**, [q. v.] (IDrd, O,) but the former is said by Mtr to be better known, (Har p. 618,) and **الصَّامِغَانِ** (AO, O, K,) and **الصَّامِغَانِ** (Lth, O, K,) *The two sides of the mouth, (S, O, K,) where the lips meet [and conjoin], next the شِدْقَانِ (O, K:) or the two places where the spittle collects in the two sides of the lip; (IAqr, O, K;) called by the vulgar الصَّوَارِينِ (O in this art.,) or الصَّوَارِينِ (O and TA in art. صور:) or, as some say, [strangely,] the hinder part of the mouth. (TA.) It is said in a trad. that the **صَمِغَانِ** are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the سَوَاكِ. (TA.)*

صَمِغٌ [app. *Milk that is gummy; describing biestings not yet clear.*] (TA voce **صَعْرُورٌ**, q. v.) — And **شَاةٌ مَصِغَةٌ بِلَيْبِنَهَا** (O, TA,) in the copies of the K, erroneously, **بِلَيْبِنَهَا**, (TA,) *A ewe, or she-goat, yielding fresh biestings on the first occasion of her being milked.* (O, K, TA.)
صَمِغٌ *Ink made with [the addition of] صَمِغٌ [or gum]: but [J says] I know not from whom I heard this. (S.)*

صمغ

For words mentioned under this head in the K, see art. **صمغ**.

صمغ

صَمِغَانِ *The interior of the ear-hole. (K.) — And The dirt (S, A, K) of the ear (S) [i. e.] of the ear-hole; (A, K;) and the scales that come forth therefrom; (TA;) as also **صَمِغَانِ**; (S, K;) and so **صَمِغَانِ** and **صَمِغَانِ**: (K and TA in art. صمغ:) pl. **صَمِغَانِ**. (TA.)*

صَمِغَانِ: see above. — Also sing. of **صَمِغَانِ** (TA) which signifies *The thin, or slender, shoots of the أُصُولِ [i. e. stems, or lower parts,] of the نَعْيِ (K, TA) and of the صَمِغَانِ (TA:) or the sing. signifies the أَمْضُوعُ of the نَعْيِ; which is a kind of thing that is plucked therefrom, resembling a rod. (AHn, TA.)*

صَمِغَانِ *Thick milk, (S, K,) of a consistency resembling liver, so that it quivers. (S.)*

صَمِغَانِ and **صَمِغَانِ** signify the same; (ISh, K;) i. e. *Milk collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick, or coagulates: (ISh, TA:) or food, and milk, having no taste. (IAqr, TA.)*

صمغ

1. **صَمِغَانِ** (K,) aor. **يَصْمِغُ**, (TK,) inf. n. **صَمِغَانِ**, *He (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Aboo-Is-hák [i. e. Zj] to be the primary signification; (TA;) as also **صَمِغَانِ**. (K.) — And **صَمِغَانِ** (S, M, K,) likewise an inf. n. of which the verb is **صَمِغَانِ**, aor. as above, said of a man, (TK,) signifies [also] *The act of escaping, or getting loose or at liberty, syn. تَفَلُّتٌ*, (M, and so in some copies of the S, in other copies of the S and in the K **تَفَلُّتٌ**, [but the latter I regard as a mistake, and so it is said to be in the TK,]) and *leaping.* (S, M, K.) — **صَمِغَانِ**, aor. as above, (S, Msb, K,) inf. n. **صَمِغَانِ**, (Msb,) said of an animal that is an object of the chase, means *He died (S, Msb, K) in one's sight, (S, Msb,) or on the spot. (K.)* — **صَمِغَانِ الْأَمْرُ**, (Lth, K,) aor. as above, (TA,) *The thing, or event, betided him, or befell him. (Lth, K.)* — And **مَا صَمَكَ عَلَيْهِ** *What incited, urged, induced, or made, thee to do it? (K, TA.)**

3. **صَمِغَانِ** *He tasted, or experienced, his destiny, or death; as also **صَمِغَانِ**. (M.)*

4: see 1, first sentence. — **اصمغ على لجامه**, said of a horse, *He champed his bit, (S, M, K,) and went away, or along. (S, M.)* — **اصمغ** *He shot the chase, or game, in such a manner that it died (S, Mgh, Msb, K) in his sight, (S, Msb,) before him, (Mgh, Msb,) quickly, (Mgh,) or on the spot: (K:) accord. to Az, he killed it by means of his dog, in his sight; but it applies also to the case of killing with an arrow: (Msb, TA:) **أُنْمِي** is said when the chase, or game, goes out of one's sight (Mgh, Msb) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Msb,) so that one knows not whether it died by his dog or his arrow*

or by some accident. (Mṣb.) It is said in a trad., كَلَّ مَا أَصَيْبَتْ وَدَعَّ مَا أَتَيْبَتْ [Eat thou what thou hast pursued, or shot, so that it has died in thy sight, and leave what thou hast pursued, or shot, in the case of its dying out of thy sight]. (S, Mgh, Mṣb.) — And اصمى الرمية He transpierced the animal that he shot at, or shot. (M.) And اصمت القوس الرمية The bow sent its arrow through the animal shot. (TA.) — See also 3.

7. انصى عليه He darted down, or rushed, (انقص, S, K, or انقض, M, [both meaning the same,]) upon him, (S, M, K,) and advanced towards him, (M,) to which Az adds, like as the hawk, or falcon, darts down (ينصى, i. e. ينقض). (TA.)

صبيان [an inf. n. used as] an epithet applied to a man, (S, M, A, &c.,) Quick, or swift: (Har p. 93: [see 1, first sentence:]) courageous; (S, M, K;) earnest; not making a false show of bravery, in the charge, or assault: (M, K;) and strong, and mature in age: (M, TA;) or the same word, (accord. to the TA,) or صبيان, (so in this sense accord. to a copy of the M,) one who rushes upon men injuriously: (M, TA;) accord. to the T, one who seizes upon men unjustly: accord. to IAqr, daring in acts of disobedience: accord. to Z, applied to a man, it signifies تمصاً [i. e. one who executes, performs, or accomplishes, affairs with energy; or who keeps, or applies himself, thereto with much constancy or perseverance: being an intensive epithet, like تكلماً and تلقماً &c.]: (TA:) the pl. of صبيان is صبيان. (Kr, M, TA.)

صبيان: see the next preceding paragraph.

صن

1. صن, [aor., accord. to rule, ص,] said of flesh-meat, i. q. صل [i. e. It was, or became, stinking]: either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.])

4. اصن He, or it, (a man, S, or a thing, Mṣb,) had a foul, or fetid, odour, such as is termed صن: (S, Mṣb, K;) so too said of a he-goat, when excited by lust. (TA.) And said of flesh-meat, [like صن,] It stank. (TA.) And اصنت البقلة The herb, or leguminous plant, when held in the hand, stank. (TA.) And اصن said of water, It became altered [for the worse]. (K.) — Also He elevated his nose, (S, K,) or his head, (ISK, TA,) from pride. (ISK, S, K.) And hence, (S,) اصنت said of a she-camel, She, having conceived, behaved disdainfully to the stallion. (S, K.) — And He was, or became, angry. (K.) — اصنت said of a she-camel, (ISH, M,) or of a mare, (A'Obeyd, K,) when near to bringing forth, (A'Obeyd,) Her young one struggled, or was in a state of commotion, (A'Obeyd, M,) in the part bordering upon her tail [so I render صلاحاً], (A'Obeyd,) or its hind leg fell [or happened to come] into that part; (M;) or her young one stuck fast in her belly, and it pushed with its head,

(ISH, K,) or with its shank and its nose, (ISH,) in the region of her anus. (ISH, K.) The epithet applied to her in this case is موصن: (ISH:) and the pl. is مصات and مصان. (Az, TA.) — اصنت said of a woman, She became old, but having in her some remains [of vigour]: and such is termed موصن and موصنة. (M.) — اصن also signifies He spoke in a low, faint, gentle, or soft, manner. (TA.) — And اصن على الامر He persevered, or persisted, in the affair. (K.)

صن (S, M, TA,) with fet-h, (S, TA,) accord. to the K صن, which is wrong, (TA,) [A kind of basket;] a thing like a covered سلة, in which bread is put, (S, K, TA,) and [other] food: (TA:) a large زبل, like the سلة. (M.)

صن The urine of the وهر [or hyrax Syriacus], (S, M, TA,) in the copies of the K erroneously said to be of camels: (TA:) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) صن الوهر is also a term applied to Small, round, flattened cakes, (أقراص,) which are brought from El-Yemen to El-Iljaz, found there in caves; having the property of dissolving tumours, applied as a plaster with honey: mentioned by the ḥakeem Dáwood. (TA.) — Also, (M, TA,) thus, without the art., but written by Az and J with it, i. e. الصن, as in the K, (TA,) One of the days called أيام العجوز; (S, M, K;) said to be the first of those days. (M. [See art. عجز.])

صنة i. q. صبة [q. v.] as signifying A سفرة, or a thing like the سفرة. (M in art. صب.)

صنة: see the next paragraph.

صنان A stink, or stench; (M, Mṣb;) whether of the armpit or otherwise: (Mṣb:) or, (S, K,) as also صننة, (K,) the stink, or stench, of the armpit, (S, K,) and of the creases of the body when they are in a corrupt state: and the former is likewise applied to the odour of the he-goat when excited by lust: (TA:) and it signifies also, (TA,) or as some say, (M,) a sweet odour. (M, TA.)

صنان A courageous man. (K.)

اصن A man feigning himself unmindful, inadvertent, or heedless. (K.)

مصن A man having a foul, or fetid, odour, such as is termed صن; fem. with ة: and likewise applied to a he-goat when excited by lust. (TA.) — And Elevating the nose, (S, M, TA,) or the head, (AA, TA,) from pride, (AA, S, M, TA,) or from anger. (M.) So in a verse cited in art. خفض. (S.) — And مصن غضباً Full of anger. (Aq, S.) — See also 4, latter part, in two places. — Also Silent. (TA.) — And المصن signifies The serpent that, when it bites, kills on the spot: one says, رمأه الله بالمصن المسكت [May God smite him with the silencing serpent that kills on the spot whomsoever it bites]. (IKh, TA.)

صنب

صناب A sauce made of mustard (S, M, A, K) and raisins. (S, A, K.) — And Long in the back and belly; as also صنابة: (IAqr, O, K:) and so each with س. (IAqr, O.)

صنابة: see what immediately precedes.

صنابي, applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) Of a colour between redness and yellowness, (M, A, K, TA,) with abundance of hair, and of fur: (TA:) or of a bay, or dark bay, or brown, colour; syn. كسيت: (S, O, K:) or of a sorrel colour; syn. اشقر: (K:) or of this last colour having some white hairs intermixed therewith: (S, O, TA:) so called because his colour resembles the sauce termed صناب: (TA:) صنابي being a rel. noun from صناب. (S, O, TA.)

مصنب Addicted to, or fond of, eating the sauce termed صناب. (IAqr, O, K.)

صنبر

Q. 1. صنبر النخلة The palm-tree became solitary, or apart from others: (M:) or became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit. (M, K.) And صنبر أسفل النخلة The lower part of the palm-tree became slender, and stripped of the external parts [or of the stumps of the branches]. (AO, and S in art. صبر, and TA.)

صنبر, (K, TA,) or صنوبر, (O,) [both probably correct,] Anything slender and weak, (O, K, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is صنابر: and hence, app.,] — صنابر signifies Slender arrows; (T, M;) accord. to IAqr: [ISd says,] I have not found it save on his authority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so called as being likened to the صنابر [a pl. of صنوبر] of the palm-tree: (TA:) occurring in this sense in a verse cited voce ذلة. (IAqr, T, M.)

صنبر, صنبر, and الصنبر: see صنبر.

صنبرة Ground that has become rough by reason of urine and of dung, or compacted dung, of oxen or sheep &c., (K, TA,) and the like. (TA.) — بصنبره and بصنبرته and أخذت الشيء بصنبرته [which last is evidently, I think, a mistranscription for بصنوبره] is a saying mentioned by Ibn-'Abbád as meaning I took the thing altogether. (O.)

صنبر, (S, in art. صبر, M, O, K,) originally صنبر, (O,) Cold, as a subst.; (M, O;) as also صنبر: (O:) or cold clouds: (IDrd, O:) or a cold wind (M, K) with mist or clouds: (M:) occurring in a verse of Tarafeh with kear to the ب: (M:) [see also صنوبر:] or صنبر, occurring in that verse, signifies the intense cold of winter; (S in art. صبر;) as also صنابر, (S, K,) of which the

sing. is **صَنْبُورٌ**. (TA.) On the expression of Tarafeh, **حِينَ فَاحَ الصَّنْبُرُ**, [when the cold wind, with mist, rises,] ending a verse, IJ says that the poet means **الصَّنْبُرُ**; but requiring to make the **ب** movent, he transfers to it the final vowel, as in the phrases **مَرَّتْ بِبَيْكُرٍ** and **هَذَا بَيْكُرٌ**: he should therefore have said **الصَّنْبِيرُ**; but regarding the expression as meaning **فُجِجَ الصَّنْبِيرُ**, he makes the **ب** to be with kesr, as though he transferred to it the kesreh of the **ر**: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with tesheed to the **ن** and **ر**, and with kesr to the **ب**; saying,

- نُطْعِمُ الشَّعْرَ وَالسَّدِيفَ وَتَسْقَى أَا
- مَخْضُ فِي الصَّنْبِيرِ وَالصَّرَادِ

[We give to eat fat and the hump of the camel, and we give to drink pure milk, in the time of cold wind and chill mist]. (K.) — Also **الصَّنْبِيرُ**, (M, K,) or **الصَّنْبِيرُ**, (as in two copies of the § in art. **صبر**.) and **صَنْبِيرٌ**, [without the article **ال**, occurring in a verse of which the metre requires it to be thus written, with tesheed to the **ن**,] (TA.) One, (S,) namely, the second, (M, K,) of the days called **أَيَّامُ الْعَجُوزِ**: (S, M, K: [see **عجوز**]:) **الصَّنْبِيرُ** [or **الصَّنْبِيرُ**] and **الصَّنْبِيرُ** may have the same meaning, [or meanings, or may both be applied to the day above mentioned, for the application of **صَنْبِيرٌ** to that day is certain;] poetic necessity requiring the **ب** to be movent. (S.) — **صَنْبِيرٌ** has also two contr. significations, namely, *Hot*: and *cold*: accord. to Th, on the authority of IAqr. (M.) You say **عِدَاةٌ صَنْبِيرٌ**, (M,) or **صَنْبِيرٌ**, (K,) and **صَنْبِيرٌ**, (as in a copy of the M,) or **صَنْبِيرٌ**, (K.) *A cold morning*: (M, K:) and *a hot morning*. (K.)

صَنْبُورٌ *A solitary palm-tree, apart from others*, (AO, § in art. **صبر**, and M, A in art. **صبر**, and K,) *the lower part of which becomes slender*, (S and A in art. **صبر**.) and *stripped of the external parts [or the stumps of the branches]:* (§ ubi suprà:) and *a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit*; (M, K;) as also **صَنْبُورَةٌ**: (M:) and *a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted*: (M:) or *a little palm-tree that does not grow from its mother-tree*: (Ibn-Sim'an:) and *the lowest part of a palm-tree*, (AHn, Ibn-Sim'an, M, K,) *from which the roots branch off*: (AHn, M:) and *branches that come forth from the lowest part of a palm-tree*: (M, K:) or *a branch that comes forth from the trunk of a palm-tree, not from the ground*: this is [said to be] the original signification: (T, TA:) or *branches that come forth from the trunk of a palm-tree, not having their roots in the ground*: such branches weaken the mother-tree, which is cured by pulling them off: the pl. is **صَنْبَائِرٌ** (IAqr) and **صَنْبَائِرٌ**: (T, TA:) and the **صَنْبَائِرُ** are also called **رَوَاكِبٌ** and **عَقَانٌ**. (Ibn-Sim'an.) — Hence, (A,) applied to a man, *Solitary; lonely*: (IAqr:) or *solitary,*

or *lonely, without offspring and without brother*: (S, A:) or *solitary, weak, vile, or ignominious, having no family nor offspring nor assistant*: (M, K:) or *having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers or relations*: and *weak*: (IAqr:) and *mean, or ignoble*. (M, K.) See also **صَنْبِيرٌ**. And *A young, or little*, (K,) or *weak*, (TA,) *boy, or child*. (K, TA.) It was applied as an epithet to Moḥammad, by the unbelievers, as also [its dim.] **صَنْبِيرِيٌّ**, (M, TA,) or they called him **صَنْبُورٌ**, (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost; (M, TA;) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (AO;) or to a branch growing from the trunk of a palm-tree. (TA.) — The tube, or pipe, that is in the [kind of leathern vessel, or bag, for water, called] **إِدَاوَةٌ**, of iron, (S, M, A, K,) or of lead, (S, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (S, M, A, K.) — The [aperture called] **مُغَبٌّ** of a watering-trough or tank [from which the water runs out]: (S, M, K:) or the hole, or perforation, thereof, from which the water issues when it is washed. (M, K.) — The pipe of copper or brass by which the water runs from one tank to another in a bath. (Mgh.) — And The mouth of a **قَنَاةٌ** [or water-pipe]. (M, K.) — Also *A cold wind*: and *a hot wind*. (O, K.) See also **صَنْبِيرٌ**. — And *A calamity, or misfortune*. (O, K.)

صَنْبُورَةٌ: see **صَنْبُورٌ**, first sentence.
صَنْبَائِرٌ: see **صَنْبِيرٌ**: — and **صَنْبُورٌ**: — and **صَنْبِيرٌ**.
صَنْبُورٌ [The pine tree;] *a certain kind of tree*, (S in art. **صبر**, M, Mgh, Mḡb, K,) *well known, from which, (Mḡb,) or from the roots of which, (Mgh,) زَفْتٌ [i. e. pitch] is obtained*, (Mgh, Mḡb,) *green in winter and summer, (M,) the fruit of which is like small نُوزٌ [i. e. almonds, but this is app. a mistranscription], and the leaves whereof are [of the kind called] هَدَبٌ [q. v.]:* (Mgh:) or the fruit [i. e. the cone] (S, M, K) of that tree, (S,) [i. e.] of the **أَرْزٌ**; (M, K;) the trees being called **أَرْزٌ**: (M:) A'Obeyd says that it signifies the fruit of the **أَرْزَةُ**, and that the tree is called **صَنْبُورَةٌ** [which is the n. un.] on account of its fruit. (TA.) — See also **صَنْبِيرَةٌ**.

صَنْبُورَةٌ [n. un. of **صَنْبُورٌ**, q. v. — And] The middle of anything. (O.)

ظِلُّ الصَنْبُورِيِّ The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.]

صَنْبِيرِيٌّ dim. of **صَنْبُورٌ**, q. v. (M, TA.)

نَحْلَةٌ مَصْنُوبَةٌ *A palm-tree that produces branches from its trunk*: such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Abou-Sa'eed, TA.)

صَنْجٌ [A cymbal;] *a thing made of brass,*

[having its fellow of the same kind,] *one of which was struck with the other*; (S, Mgh, Mḡb, K;) of a round form: (Mgh, Mḡb:) such was the instrument of this name known to the Arabs: (S, Mgh:) its use was disapproved: (Mgh:) pl. **صَنْجٌ**: which was also applied by the Arabs to the small round things inserted in the hoop of the tambourine (Mgh, L, Mḡb) and the like, (L,) of brass, or copper: (Mḡb:) an arabicized word (S, Mgh, Mḡb) [app. from the Pers. **سَنَج** or **سَنْج**].

— Also *A certain stringed instrument [of music];* (S, Mgh, Mḡb, K;) [app. the kind of harp called by the Persians **سَنَجَك**, and by the modern Arabs **جَنْجَك**, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] *an instrument peculiar to the 'Ajam*; (S, Mgh, Mḡb;) but the Arabs sometimes applied the name of **صَنْجٌ** to this latter instrument: (L:) also an arabicized word when thus applied. (S, Mgh, Mḡb, K.) — **صَنْجُ الْجِنِّ** signifies **صَوْتُهَا** [app. meaning *The clamour of the Jinns, or Genii; or their raising of their voices in singing*]: a phrase used [in this sense] in a verse of El-Kuṭamee. (TA.)

صَنْجَاتُ الْمِيزَانِ: see **سَنْجَةٌ**: its pl. is **صَنْجَاتٌ** (Mgh) [and app. also **صَنْجٌ**, like **سَنْجٌ**].

صَنْجٌ *A player with [or upon] the صَنْجٌ*, meaning [the cymbal, and also] the stringed instrument so called: and in like manner **صَنْجَانَةٌ**: (L:) but this latter has an intensive signification [meaning *an excellent player with, or upon, the صَنْجٌ*]: (Har p. 617:) and signifies also *a woman having [or playing with] a صَنْجٌ*, as in a verse cited voce **جَدَا** in art. **جدو** [where it evidently means *a female player with cymbals*]. (L.)

صَنْجَانَةٌ: see the next preceding paragraph. — **صَنْجَانَةُ الْجَيْشِ** means † *The singer of the army*: — and also † *The well-known بَطَلٌ [or man of courage or valour]* (Har p. 617.) — Aashà-Benee-Keys, (L, K,) also called Aashà-Bekr, (L,) used to be called **صَنْجَانَةُ الْعَرَبِ** because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Har ubi suprà.)

صند

صَنْدِيدٌ: see what follows, in three places.

صَنْدِيدٌ *A courageous lord or chief*; (S, L, K;) as also **صَنْدِيدٌ**: (K:) or *a great, or big, and courageous, lord or chief*: (A:) or *a great, or big, and courageous, king*: (M:) or the former, (Aḡ, IAqr, L,) or † the latter, (K,) *a noble lord or chief*: (Aḡ, L, K:) or *a liberal, bountiful, munificent, or generous, lord or chief*: or *a clement, or forbearing, lord or chief*: (IAqr, L, K:) *a defender of an army*: (IAqr, L:) **جَمَاعَةُ الْعَسْكَرِ**, by which the pl. **الصَنْدَائِدُ** is expl. in the K, is a mistake for **حَمَاةُ الْعَسْكَرِ**, the words used by IAqr: (TA:) *a nobleman: a great man*: (L:) or *a great chief*: (Kf:) *one who presides over a people and their affairs of importance and things in general*: or *a lord, or chief, eminent among his people, possessing the qualities of courage and liberality* or

magnificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. صُنَادِيدُ. (IAḩr, A, L.) Accord. to some, the ن is augmentative; and the word is derived from الصُدُّ, "the act of turning away;" and seems to have been formed to denote an intensive signification. (MF.) Also *Overcoming*, (K, TA,) and *great*. (TA.) *وَإِنَّ الصَّنَادِيدَ*. The disease called الجَنْبُ. (T in art. جنب.) — Also *A calamity; a misfortune; or a great, or formidable, event*: (TA:) pl. as above. (S, M, A, K.) Hence the saying of El-ḩasan نَعُوذُ بِاللهِ مِنَ الصَّنَادِيدِ *We seek protection by God from the calamities, &c., of destiny*: (S, M:*) or *from its great and overpowering afflictions*. (L.) — Also, (accord. to the TA,) or صُنْدِيدٌ (accord. to the K,) *An isolated ledge of a mountain*. (K, TA.) — رِيحٌ صُنْدِيدٌ *Violent wind*. (A, K.) — *بَرْدٌ صُنْدِيدٌ* *Vehement, or intense, cold*. (A, K.) — *مَرَّتْ عَلَيْنَا صُنَادِيدٌ* *Times of intense cold befell us*. (A.) [See also another ex. voce صَخْدَانُ.] — *وَرَمَتِ السَّمَاءُ بِصُنَادِيدِ الْبَرَدِ* *Vehement, or intense, heat*. (A.) One says *يَوْمَ حَامِي الصَّنَادِيدِ*, (Th, M, L,) or الصَّنَادِيدِ (A, K,) *A day of vehement, or intense, heat*. (Th, M, A, L, K.) — *غَيْثٌ صُنْدِيدٌ* *Rain consisting of large drops*: (S, K:) or *that falls in large quantity*: pl. غَيُوثٌ صُنَادِيدٌ. (A.) And one says, *رَمَتِ السَّمَاءُ بِصُنَادِيدِ الْبَرَدِ* *The sky cast down large hail-stones*. (A.) — *الصَّنَادِيدُ مِنَ السَّحَابِ* *Great clouds*: (M:) or *clouds that pour forth much rain, in large drops*. (L.)

صندوق

صُنْدُوقٌ, (S and Mḩb in art. صدق, and K in a separate art.) thus, with ص, accord. to ISk, (S,) and صُنْدُوقٌ, (K,) or the latter is vulgar, (Mḩb,) [A chest, coffer, or trunk: strangely expl. in the TA as meaning *أَجْوَالِي*:] and صُنْدُوقٌ and زُنْدُوقٌ are dial. vars. thereof: (K:) pl. صُنَادِيْقٌ. (S, Mḩb, K.)

صُنَادِيْقِي *A maker of صُنَادِيْقٍ [or chests, coffers, or trunks]*. (TA.)

صندل

Q. 1. صُنْدَلٌ, said of a camel, (IAḩr, M, O, K,) and of an ass, (K,) *He was big in the head*, (IAḩr, M, O, K,) and *hard, or strong, or hardy, and large*. (K.)

Q. 2. تَصُنْدَلٌ *He exerted himself in amatory conversation or dalliance with women*. (Ibn-'Abbád, O, K.) — *And He wore what is termed the صُنْدَلُ, a thing resembling the boot, with nails in the sole*. (Mḩb.)

صُنْدَلٌ, applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also صُنَادِلٌ (M, K,) *Big in the head*: (S, O:) or *strong in make, big in the head*: (T, TA:) or *large, strong, big in the head*: (M:) or *big in the head, and hard, or strong, or hardy, and large*: (K:) or accord. to IDrd, صُنَادِلٌ, applied to a camel, signifies

hard, or strong, or hardy: (O:) the pl. of the former [or of each] is صُنَادِلٌ. (S, O.) — Also, i. e. صُنْدَلٌ, *A species of trees*, (S, O, Mḩb,) or *a kind of wood*, (M, K,) well known, (Mḩb,) of sweet odour, (S, M, O,) and of several sorts: (TA;) [i. e. sandal-wood;] *the best of which is the red, or the white*, (K, TA,) or *the yellow*: (TA;) *a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers*: (K, TA:) *the infusion of its sawdust and the continual smelling of it weaken the venereal faculty*. (TA.) — It is also a Pers. word (كَلِمَةٌ أُعْجَبِيَّةٌ) [or rather an arabicized word from the Pers. (سُنْدَلُ)] signifying *A thing resembling the boot (الحَقْفُ), in the sole of which are nails*: pl. صُنَادِلٌ. (Mḩb.)

صُنْدَلَانِيٌّ i. q. صُنْدَلَانِيٌّ. (O, K.) See the latter, in art. صدل.

صُنَادِلٌ: see صُنْدَلٌ, above, in two places.

صنر

صُنَارٌ, as some say, or صُنَارٌ, (M,) or both, but the former is the more common, (K,) The kind of tree called دُبُّ [i. e. the plane-tree]: (AHn, M, K:) n. un. with ة: (AHn, M:) a Pers. word, introduced into the Arabic language; (Lth, AHn, M;) or arabicized, from [the Pers.] چِنَارٌ. (K.)

صُنَارٌ, (K,) or صُنَارَةٌ, (S, O, M,) or the latter is not allowable, (TA,) The head of a spindle; (S, O, K;) i. e. (S) the crooked, (S,) or slender, (M,) or slender and crooked, (TA,) piece of iron (S, M, TA) that is in the head of the spindle: (M, TA:) or, accord. to Lth, the latter signifies a woman's spindle; and is a foreign word introduced into the Arabic language. (TA.) — See also صُنَارٌ.

صُنُورٌ *A niggardly man, of evil disposition*: (T, O, K:) mentioned by IAḩr. (T, O.) [See also صُنَارَةٌ.]

صُنَارَةٌ: see the next paragraph.

صُنَارَةٌ: see صُنَارٌ. — Also The handle of the [kind of shield called] حَجْفَةٌ: (S, K:) pl. صُنَائِرٌ. (K.) — *And The ear*: (S, M, K:) of the dial. of El-Yemen. (S, M.) — Also *A man evil in disposition*; (M, K;) on the authority of IAḩr; (M;) as also صُنَارَةٌ; (M, K;) on the authority of Kr: Abou-'Alee says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAḩr, (TA,) *Bad in respect of أدَبٌ [or discipline of the mind and manners, &c.], even though eminent, or celebrated, or well known*: (K, TA:) pl. as above. (TA.)

صنط

صُنْطٌ, thus pronounced by the people of Egypt, (TA,) a dial. var. of سُنْطٌ, q. v. (K.)

صنع

1. صَنَعَ, aor. ُصَنَعُ, inf. n. صُنْعٌ and صُنْعٌ, *He made, wrought, manufactured, fabricated, or constructed, the thing*; syn. عَمِلَهُ. (K:) [or he made it, &c., skilfully, or well; for] الصُّنْعُ signifies *إِجَادَةُ الْفَعْلِ*; and every صُنْعٌ is a فِعْلٌ, but every فِعْلٌ is not a صُنْعٌ; and it is not predicated of [irrational] animals [unless tropically, (see أَصْنَعُ,)] nor of inanimate things, like as الْفَعْلُ is. (Er-Rághib, TA.) — [Hence,] صُنْعٌ signifies also [He fabricated speech or a saying or sentence or the like:] *he forged a word*; and poetry, عَلَى فُلَانٍ *in the name of such a one*. (Mz, 8th نوع.)

— *And صَنَعَ, inf. n. صُنْعٌ [and صُنْعٌ] and صُنِعَ, [with the objective complement understood,] He worked, or wrought; he practised, or exercised, an art, a craft, or a manufacture*. (MA.) — *And صُنِعَ إِلَيْهِ مَعْرُوفًا*, (S, O, K,) aor. as above,

(K,) inf. n. صُنْعٌ, with damm, *He did to him a benefit, favour, or kind act*: and صَنِعًا بِهِ *he did to him an evil, or a foul, deed*: syn.

فَعَلَهُ: (S, O, K:) and one says also [in the former of these two senses], *أَصْنَعُ عِنْدَهُ صَنِيعَةً*; (S, Mgh, K;) syn. أَخَذَهَا; (K;) or أَحْسَنَ إِلَيْهِ.

(Mgh.) The saying مَا صَنَعْتَ وَأَبَاكَ means *مَعَ أَبِيكَ* [i. e. *What didst thou together with thy father?*] (S.) The saying of the Prophet, *إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ* [If thou be not ashamed, do what thou wilt,] is said to be an instance of an imperative phrase of which the meaning is predicative; i. e. it is as though he said, he who is not ashamed does what he will: (O, L, TA:*) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A'Obeyd to be the right meaning. (L.)

In the phrase صُنِعَ اللهُ, in the Kur [xxvii. 90, which may be rendered *By the doing of God*], صُنِعَ is in the accus. case as an inf. n.: but one may read it in the nom. case, meaning *ذَلِكَ* to be understood before it. (Zj, O, TA.) One says also, *صَنِيعَ اللهُ* and *مَا أَحْسَنَ صُنِعَ اللهُ عِنْدَكَ* [How good is the doing of God with thee, or at thine abode!]. (K.) — *And صَنَعْتُ فَرَسِي*, inf. n. صُنْعٌ and صُنْعَةٌ, *I tended well my horse; or took good care of him*; (S, O, K, TA;) *supplied him with fodder, and fattened him*: and *صَنَعَ جَارِيَتَهُ* *he reared, or nourished, his girl, or young woman*: (TA:) and *صَنِيعَتِ الْجَارِيَةَ* *the girl, or young woman, was treated [or nourished] well, so that she became fat*; as also *صُنِعَتْ*, inf. n. تَصْنِيعٌ: (K, TA:*) or you say *أَصْنَعُ الْفَرَسَ*, (so accord. to my MS.

copy of the K,) or *أَصْنَعُ الْفَرَسَ*, (so accord. to other copies of the K, and in the O, [in the CK *أَصْنَعُ الْفَرَسَ*,]) without tesheed; [which seems to indicate that the right reading is صُنِعَ, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that *أَصْنَعُ الْفَرَسَ* is said by IKḩḩ to be a dial. var. of صُنِعَهُ;] (O, K;) and *الْجَارِيَةَ* *صُنِعَ*, (O, K;) and *الْجَارِيَةَ* *صُنِعَ*, (O, K;) and *الْجَارِيَةَ* *صُنِعَ*, (O, K;) and *الْجَارِيَةَ* *صُنِعَ*, (O, K;)

with teshdeed, meaning *he treated* [or *nourished*] *well the girl, or young woman, and fattened her*; (O, K; [in my MS. copy of the ك صَنِعَ الْجَارِيَةِ;]) because the تصنع of the girl, or young woman, is by means of many things, and by careful tending: (O, K;) so says Lth: (O:) but Az says that by other, or others, than Lth, it is allowed to say صَنِعَ جَارِيَتِهِ, without teshdeed: and hence the phrase in the Kur [xx. 40.], وَتَصْنَعُ عَلَيَّ عَيْنِي, (TA,) meaning [And this I did] *that thou mightest be reared and nourished in my sight*; (O, TA;) for which some read وَتَصْنَعُ, as an imperative; and some, وَتَصْنَعُ, meaning *and that thou mightest work in my sight*, (Kah, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman, صَنَعَتْ نَفْسَهَا: see 5. And you say also *اصطنعته*, meaning *I reared him; and educated, disciplined, or trained, him well*. (§, O, K, TA.) — Accord. to IDrst, صَنِعٌ, inf. n. صَنِعٌ, signifies *He was, or became, skilled, or skilful*: but IB says that صَنِعٌ has not been heard. (TA.)

2: see 1, latter half, in two places.

3. *مصانعة* primarily signifies *The doing to one a thing in order that he may do another thing to the doer of the former thing*. (TA.) — Hence, (TA,) *† The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; and endeavouring to conciliate*. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say *صانه* *† He treated him with gentleness, or blandishment; &c.* (O, TA.) And *† He acted hypocritically with him*. (TA.) And *صانه عن الشيء* *† He strove, or endeavoured, to turn him from the thing by deceit, or guile*. (TA.) — And hence, (A, TA,) or from the last signification in this paragraph, (TA,) *† The act of bribing*. (§, O, Mgh, K, TA.) One says, *صانع الوالي* *† He bribed [the prefect, ruler, judge, or the like]*. (TA.) And *صانه بالمال* *† He bribed him with property, wealth, or money*. (Mgh, TA.) And it is said in a prov., *من صانع بالمال لم يَحْتَشِرْ مِنْ طَلَبِ الْحَاجَةِ* [*He who bribes with property is not ashamed of demanding the thing wanted*]. (§, O, TA.) — Also *† A horse's not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof*: one says, *† يصانعك ببذله سيره* [*He keeps back from thee somewhat by the manner in which he exerts his power of going*]. (O, K, TA.)

4. *اصنع* *He (a man, O) aided, or assisted, another*. (O, K.) And accord. to Ibn-'Abbád, followed in the O and TS and K, one says also, *اصنع الآخرق*, meaning *The unskilful learned, and did soundly, thoroughly, skilfully, or well*: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the Nawádir of IAqr, where the latter says that *اصنع الرجل* means *اعان الآخرق* [i. e. *The man aided, or assisted, the unskilful*]. (TA.) — *اصنع الفرس*: see 1, latter half. [Freytag states, as on the authority of the K, that *اصنع*, said of a horse,

signifies "Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset" (which is nearly the same as a signification of صانع likewise mentioned by him): but this is a mistake.]

5. *تصنع* signifies *The affecting a goodly way, mode, or manner, of acting, or conduct, or the like*; (§, O, K, TA; [الصنعة in the CK is a mis-transcription for الصنعة;]) and the *making a show thereof*; (TA;) and the *adorning oneself* (K, TA) *thereby, while internally unsound in the grounds of pretension to respect*. (TA.) And *تصنعت*, said of a woman, means *صنعت نفسها* [*She cultivated and improved her person, so as to render herself comely, by art, and good nurture*]: (§, O:) or *she adorned, or embellished, herself*. (PS.)

6: see 1, former half. — Accord. to Er-Rághib, *اصطناع* signifies *The exceeding the usual, or ordinary, bounds, or degree, in putting a thing into a good, sound, right, or proper, state*. (TA.) — And hence, he says, the phrase in the Kur [xx. 43], *واصطنعتك لنفسى*, which means *† And I have chosen thee [for myself] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it*: (TA:) or it means *I have reared thee, (Az, TA,) or I have chosen thee, (O, K, TA,) [for myself,] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces*. (Az, TA.) See also 1, last sentence but one. — One says also, *اصطنع خاتمها* *He ordered that a signet-ring should be made for him*. (O, K.) [See also 10.] — And *اصطنعه* [in which the pronoun seems to refer to *رزق* i. e. *sustenance, &c.*] also signifies *قدمه* [app. meaning *He offered it*]. (TA.) — And *اصطنع* [alone, for *مصنعة*], *† He made, or prepared, a repast, feast, or banquet, to which to invite friends*. (O, K, TA.) And *† He prepared food to be dispensed in the way, or cause, of God*. (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.)

10. *استصنعه*, accord. to the O, signifies *He asked for it to be made for him*: accord. to the L, *استصنع الشيء* signifies *he invited, or he induced, or caused (دعا) [another] to make the thing*. (TA.) In the saying of Es-Sarakhsée, *استصنع عند الرجل قلسوة* [app. meaning *He asked, or desired, the man to make for him a قلسوة* (q. v.)], *عند* is redundant. (Mgh.) [See also 8.]

صنع: see *صنع*, in two places. — Also, and *صونع*, *A certain small creeping thing, or insect, (دويبة) or a flying thing (طائر)*: (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. *ضنع*) and *ضونع*: in one case or the other mistranscribed. (TA in art. *ضنع*.)

صنع an inf. n. of *صنع* [q. v.] (§, K, &c.) — And *i. q. رزق* [*Sustenance, &c.*]. (TA.) — See also *صنع*, in two places.

صنع *A tailor*: (O, K:) or one who is *gentle, delicate, or skilful*, (رفيق, O,) or *thin, fine, or delicate*, (رفيق, so in the copies of the K,) or *slender, or small*, (دقيق, so in the TA,) [of which readings that in the O is app. the right,] *in respect of the hands*. (O, K.) See also *صنع*, in five places. — Also *A مصنعة of water*; (O, K, TA;) i. e. *a piece of wood [app. a plank or board] by means of which water is confined, and retained for a while*: (TA:) pl. *أصناع*: (O, K:) [but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call أحباس of water *أصناع*; (see *حبس*, of which أحباس is the pl.); for I do not find *مصنعة* thus expl. in any lexicon except the TA:] and *صناعة*, with teshdeed, and *صناع*, (O, K,) like *سحاب* (K,) accord. to Lth, (O,) signify *pieces of wood [or planks or boards] put together in water, to confine the water, and retain it for a while*; (O, K;) like the *حباصة* [q. v.]. (O.) — See also *مصنعة*, in two senses. — Also *A manufactured thing* (K, TA) *of any kind*, (TA,) *such as a سفرة* [q. v.], (K, TA,) &c. (TA.) — And *† A garment*. (Ibn-'Abbád, O, K, TA.) You say, *رايت عليه صنعا جيدا* [*I saw upon him a goodly garment*]. (Ibn-'Abbád, O, TA.) — And *† A turban*. (IAqr, O, K, TA.) — And The [iron instrument with which flesh-meat is roasted, called] *سعود*. (O, TS, K.) El-Marrár El-Fak'asee says, describing camels,

• وَجَاءَتْ وَرُكْبَانَهَا كَالشَّرُوبِ •
• وَسَائِقُهَا مِثْلُ صَنِعِ السَّوَاءِ •

[And they came, their riders being like drinkers, or drunkards, and their driver like the *سعود* of roasted flesh-meat]. (O.) In the L, *السود* is put in the place of *السعود*; and after citing the verse above, [and app. reading *مثل*, regarding it as relating to the camels,] the author says that the poet means, *سود الألوان*. (TA.) — And *Roasted flesh-meat* [itself]; syn. *شواء*. (So in copies of the K. [SM says that the right reading, as the explanation of *الصنع* in this instance, is *الشواء*; and cites IAqr as saying *الصنع الشواء نفسه*: but I think that the right reading is indicated by the addition *نفسه* to be *الشواء*; and that IAqr gives this signification after mentioning that which here next precedes it.]])

رجل صنع البدين, (Mgh, L, Mgh,) and *رجل صنع*, (§, Mgh, O, Mgh, K,) and *صنع اليد*, (Th, TA,) and *صنع اليد*, (§, O, K,) and *اليد صنع*, (TA,) and *اليد صنع*, (IB, TA,) and Sh is related to have said, *رجل صنع*, (TA,) and *صنع اليد*, (TA,) and *صنع اليد*, (§, O, K,) and *اليد صنع*, (TA,) and *صناع اليد*, (K,) and *اليد صنع*, but not *صناع* alone when applied to a male, (TA,) *A man skilful in the work of the hands or hand*: (§, Mgh, O, Mgh, K, TA:) and a company of men you term *قوم صنعي* and *قوم صنعي*

صَنَعِي ٱلْأَيْدِي and صَنَعِي ٱلْأَيْدِي and صَنَعِي ٱلْأَيْدِي (K,) [all of which are instances of quasi-pl. ns., except, perhaps, the last, which is said in the TA to be a pl. of ٱلصَّنْعُ,] and أَصْنَاعُ ٱلْأَيْدِي (K, [in the CK, erroneously, أَصْنَاعِي,]) which is pl. of ٱلْيَدِ or of ٱلْيَدِ or of ٱلْيَدِ, or, accord. to Sb, as IB says, the only pl. of ٱلصَّنْعُ is صَنَعُونَ, and in like manner in the case of ٱلصَّنْعُ you say صَنَعُوا ٱلْيَدِ (TA,) and صَنَعُ رَجُلٌ is mentioned as on the authority of Sb, (K,) and Sh is related to have said قَوْمٌ صَنَعُونَ, [using the latter word as pl. of ٱلصَّنْعُ,] with the ن quiescent. (TA.) And you say ٱلصَّنْعُ ٱلْأَيْدِي (ISk, Mgh, Mṣb, TA,) and صَنَاعُ ٱلْيَدِ (IJ, TA,) an instance of an epithet applied to a woman like كَعَابٌ and رَدَاخٌ and حَصَانٌ (TA,) the ٱ of prolongation before the final letter resembling, and rendering needless, the ٱ in صَنَاعَةٌ (IJ, TA,) which is not allowable, (IJ, Mgh, Mṣb, TA,*) though an instance of it occurs used on the ground of analogy: (Mgh:) A woman skilful in the work of the hands or hand; (ISk, S, O, K, TA;) who makes things in a suitable manner; who sews, and cuts out or makes, leathern buckets; (ISk, TA;) contr. of خَرَقَاتٌ; (Mgh, Mṣb;) and ٱلصَّنْعَةُ ٱلْأَيْدِي signifies the same: (TA:) and نِسْوَةٌ صَنَعٌ and ٱلصَّنْعَانِ (S, O, K.) Th preferred ٱلصَّنْعُ as applied to a man; and ٱلصَّنْعُ as applied to a woman. (IB, TA.) Accord. to IDrst, صَنَعٌ is an inf. n. used as an epithet. (TA. [But see 1, last sentence.]) It is said in a prov., لَا تَعْدَمُ صَنَاعٌ ثَلَاثَةٌ [expl. in art. ثَلَاثَةٌ]. (TA.) — [Hence,] one says of a poet, and of any one who is eloquent, رَجُلٌ صَنَعٌ ٱللسَّانِ [A man skilful in the use of the tongue]: and in like manner, ٱللسَّانُ صَنَعٌ [a skilful tongue]. (K, TA.) And ٱلصَّنْعُ ٱللسَّانِ + A woman sharp-tongued: or long-tongued: syn. سَلِيطَةٌ. (TA.)

صَنَعٌ: see صَنَعٌ, last sentence.

صَنَاعَةٌ Work or handicraft, an art, a craft or handicraft, or a trade; (KL;) as also صَنَاعَةٌ: (KL, PS:) any habitual work or occupation of a man; as also حِرْفَةٌ; (K in art. حِرْفَةٌ;) [and so صَنَاعَةٌ, as is indicated in the K voce حِرْفَةٌ; whence] one says, صَنَاعَتُهُ رِعَايَةُ ٱلْإِبِلِ [His habitual work or occupation, or his business, is the tending, or pasturing, of camels]: (M, and K in art. رِعَايَةٌ) or صَنَاعَةٌ [more particularly] signifies the work of the صَانِعِ; (S, O, K;) [a manufacture, or work of art; and workmanship, or the skill of a worker, which last meaning is plainly indicated in the O, and by common usage:] and صَنَاعَةٌ, the حِرْفَةُ [i. e. craft, or habitual work or occupation,] of the صَانِعِ, (S, Mgh, O, Mṣb, K,) meaning of him who works with his hand: (Mgh:) the pl. of صَنَاعَةٌ is صَنَاعَاتٌ [and صَنَائِعٌ]. (KL.) — It is

also an inf. n. of 1 as used in the phrase صَنَعْتُ قَوْسِي [q. v.]. (S, O, K, TA.)

أَسْبَهُ صَنَاعَةً, with damm, Arrows that are equal, equable, uniform, or even, the work of one man. (TA.) [Perhaps صَنَاعَةٌ is a quasi-pl. n. of صَنَعٌ applied to an arrow.]

صَنَعِي and صَنَعِي and صَنَعِي and صَنَعِي: see صَنَعٌ.

صَنَاعٌ: see صَنَعٌ: — and see also صَنَعٌ, in eight places.

صُنُوعٌ in a sense in which it is used in a verse of Aboo-Dhu-eyb is a pl. of which ISd says, "I know not any sing. thereof:" accord. to Skr, it means The خُرُزُ [app. either the seams or the stitch-holes] of a مَزَادَةٌ or of an إِدَاوَةٌ: or, as some say, the thongs used in the sewing thereof: and some say the making thereof, so that in this case it is an inf. n. (TA.)

صَنِيعٌ an inf. n. of 1 [q. v.]. (MA.) — And i. q. مَصْنُوعٌ [meaning Made, wrought, manufactured, fabricated, or constructed: or made, &c., skilfully, or well: see 1, first sentence]. (TA.) — [Hence,] ٱلصَّنْعُ (O, K, TA) that is made, or prepared, and to which people are invited; (TA;) and ٱلصَّنْعَةُ signifies [the same, i. e.] ٱلصَّنْعُ, feast, or banquet, to which friends are invited: (O, K, TA:) one says, كُنْتُ فِي صَنِيعِ فُلَانٍ I was at the repast of such a one, made, or prepared, by him, to which people were invited: and ٱلصَّنْعَةُ ٱلصَّنْعَةُ the repast to which friends were invited. (TA.) And (i. e. the former word) ٱلصَّنْعُ ٱلصَّنْعُ Food prepared to be dispensed in the way, or cause, of God. (TA.) — Also, applied to a sword, Polished, (S, O, K, TA,) and proved by experience; and so applied to an arrow: (K, TA:) or, applied to a sword, frequently renovated by polishing: (A, TA:) pl. صُنُوعٌ. (TA.) — And, applied to a horse, ٱلصَّنْعُ Well tended; (S, O, K, TA;) supplied with fodder, and fattened. (TA.) And [in like manner it is applied to a human being:] one says, هُوَ صَنِيعِي He is the person whom I have reared; and whom I have educated, disciplined, or trained, well; (O, K, TA;) and so صَنِيعِي; (S, O, K, TA;) and هُوَ مَصْنُوعَةٌ فُلَانٍ he is the person whom such a one has reared; &c. (Z, TA.) — And ٱلصَّنْعُ A goodly and clean garment. (A, L, TA.) — And A deed, or an action; (S, O, K, KL;) and so صَنِيعَةٌ: (Ham p. 198:) one says, صَنَعَا بِهِ صَنِيعًا قَبِيحًا He did to him an evil, or a foul, deed: (S, O, K;) and صَنِيعَةٌ سَوِيَّةٌ means The evil [consequence] of a deed. (Ham ubi supr.) And [particularly] A good deed, a benefit, favour, or kind act; (O, K, TA;) and so صَنِيعَةٌ: (S, O, Mṣb, K;) [see a verse cited voce مَصْنُوعٌ:] pl. [of either, of the latter agreeably with rule,] صَنَائِعٌ. (O, K.) — Also Skilful in work of the hands or hand: (S, O, K, TA:) fem. [in this sense] with ٱلصَّنْعَةُ. (TA.) See صَنَعٌ, in four places. Accord. to IDrst, صَنَعٌ [likewise] signifies Skilled, or skilful, as part. n. of صَنَعٌ; but IB says that صَنَعٌ has not been heard. (TA.)

صَنَاعَةٌ: see صَنَاعَةٌ, in four places. The saying of 'Alee, يُوْخَذُ مِنْ كُلِّ صَنَاعَةٍ صِنَاعَتُهُ, if correctly related, means يُوْخَذُ مِنْ كُلِّ صَنَاعَةٍ مَصْنُوعَةٌ [From every one possessing skill in manufacture should be taken, or procured, that which he has manufactured: or perhaps مِنْ is a mistake for عَنْ, and the meaning is, from every craftsman is to be acquired his craft]. (Mgh.)

صَنِيعَةٌ: see صَنِيعٌ, latter half, in four places.

صَنَاعَةُ Persons who tend their camels well, and fatten the young ones thereof, and give not their camels' milk to guests: occurring in a verse of 'Amir Ibn-Et-Tufeyl. (TA, in this art. and in art. صَالِحٌ.)

صَنَائِعِي: see صَانِعٌ.

صَنَاعٌ [An expert صَانِعِ i. e. manufacturer &c.] (TA. [There mentioned only as a proper name, or surname.])

صَنَاعَةٌ: see صَنَعٌ, former half.

صَانِعٌ A handicraftsman; manufacturer; or worker, or maker, with his hand; (S, Mgh, O, Mṣb, K;) or one having a صَنَاعَةٌ [i. e. craft &c.] which he exercises; (TA;) [an artificer, or artisan;] and صَانِعِي is [used in the same sense, and particularly as meaning one who works for hire under a master; being] a rel. n. from صَانِعٌ [pl. of صَنَاعَةٌ], like أَنصَارِي and أَنصَارِي: (TA:) the pl. of صَانِعٌ is صَانِعٌ. (Mṣb, TA.)

صَوْنَعٌ: see صَنَعٌ.

أَصْنَعٌ [More, or most, skilled in working with the hands, manufacturing, fabricating, or constructing]. See an ex. voce سُرْفَةٌ, and another voce تَنُوطٌ.

مَصْنَعٌ [may be used, agreeably with analogy, as an inf. n.: and as a n. of place, and of time]. A poet says,

• إِنَّ الصَّنِيعَةَ لَا تَكُونُ صَنِيعَةً
• حَتَّى يُصَابَ بِهَا طَرِيقُ المَصْنَعِ

[which may be rendered Verily that which is a good deed considered abstractedly, or without relation to the manner or object &c., will not be a good deed in effect except, or unless, the way of the doing, or the way that leads to the place (here meaning the object) of the doing, be rightly hit upon therewith]. (O, TA.) — In the following verse of Náfí Ibn-Laķeet, (TA in this art. and in art. رِيشٌ) wrongly ascribed by J [in arts. رِيشٌ and مَرُوطٌ] to Lebeed, (TA in art. رِيشٌ) and ascribed by others to other poets, (TA in art. مَرُوطٌ) it is expl. by IAqr as signifying A place that is deemed goodly [in workmanship]; syn. مَسْتَمْلِحٌ [a n. of place, accord. to a general rule, as well as pass. part. n.: or مَصْنَعٌ may be here more literally rendered a place of skilful workmanship]: the poet says,

• مَرُوطُ اللِّذَادِ فَلَيْسَ فِيهِ مَصْنَعٌ
• لَا الرِّيشُ يَنْفَعُهُ وَلَا التَّجْنِيبُ

(TA in the present art.) meaning *Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews.* (TA in art. *ریش*.) — See also what here follows.

مصنعة (S, Mgh, O, Mṣb, K) and مصنعة (S, O, K) and صنع (O, Mṣb, K) [A kind of tank, or reservoir, for rain-water; i. e.] a thing like a *خوض*, (S, Mgh, O, K, TA,) or like a *صهريج* (Mṣb, TA) and a *بركة*, (Mṣb,) that is made, or constructed, (Mgh, Mṣb,) for collecting the water of the rain: (S, Mgh, O, Mṣb, K, TA:) pl. *مصانع*, (O, Mṣb, K, TA,) a pl. of all the three words above, expl. by Aṣ as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; and *مصانع* is another pl. of مصنعة, the *ص* being inserted by poetic license; or it may be pl. of صنع or مصنوع: and صنع [in like manner] signifies a *خوض* or a thing like a *صهريج*: and صنع is said to be a pl. thereof: (TA:) or صنع signifies a watering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is *أصناع*. (TA voce *بركة*.) See also صنع, in two places. — [The pl.] *مصانع* signifies also constructions such as *قصور* [or pavilions, &c.], (O, K,) and fortresses; (S, O, K;) and صنع also signifies a fortress: and the former, wells also. (TA.) And towns, or villages, are thus called, (O, K,) by the Arabs, accord. to Aṣ: *هو من أهل مصنعة*: (O, TA:) one says, *هو من أهل المصانع*, meaning *He is of the people of the towns, or villages, and of the cultivated land.* (A, TA.) Also *Places set apart for horses, away from the tents or houses*: *مصنعة*. (AḤn, TA.) [In Abul. Ann. ii. 42, where it seems to mean "reservoirs for rain-water," Reiske renders it "Hospitia publica."] — See also صنع, in two places.

مصنوع: see صنع, and مصنعة. — Also † [Fabricated, as applied to speech or a saying or sentence: a phrase, or word,] innovated, [or coined,] and given by its author as chaste (*فصيح*) Arabic; differing from *مؤتد*, which is applied to what is not so given: (Mz, 21st نوع:) forged, as applied to a word, and poetry. (Id. 8th نوع.)

صنيع: *هو مصنعة فلان*: see صنع.

صنف

صنفه (M, K,) inf. n. تصنيف (S, M, O, K,) *He assorted it; i. e. made it into, or disposed it in, sorts, or species; (S, O, K;) and separated, or distinguished, its several parts or portions or constituents, one from another: (S, M, O, K:)* *التصنيف* is the separating, or distinguishing, of things, one from another. (Mṣb.) — And hence, (Z, Mṣb, TA,) *تصنيف الكتاب* (Z, TA) or *الكتاب*: (Mṣb:) you say, *صنف الكتاب*, inf. n. as above, *He composed the book.* (MA.) — *صنفت العشاء* *The [trees called] عشاء became green: (M:) and*

صنف الشجر *the trees put forth their leaves: (O, K: [and the like is said in the Mṣb:])* AḤn says that this signifies *the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved; but this is not a valid saying; and in like manner تصنف: (M:) accord. to the A, both signify the trees became of different sorts; and in like manner صنف النبات [the plants, or herbage]: (TA:) and صنف الثمر, inf. n. as above, signifies the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others: (Mṣb:) and تصنف, and التبت, the [trees called] ارطى, and the plants, or herbage, broke forth to leaf. (Ibn-'Abbád, O, K.) 'Obeyd-Alláh Ibn-Keys-er-Rukeyyat says,*

صنفاً لعلوان ذي الكروم وما

صنف من تينيه ومن عنبه

[*May there be a sending down of rain to Hulwán, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof*]: (O, K:) it is said in the K that the verb in this verse is thus, from صنف الشجر, not from صنفه; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Aḥmar, is *صنفت*; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof,] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5: see above, in two places. — One says also, *صنفت لسانه* *His lip became chapped.* (Ibn-'Abbád, O, K.) And *صنفت ساق النعام* *The shank of the ostrich became chapped.* (TA.)

صنف: see what next follows.

صنف and صنفت A sort, or species, (Lth, S, M, O, Mṣb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of household-goods, or furniture and utensils: (TA:) [a term subordinate to جنس:] and a part, or portion, or constituent, of anything: (Lth, Mṣb, TA:) pl. (of the former, Mṣb) *أصناف* and (of the latter, Mṣb) *صنوف*. (M, O, Mṣb, K.) — Also the former, i. q. صفة [meaning A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing]. (M, K.) — See also صنفة.

صنيف: } see the next paragraph.
صنفة: }

صنفة (S, M, O, K) and صنفة and صنفت (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إزار), (S, M,) or of a garment, (O, K,) The طرة thereof, i. e. (S, O)

the side thereof that has no fringe of unwoven threads: (S, O, K:) or (M, K) its طرة [or border] (M) upon which is the fringe consisting of unwoven threads: (M, K:) or any border, or side, thereof: (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the side (حاشية) of a garment; and with others, the part in which is the fringe of unwoven threads: (O:) and the corner of a garment: the pl. of صنفة is صنفات and [coll. gen. n.] صنف. (M.) — صنفات, as used by a poet describing the سراب [or mirage], means, accord. to Th, † The sides, or borders; of the سراب; the سراب being likened by him to a [garment such as is called] ملأة. (M.) — And صنفة signifies also † A portion of a قبيلة [or tribe]. (Sh, TA.)

عود صنفي A species, or sort, of الطيب [i. e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عود, (O, K,) little differing from خشب [i. e. wood used in carpentry and the like]: (O:) or inferior to the قماري and superior to the قائلتي (K:) used for fumigating therewith: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

أصنف (O, K,) or أصنف الساقين (M,) A male ostrich having his shanks excoriated: (M, O, K:) pl. صنف. (K.)

تصنيف inf. n. of 2 [q. v.] — [As a subst., A literary composition; as also مصنّف: pl. of the former تصانيف; and of the latter مصنفات.]

أصناف مصنفة [Sorts, or species, separated, or distinguished, one from another; distributed, or classified;] is a phrase similar to أبواب مبوبة. (S in art. *بوب*.) — See also تصنيف.

مصنّف [A literary composer; an author of a book or books]. — شجر مصنّف (Z, O, K, TA,) [in the CK مصنّف, which is wrong, for it is] like محدث (TA,) *Trees among which are two sorts, dry and fresh: (O, K:) or, accord. to Z, trees varying in colours and fruits.* (TA.)

صنم

صنم, inf. n. تصنيم, i. q. صور [He formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following]. (K.)

صنم [An idol: or an idol of a particular kind:] a وثن (S:) or a وثن that is worshipped: (K:) or a وثن that is made of stones, and of wood; as is said on the authority of I'Ab: (Mṣb:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper, or brass: (M; and the like is said in the Mṣb on the authority of IF:) or the صنم is made of metals that melt; and the وثن is made of stone or of wood: (Mṣb:) or, accord. to Hishám El-Kelbee, the former is made of wood or of gold or

of silver or of other metal; and the latter, of stones: or, accord. to Ibn-'Arafah and El-Fihree, the former is an image; and the latter is a shapeless thing: or, as some say, the former is a thing having corporeal form, carved of wood or of stone or of silver, and worshipped; and [the latter (in the TA the صنر, but this I suppose to be a mistake for the وثن,)] is an incorporeal form: or the former is a thing having the form of a human being; and the latter, a thing having some other form: or the former is a thing having material substance or shape; and the latter, a thing not having material substance or shape: or the former is of stones or other material; and the latter, an embodied form: (TA:) or, accord. to IAth, the latter [?] is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] an incorporeal form: (TA in art. وثن: [from explanations given above, it seems that the reverse of this is the case:] and Abu-l-'Abbás states, on the authority of IAth, that ^صصمة and ^ننصمة signify an image (صورة) that is worshipped; (TA in the present art.) each of these two words is thus (بالتحريك), though it would seem that accord. to the K the latter is ^ننصمة: (TA in art. نصر: (S, K) it is said (S) is an arabicized word, from شمن (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is بت [i. e. بُت]: (TA:) the pl. is أصنام; (S, M, Mgh;) which, as used in the Kur xiv. 38, is said by Er-Rághib to mean things that divert one from God. (TA.)

^صصمة: see the next preceding paragraph. — Also A calamity; a dial. var. of ^صصمة; (K, TA;) which is mentioned by Az, but omitted in the K in art. صلم. (TA.) — And The ^ققصة [or quill] of any feather. (K.)

صنو

4. اصنى التخل The palm-trees had pairs, or triplets, or more, growing together from single roots. (IKtt, TA.)

^صصنو: } see the next paragraph.
^صصنو: }

^صصنو One of a pair, (AHn, S, M, K,) or of three, (S, M,) or of more than two, (K,) or of more than three, (M,) or of five, or of six, (TA,) of palm-trees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) growing from one root; (AHn, S, M, K;) each [or every one] of such being called the ^صصنو of the other [or others growing with it]; (AHn, M;) as also ^صصنو, (M, K,) mentioned by Zj: (M:) two of such are termed ^صصنوان (S, K) and ^صصنوان and ^صصنوان, [which last implies that ^صصنو as well as ^صصنو is a dial. var. of ^صصنو,] and also ^صصنيان and ^صصنيان and ^صصنيان, [which imply that ^صصنى and ^صصنى are also dial. vara. of ^صصنو and ^صصنو and ^صصنو;] (K;) and the pl. is ^صصنوان (AZ, S, M) and [of pauc.] ^صأصنأ; (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, TA.) Hence, in the Kur

[xiii. 4], ^صصنوان و^صصنوان, (TA,) i. e. Palm-trees having one root and [others] having distinct roots: Hafz read ^صصنوان, like ^صصنوان pl. of ^صصنو; of the dial. of Temcem. (Bd.) — And hence, (TA,) † A brother; but not so called unless coupled with another: (Sh, TA:) or a brother by the same father: (Az, TA:) [or a brother by the same mother; as is indicated by an explanation of one of the pls. in what follows:] or a brother such as is termed ^صصنوق, (M, K,) which means by the father and mother: (TA in art. شق:) and a son; (M, K;) because he has branched forth from one stock [with his father]: (TA:) and a paternal uncle; (M, K;) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with ^صص: and the pl. is ^صأصنأ [a pl. of pauc.] and ^صصنوان [as above]. (M, K.) It is said in a trad., ^صصنو الرجل ^صصنو أبيه † [The paternal uncle of the man is the ^صصنو of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] ^صصنوان و^صصنوان, relating to a man's children, means † Sons of one mother by different fathers, and children of different mothers by one father. (Har p. 608.) — [Hence the pl.] ^صأصنأ signifies also † Likes, or fellows. (IAth, TA.) — And ^صصنوان ^صصنوان † Two wells near together, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the K) that yield water from one spring. (AZ, S, K, TA.) — ^صصنو also signifies A widened well (حفر) from which water is not drawn and of the water of which no use is made: (Ibn-Buzurj, K;) pl. ^صصنوان. (Ibn-Buzurj, TA.) — See also what follows.

^صصنى A small ^صصنى [q. v.] to which no one comes for water, (S, K,) and for which no one cares: dim. of ^صصنو: (S:) or, as some say, (S,) a cleft in a mountain: (S, TA:) or a ravine, or gap, (شعب) in which water flows, between two mountains. (TA.)

صنى

^صصنى and ^صصنى and ^صصنى: see ^صصنو, in art. ^صصنو.
^صصنى: dim. of ^صصنو: see art. ^صصنو.

أخذته بصنائه He took it (a thing, S) wholly: (Fr, S, M, K;) and so ^صصنائه. (M.)

صه

1. ^صصه القوم He chid the people or party [app. saying to them ^صصه: see what next follows]. (TA.)

R. Q. 1. ^صصه بهم He silenced them, saying to them ^صصه: (K, TA:) and they said also ^صصه [for ^صصه], like as they said ^صصه ^صصه. (TA.)

^صصه, as also ^صصه, (S, IAth, K,) and ^صصه, and ^صصه, (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IAth, TA,) used in commanding silence, (S, TA,) meaning Be silent, (S, IAth, K, TA,) addressed

to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also ^صصه: Mbr says, if you say, ^صصه يا رجل [Be silent, O man], it is to distinguish between that which is determinate and that which is indeterminate; ^صصه being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying ^صصه, with tenween, is as though you said ^صصنو; and when you pronounce it without tenween, it is as though you said ^صصنو: or, as IAth says, when with tenween, it is as though you said, ^صصنو; and when without tenween, as though you said, ^صصنو المعروف منك. (TA.)

صه

1. ^صصه, (Mgh, L, Mgh, TA,) aor. ^صصه, (Mgh,) inf. n. ^صصه (Mgh, L, Mgh, TA) [and app. ^صصه also, and perhaps ^صصه, q. v.], said of hair, [and of a camel's fur or hair,] It was, or became, such as is termed ^صصه, i. e., of the colour termed ^صصه; (Mgh, L, Mgh, TA;) as also ^صصه and ^صصه. (L, TA.) — See also ^صصه.

4. ^صصه He (a stallion [meaning a stallion camel]) had young ones such as are termed ^صصه [pl. of ^صصه] born to him: (K;) or, accord. to the M and L, he (a man) had children such as are so termed born to him. (TA.) — See also ^صصه.

9 and 11: see the first paragraph.

^صصه: see what next follows.

^صصه (S, A, Mgh, Mgh, K) and ^صصه (S, Mgh, Mgh, K) and ^صصه (A, Mgh, K,) [the last said in the L and Mgh and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple substs.,] Redness, (T, Mgh, Mgh, K,) or [a redness such as is termed] ^صصه (S, K,) in the hair (T, S, Mgh, Mgh, K) of the head (T, S, Mgh) and of the beard, when the exterior is red, with blackness in the interior: (T, Mgh:) or a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black: (Az, TA:) or redness in blackness: (A:) or redness, of the hair, tinged over with blackness: or, as some say, redness of the whole of the hair. (TA.)

^صصه: see the next preceding paragraph.

^صصه, applied to a camel, i. q. ^صصه [q. v.]; (S, K;) and its fem., with ^صص, is syn. with ^صصه [fem. of ^صصه]: or a camel of which the origin is referred to a certain stallion, or a place, named ^صصه: (S, K;) or, if not used as a prefixed noun, it means sprung from a stallion named ^صصه: Tarafah uses the fem. as a prefixed noun in the phrase ^صصه العننون [A she-camel of the colour termed ^صصه in the long hairs beneath the lower jaw]: (T, TA:) but Himyan [without using it as a prefixed noun] says,

يُطِيرُ عَنْهَا الْوَبْرَ الصَّاهِبَا

[Making to fly from her, or it makes to fly from

paternal uncle, and maternal uncle: (Az, Mgh:) or a man's relation by marriage: and a kinsman of a man's relation by marriage: (A:) or a man who has married among a people: (Lth, Mgh:) and the husband of a man's daughter: and the husband of a man's sister: (IAar, K:) Fr says that, in the Kur xxv. 56, it signifies, a relation whom it is lawful to marry; as the daughter of a paternal uncle, and of a maternal uncle, and the like: and نَسَب in the same, a relation whom it is unlawful to marry: Zj, that the former signifies a relation whom it is unlawful to marry: and the latter, such as is not a صهر, of those mentioned in the Kur [iv. 27], from the words "your mothers are forbidden unto you" to the words "and your combining [as your wives] two sisters:" I'Ab explains نَسَب and صهر in the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and صهر to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes a man's foster-mother, who has suckled him; his foster-sister, who has been suckled with him; his wife's mother; his step-daughter under his guardianship, born of his wife unto whom he has gone in; his son's wife; his wife's sister combined with that wife; and his father's wife;] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means ذُو صَهْر, whether male or female: (Jel:) or ذَوَاتُ صَهْر: (Bd:) pl. أَصْهَارُ (S, A, Mgh, K, &c.) and صَهْرَاءُ; (K:) which latter is extr. (TA.) [صَهْرَاءُ, applied to a female, pl. صَهْرَاتُ, is app. post-classical.] — And † A grave, or sepulchre: (ISd, K:) for they used to bury their daughters alive, and say, "We have married them to the grave:" then, in the time of El-Islam, this expression was used, and it was said, نَعْمَ الصَّهْرُ الْقَبْرُ [An excellent son-in-law is the grave]: or it means, correctly, that which supplies the place of the صهر. (ISd.)

صَهْرِي i. q. صَهْرِيح [q. v.]; (K:) a dial. var. of the latter word; signifying A thing like a حَوْض [or watering-trough, or tank]: (S:) accord. to Az, a construction of clay and stones, built between [and across] two narrow branches (مَأْزَمَان) of a small water-course (شُعْبَة) of a valley, so that the water is kept back thereby, and they drink from it a long time. (TA.)

صَهْرُوز A melter of fat: and a roaster, broiler, or frier: pl. صَهْرُوز. (K.)

صَهْرُوز [i. q. مَصْهْرُوز as meaning] Melted, or liquefied. (S, K.) [And used also as a subst., in the sense of صَهْرَاءُ.] — Also Bread seasoned with صَهْرَاءُ; and so مَصْهْرُوز. (A, O, TA.)

صَهْرَاءُ What is melted (As, K, TA) of fat, (As, TA,) and the like: (TA:) or (TA, in the K "and") any piece of fat, (K, TA,) whether small or large: (TA:) and † marrow; syn. نَقْي and مَخ; (K, TA;) which mean the same. (TA.) One says, مَا بِالْبَعِيرِ صَهْرَاءُ † There is not in the

camel any fatness (طَرَقُ); (ISk, S;) or any marrow. (TA.)

صَهْرَاءُ: see صَهْرُوز, first sentence.

صَهْرُوز The sheath of the moon: (K. [See what is meant thereby voce صَاهُور; of which it is a dial. var. in this sense, and app. in other senses also.]

صَهْرُوز A thing (A, O, K, TA) like a منبر [or pulpit], of clay, (K, TA,) or of wood, (TA,) for the household utensils of brass (A, O, K, TA) and the like, (O, K,) which are put thereon: (A, O:) but ISd says that it is not of established authority. (TA.)

مَصْهْرُوز: see صَهْرُوز, in two places.

صهرج

Q. 1. صَهْرَجُوا صَهْرِيحًا They plastered a صَهْرِيح with صَارُوج [or plaster of quick lime]. (L.)

Q. 2. تَصَهْرَجُوا صَهْرِيحًا [They made for themselves a صَهْرِيح, i. e. a صَهْرِيح]. (T and TA in art. صهر.)

صَهْرِيح (S, A, Mgh, K) and صَهْرِيح, but this latter is of weak authority, (Mgh,) and صَهْرِيح, (S, K,) as also صَهْرِيح, by a change of the last letter, (ISd, TA,) A حَوْض [i. e. watering-trough, or tank], (K,) or a thing like a حَوْض, (S, A,) in which water collects; (S, A, K;) a tank, or cistern, for rain-water: (ISd, TA:) arabicized: (Mgh:) originally Pers.: pl. صَهْرِيح. (S.) [See also صَهْرِيح, in art. صهر.]

صَهْرِيح: see the next preceding paragraph: — and also that here following.

صَهْرِيح Made with صَارُوج, (K,) i. e. نُورَة [or plaster of quick lime]. (TA.) One says بِرَكَّةً مَصَهْرِيحَةً [A tank, or the like,] made with صَارُوج. (S.) And in like manner, حَوْضٌ صَهْرِيحٌ [A watering-trough, or tank,] plastered with صَارُوج. (L.)

صهصق

صَهْصِقٌ A vehement voice. (S, O, K.) A rájiz says,

قَدْ شَيَّبَتْ رَأْسِي بِصَوْتِ صَهْصِقٍ

[She has rendered my head hoary by a vehement voice]. (TA.) — And A clamorous old woman; (S, O, K, TA;) vehement of voice; (TA;) and so صَهْصِقٌ; (TA;) so too صَهْصِقٌ. (As, S, O, K.) صَهْصِقُ الصَّوْتِ is applied to a man, as meaning Vehement of voice: and in like manner to a hawk. (TA.)

صَهْصِقٌ: see the next preceding paragraph.

صهصي

Q. 1. صَهْصَيْتُ for صَهْصَيْتُ: see R. Q. 1 in art. صه.

صهل

1. صَهْلٌ, said of a horse, aor. صَهَلَ (S, O, Mgh, K) and صَهَل, (Mgh, K,) inf. n. صَهْلٌ, (S, O, Mgh, K,) [and تَصَهْلٌ is an intensive inf. n., (see صَهْلٌ below,)] He neighed; lit. uttered his voice; or voiced. (S, O, K.)

[8. تَصَاهَلَتِ الْخَيْلُ The horses neighed, one to another. See an ex. in a verse cited voce رُوْدٌ where تَصَاهَلٌ occurs for تَصَاهَلٌ.]

صَهْلٌ: see the next paragraph, in two places.

صَهْلٌ A voice with hoarseness, roughness, harshness, or gruffness; [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect;] like صَهْلٌ: and صَهْلٌ is syn. with صَحْلٌ: (K accord. to the CK and TA: [to which is added in the TA, i. e. hoarseness, roughness, harshness, or gruffness, in the voice:]) or syn. with صَحْلٌ: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, فِي صَوْتِهِ صَهْلٌ and صَحْلٌ, i. e. [In his voice is] sharpness and hardness: it is said in a trad. of Umm-Ma'bad, فِي صَوْتِهِ صَهْلٌ or صَحْلٌ, accord. to different relations: and A'Obeyd says that الصَهْلُ is like البَحْخُ [i. e. hoarseness, &c.], not intense, but pleasing. (Thus I find in the O.) [It is said in Har p. 646 that الصحل and الصهل signify الهمء القليل: but I think that this has been taken from some commentator who had found الصحل and الصهل erroneously written for الصحل and الصهل, with ض.]

صَهْلٌ: see the next paragraph.

صَهْلٌ [an inf. n., see 1,] and صَهْلٌ (S, O, K) and صَاهِلَةٌ, of which the pl. is صَوَاهِلُ, (O, K,) and تَصَهْلٌ, [which last is an intensive inf. n.,] (O,) The neighing or neigh, lit. the voicing or voice, of the horse: (S, O, K:) similar to نَهَيْقٌ and نَهَائِقٌ (S, TA) in relation to the ass. (TA.) أَهْلُ صَهْلٍ وَأَطِيطُ means Possessors of horses and of camels: (TA in art. اط:) it is said in a trad. of Umm-Zarā, فَجَعَلَنِي فِي أَهْلِ صَهْلٍ وَأَطِيطٍ [And he set me among possessors of horses and of camels]: (O, TA:) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rich] than the possessors of sheep or goats. (TA in the present art.)

صَهْلٌ Neighing, lit. uttering his voice; [or rather that neighs much or often;] an epithet applied to a horse; (JK, *S, Mgh, *K;) and so صَاهِلٌ and صَاهِلٌ. (JK. [But these two I find not elsewhere in this sense.]) — [Hence,] صَهْلٌ بَنَاتٌ Horses. (TA in art. بنى.) [It should be observed that بَنَاتٌ applied to irrational beings is pl. of ابْنٌ as well as of ابْنَةٌ.]

صَاهِلٌ and صَاهِلِي: see صَهْلٌ. — صَاهِلٌ applied to a he-camel signifies That strikes, or beats, (O, K,) with his fore leg and his hind leg, (K,) and bites, and does not ever utter a grumbling cry, in

consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA:) so expl. by Lth: one says **صَاهِلٌ** and **جَمَلٌ صَاهِلٌ**: (O, TA:) and **ذَاتُ صَاهِلٍ** (O, K) and **بِهَا صَاهِلٌ**: (O, TA:) or **ذُو صَاهِلٍ** signifies a stallion camel excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also **ذُو شَاهِي**. (TA in art. شَهَق.) And **ذُو صَاهِلٍ** applied to a man, + Vehement in springing or rushing, or in assaulting or attacking, and in excitement or provocation: (M, K, TA:) or a man whose anger is vehement; as also **ذُو شَاهِي**. (TA in art. شَهَق.)

[**صَاهِلٌ** is expl. by Reiske as signifying *Firma ac tenax durities*: so says Freytag: but I find not any authority for this.]

صَاهِلَةٌ: see **صَاهِلٌ**: and see also **نُغَاةٌ**, in art. **نُغُو**. — Its pl., **صَوَاهِلٌ**, is also applied (by the poet Aboo-Zubeyd Et-Tá-ee, O, TA) to The sounds of **مَسَاجٍ** [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temeem Ibn-Abee-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing, [sounds] of their flying. (O, TA.)

صَاهِلٌ: see **صَاهِلٌ**.

صوى and صوب

1. **صَبَا** [or **صَبَى**], aor. **يُصَبِي**, inf. n. **صَبِي**, accord. to A'Obeyd; or **صَبَى** accord. to Kh; It (a wound) was, or became, moist: (S:) or **صَبَا** or **صَبَى** [as written in different copies of the K], aor. **صَبَا**; and **صَبِي**; he had a wound and it became moist. (K.) — And the former, *He had much property.* (Az, K.) — And i. q. **أَسْنَنَ** [He became advanced in age, or full-grown; &c.]. (TA.)

3. **صَاهَاهُ**, (K,) inf. n. **مُصَاهَاةٌ**, (TA,) as expl. by IAar, (TA,) *He mounted upon its, or his, صَهْوَةٌ* [q. v.]; (K, TA;) said with reference to a mountain and to an animal. (TA.)

4. **اصْبَى** *He had a complaint of the صَهْوَةٌ* [q. v.]; (K, TA;) said of a horse. (TA.) — **اصْبَى الصَّبِي** *He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease (M, K) that had befallen him: (K:) or he so anointed him, and put him to sleep in the sun, in consequence of a disease. (JK.)*

صَبَا: see **صَه**, in art. **صَه**.

صَهْوَةٌ: see the next following paragraph, last sentence but one.

صَهْوَةٌ The part of the back, of a horse, which is the place of the saddle-cloth: (S:) or the smooth, or soft, part (**مَا أُسْبِلُ**) [so in copies of the K, but the right reading is app. **مَا أُسْبِلُ**, lit. the part that is found to be smooth, or soft, to sit upon, see an ex. of this verb in the Ham p. 675,] of the two sides of the **سُرَّةِ** [or back] of the horse: (K:) or the part, of the back, of the horse, whereon the

rider sits: (K, and EM p. 43: [see an ex. of one of its pls. voce **خَفِيْفٌ**]); and (K) the hinder part of the hump of the camel; (JK, K;) also called the **رَادِفَةٌ**; (JK;) or, as some say, the [part called] **رَادِفَةٌ**, which one sees above the rump:

(TA:) pl. **صَهْوَاتٌ** and **صَهَاءٌ**. (K.) [Hence, app.] one says, **تَيْسٌ ذُو صَهْوَاتٍ** meaning † *A fat he-goat.*

(TA.) And **صَهْوَاتٌ** signifies also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed **قَطَا**. (TA.) — Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.)

— And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof being called **سَبْكٌ**. (Ham p. 725.) — And *A tower (JK, S, K) made (JK, S) upon a hill, (JK, S, K,) on the highest part thereof: (JK, K:) pl. صَهْوَاتٌ, (JK,) or صَبِي, (K,) which is extr. [in respect of rule], like شَبِي pl. of شَهْوَةٌ: mentioned by AHei. (TA.) — And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. **صَهَاءٌ**, (K, TA,) with kesr and the long i: (TA:) or **صَهَاءٌ** signifies places in which water falls, upon the heads of mountains, like the **قَلْبُ** [a mistranscription for **قَلْتٌ**, q. v.]: (JK:) [or,] accord. to AA, places in which water wells forth; pl. of **صَهْوَةٌ**: but in the handwriting of Az, **الصَهَاءُ** is expl. as meaning the places in which water wells forth; and as pl. of **صَهْوَةٌ**: in the Mj, **صَهَاءٌ** is said to be pl. of **صَهْوَةٌ** and of **صَهْوَةٌ** also. (TA.) — And *A depressed tract of land to which stray camels betake themselves: (K:) or a depressed place surrounded by mountains; (JK;) [or] so **صَهْوَانِيَّةٌ**, accord. to Az. (TA.)**

صَهْوَانِيَّةٌ: see what next precedes.

صو

2. **صَوَى** *He made صَوَى* [i. e. signs set up for the guidance of travellers] in the way. (TA. [The verb is originally **صَوَّوْ**: and **صَوَى** is pl. of **صَوَّوْ**.]) — [See also art. **صَوَى**.]

4. **اصْوَى الْقَوْمَ** *The people, or party, alighted in what are termed صَوَى*, meaning elevated [or rugged and elevated] tracts of land. (IKtt, TA.) — [See also art. **صَوَى**.]

صَوَى i. q. **فَارِغٌ**, (K,) so in the Tekmileh, (TA,) applied to a thing, meaning *Empty, void, or vacant.* (TK.)

صَوَّوْ: see what follows, near the end.

صَوَّوْ *A sign for the guidance of travellers, consisting of stones, (AA, S, IAth, Mshb,) set up (IAth, Mshb) in the way (Mshb) in an unknown desert: (IAth:) or a stone that is a sign [for guidance] in the way: (M, K:) or an elevated sign of the way, set up in rugged ground: (M:) pl. صَوَّوْ (AA, S, M, IAth, Mshb) and pl. pl. **أَصْوَاءٌ**, (M, Mshb, K,) the latter like **أَرْطَابٌ** pl. of **رَطْبٌ**, (Mshb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., **إِنَّ***

بِإِسْلَامِ صَوَى وَمَنَارًا كَمَنَارِ الطَّرِيقِ + [Verily El-Islám has signs and marks of guidance like those of the way]. (S.) — Hence [the pl.] **أَصْوَاءٌ** is applied to signify *Graves: (S:) occurring in a trad. in this sense. (TA.) — And the sing., (S, K,) accord. to Az, (S,) signifies Rugged and elevated ground, (S, K,) but inferior to a mountain: (S:) or an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; like **مُؤَوَّةٌ**. (M in art. **ثَوُو**.) — And *A place of varying, or of coming and going, (مُتَخَلِّفٌ) of the wind: (S, K:) a poet says, (namely, Imra-el-Kays, TA,)**

وَهَبَتْ لَهُ رِيحٌ بِمُتَخَلِّفِ الصَّوَى

[meaning, if the explanation be correct, and the citation appropriate, *And a wind blew them (referring to the word **جَمْرٌ**, i. e. live coals, in a verse immediately preceding) in the place of varying of the places of varying of the wind*]: (S:) but Aboo-Zekereeya, in the margin of his book [or his copy of the S], throws doubt upon the word meaning "wind" [in this explanation]. (TA. [See De Slane's "Diwan d' Amro'lkaiss," p. 20 of the Arabic text and p. 34 of his translation.]) — Also *An assemblage of beasts, or birds, of prey: (M, K:) on the authority of Kr. (M.) — And The sound of the echo: (K:) mentioned by Az; but written by him with fet-h [i. e. **صَوَّوْ**]. (TA.) — **أَخَذَهُ بِصَوَاهُ**, expl. in the K as meaning *He took it in its fresh state (بِطَرَأَتِهِ [in the CK erroneously بِطَرَأَتِهِ]), is a mistranscription; correctly, بِصَرَاهُ*, with fet-h to the ص, and with ر, as written by Az. (TA. [صَرَاوَةٌ and صَرَاوَةٌ, both omitted in the K, are expl. in their proper place in the TA as syn. with **جَدَّةٌ** and **غَضَاةٌ**.])*

صوب

1. **صَوَّبَ**, (S, M, A,) [aor. **يُصَوِّبُ**] inf. n. **صَوِّبٌ** (S, M, A, K) and **مَصَابٌ**, (Har p. 240,) said of rain, (S, M, A, K,) *It poured forth; (M, A, K;) as also **انصاب**: (M, K:) or it descended; and **انصب** signifies the like. (S.) A poet says,*

فَسَقَى دِيَارَكَ غَيْرَ مُفْسِدِيهَا

صَوَّبَ الرَّبِيعَ وَدِيمَةَ تَهْمِي

which may mean, [And may] the descending of the rain called the **رَبِيعُ** [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the **رَبِيعُ** [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (**شِدَّةٌ**), on the occasion of its befalling, **قَرَّرَ بِقَرَرٍ**, meaning *It became [or fell] in its قَرَرٌ [or settled or fixed place, or in the place where it should remain]. (S, TA. [See also art. **قَرَر**.]) — And **صَابَ**, aor. as above, (M, TA,) inf. n. **صَوَّبٌ**, (K, TA,) *It, or he, came from a high place; (K, TA;) descended from above; (M, TA;) as also **انصب**: (K, TA:) and (TA) *it, or he, descended; went down, downwards, down a declivity, or from a higher to a lower place or position; or it***

sloped down; syn. انْحَدَرَ; and so تصوب. (M, TA. [See also 4, first sentence; and see 2, last sentence.]) — [Hence, app.,] صَابُوا بهم They fell upon them, or assaulted them: and agreeably with this meaning is expl. the saying of the Hudhalee,

صَابُوا بِسِتَّةِ اَهْبَاتٍ وَاَرْبَعَةِ
حَتَّى كَانَ عَلَيْهِمْ جَابِئًا لَبَدًا

meaning [They fell upon, or assaulted, six tents, or dwellings, and four; so that it was as though there were upon them] numerous locusts. (TA.) — صوب [app. meaning مطر صوب] signifies also The sky's bringing rain. (A, K.) — And The pouring forth (A, K, TA) of water [etc.]. (TA.) One says, صاب الماء He poured forth the water; as also صوبه. (M, TA.) — صاب as syn. with اصاب: see the latter in eight places.

2: see above, last sentence but one. — [Hence, app.,] صوبت الفرس + I sent forth, or started, or let go, the horse in running. (S, TA.) — And تصويب is the contr. of تصعيد [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The making to descend]. (M, TA.) One says, صوب رأسه He lowered, or depressed, his head. (S, A, Mgh, Msb, K.) And صوب الله رأسه [May God degrade him; lit. may God lower, or depress, his head. (TA.)] It is said in a trad., من قطع يدرة من قطع يدرة, which, accord. to Abood-Dáwood Es-Sijistánee, is abridged, and means, Whoso cuts down, or lops, a سدرة [which is a species of lote-tree], in a desert, by the shade whereof the traveller shelters himself, without just cause, God will, or may God, lower his head [in the fire of Hell]. (L, TA.) And one says, صوب يده He lowered, or depressed, his hand, or a arm. (L, TA.) And صوب الإناء He inclined the vessel (Mgh, Msb) downwards, in order that what was in it might run [out]: (Mgh:) or he lowered, or depressed, the vessel; and in like manner, رأس الخشبة [the head of the piece of wood]. (T, TA.) — And صوب إليه يصره [He directed his sight towards him]. (Msb in art. لبح.)

[From الصواب.] And صدق في النظر وصوبه: see art. سعد. — And صوبت قوله + I said that his saying was صواب [i. e. right; or I pronounced his saying to be right]. (Msb.) And صوب رأيه [He pronounced his opinion to be right]. (A.) And صوبه + He said to him أصبت [Thou hast hit the right thing; or said, or done, right]. (S, K.) You say, إن أخطأت فخطئني وإن أصبت فصوبني [If I do, or say, wrong, tell me that I have done so; and if I do, or say, right, tell me that I have done so]. (A, TA.) — تصويب is also the contr. of تصعيد in an intrans. sense as well as in the trans. sense mentioned above: one says, طال في الأرض تصويبي وتصعيدي [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A in art. سعد.)

4. اصاب, (M, TA,) inf. n. اصابه, (M, K, TA,)

He descended, or went down, into a lower land, or country; contr. of اصعد. (M, K, TA. [See also 1 as syn. with 5; and see 2, last sentence.]) — اصاب القرطاس, [inf. n. as above,] said of an arrow, [It hit, or struck, the butt, or target; or went right thereto;] (S, TA;) and صابه, (S, TA,) or صاب الهدف, (M,) aor. يصيبه, (S, M,) inf. n. صيب, (S, TA,) likewise said of an arrow, (S, M, TA,) signifies the same; (S, TA;) or صاب said of an arrow is intrans. (M.) And اصاب alone, [as though used elliptically,] (Msb, TA,) inf. n. as above; (Msb, K;) and صاب, aor. يصوب, (S, Msb,) inf. n. صوبه, (S,) or صوب; (Msb, K;) and صاب, aor. يصيب, inf. n. صيب; (Msb;) likewise said of an arrow, (S, Msb,) It went right; did not deviate from the right course: (S, K, TA:) or it reached [or hit] the object of aim. (Msb.) And نحو الرمية, صاب, (M, A, TA,) aor. يصوب, (A, TA,) inf. n. صوب and صوبه, (M, TA,) said of an arrow, (M, A, TA,) It went right towards the thing, or animal, shot at; (M, TA;) as also اصاب. (TA.) — Also اصاب في القرطاس, (S, TA,) and اصاب القرطاس, (TA,) [said of a man, as is indicated by the context in the S and TA, He hit the butt, or target;] he did not miss the butt, or target. (TA.) And اصاب alone is said of an archer or the like [as meaning He hit the object of his aim]: (Msb:) one says, رمى فأصاب [He shot, or cast, and hit the object of his aim]. (A.) — [Hence, likening an event, &c., to an arrow,] one says also, اصابه أمر, inf. n. as above, + [An event smote him, or befell him;] and صابه, aor. يصوبه, inf. n. صوب, signifies the same. (Msb.) And اصابته مصيبة + [An affliction, or a calamity, &c., smote him, or befell him]. (S.) And اصابه الشيء + The thing reached him [so as to take effect upon him]: (Mgh, Msb:) whence the saying, اصابه من قول الناس ما اصابه + [There reached him &c., of the sayings of the people, what reached him &c.]. (Msb.) [Thus tropically used, اصابه may generally be rendered It hit, struck, smote, wounded, hurt, affected, assailed, or befell, him. One says, اصابه مرض, and وجع, and ريح, &c., + A disease, and pain, and wind, &c., smote, affected, or assailed, him.] And المطر صابه, (S, Msb,) aor. يصوبه, inf. n. صوب, + [The rain fell, or lighted, upon him, or it; wetted him, or it;] he, or it, was rained upon. (S.) And صابت السماء الأرض i. e. + [The sky, or clouds, or rain,] watered the earth, or land, copiously: (Lth, M, TA:) or it means اصابها بصوب [it smote it with rain; or sent rain upon it]. (M, L, TA.) In the following verse, cited by IAqr,

فكيف ترجى العادلات تجلدي
وصبري إذا ما النفس صيب حبيبها

he explains صيب as being like قصد, and says that it may be of the dial. of him who says صاب الشهر; but [ISd remarks,] I know not how this is, for صاب الشهر is not trans.; [though, as shown above, he has mentioned it as being trans.;] and

in my opinion, [he says,] صيب here is from the phrase صابت السماء الأرض [expl. above; the meaning of the verse being, But how should the censuring women hope for my constraining myself to behave with hardness, and for my being patient, when the beloved of the soul has been smitten by death, or by the decree of death; for ISd adds,] كانت النية صابت الحميم فأصابته [M, TA.] — اصاب is also used in many phrases in which its agent is likened to an archer. One says, اصاب الصواب [He hit the right thing or point, or the object, or aim, of his words or of his actions]: (A:) and اصاب السداد [which means the same]. (S in art. سد.) And اصاب alone [means thus likewise; or] + he said, or did, that which was right. (M, K.) And اصاب في قوله وفعله + He hit the right thing in his saying and his deed; (Msb;) and so رأيه في رأيه in his opinion; contr. of أخطأ. (A.) And اصاب بغيته + He attained, or obtained, the thing that he sought, or wanted: whence the saying, اصاب من زوجته [and so app. أصابها (see سقى)] + He obtained his desired enjoyment of his wife: (Msb:) اصاب ميني occurs in a trad., [as a euphemism,] said by the wife of Handhaleh, meaning + He compressed me: (Mgh:) and it is said in a trad., كان يصيب من رأس بعض نسائه, وهو صائر, meaning + He used to kiss [the head of some one or more of his wives when he was fasting]. (TA: and the like is said in the Mgh.) And اصاب من المال وغيره + He took, or took with his hand, of the property and other things. (TA.) And اصاب الشيء [He hit upon, or lighted on, the thing;] he found the thing. (S, M, K, TA.) And اصابه [He found it, met with it, or experienced it; namely, a good or an evil event. And + He found it out, or discovered it; namely, an enigma (see 8 in art. حجو) or the like. And] + He found it to be right: and + he saw it, considered it, or held it, to be right. (TA. [See also 10.]) And + He aimed at it; (A, TA;) + he desired, wished, willed, intended, or meant, it. (A, M, A, Msb, TA.) One says, أصاب فلان, اصاب الصواب فأخطأ الجواب + Such a one aimed at, and desired, [to say] that which was right, (A, Msb, TA,) and failed of giving rightly the reply. (A, TA.) And أين نصيبان + [Whither do ye two desire to go?]; a saying of Ru-beh. (TA.) اصابته بامرؤ رجاء حيث اصاب, in the Qur [xxxviii. 35, referring to the wind], has been expl. as meaning + [Running by his command softly, or gently,] whithersoever He desireth. (M, TA.) And اصاب الله الذي أراد, said in a trad., in reply to a question respecting the interpretation of a text, means + God desireth, or meaneth, [thereby,] what He desireth, or meaneth. (TA.) And اصاب الله بك خيرا + [i. e. May God intend thee good]. (A.) And اصاب alone + He desired, or intended, or meant, that which was right. (M, K.) One says also, اصابه بخير + [meaning He did good to him]. (El-Muarrij, TA in art. اسو.) [But] اصابه بكذا, (M,) inf. n. اصابه, (K,) with which are syn. مصاب [in

accordance with a usage generally allowable] (S, TA) and **مُصَابَةٌ** (K, TA,) † [generally] means *He afflicted him with, or by, such a thing; or gave pain to him thereby.* (M, K:° in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, **أصابه بشر**, † *He afflicted him with evil; or did evil to him:* and **أصابه بمكروه** † *He afflicted him with, or did to him, an abominable, or an evil, thing or action:* and **أصابه بقول فيبح** † *He afflicted him with, or said to him, a foul saying:* and **أصابه بدم** † *He punished him by blood-revenge:* and **أصابه بمرض** † *He, (i. e. God,) or it, (a thing,) affected him with disease; or rendered him diseased:* and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which “*afficit*” (a Latin equivalent of **أصاب**) occurs; as in “*honore afficit*,” meaning “*honoravit*.”] El-Hārith Ibn-Khuld El-Makh-zoomee says,

- **أظلمر إن مصابكم رجلا**
- **أهدى السلام تحية ظلم**

† [O Dhuleymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny]: IB says that this verse is not of El-'Arjee, as El-Hāreere imagined it to be: the correct reading is **أظلمر**, as above: **ظلمر** is an apocopated form of **ظلمة**; which is the dim. of **ظلم**: some read **أظلمور**: and some, **أظلمر**: [the verse is cited accord. to this last reading in the S:] **رجلا** is governed in the accus. case by **مصاب** [as an inf. n.]: and **ظلمر** is the enunciative of **إن**. (L, TA.) **أصابهم الدهر بنفوسهم وأموالهم** † means *Time, or fate, afflicted them by destruction, or extirpation, among themselves and their cattle, or possessions.* (M.) [In the K, **الإصابة** is expl. as signifying **الإحتياج**: but the right reading is evidently **الإحتياج**, as Ibr D has remarked in the margin of my copy of the TA; so that **أصاب** signifies † *He destroyed, or extirpated*; agreeably with an explanation in the sentence next preceding above, from the M.] **من يرد الله به خيرا يصب منه** † occurring in a trad., means *Him whom God intendeth good He trieth with afflictions, that He may recompense him for them.* (TA.) And one says, **ما كنت مصابا ولقد أصبت** † [app. meaning *I was not affected with weakness of intellect, or madness, and I have become affected therewith:* see **مصاب**, below]. (IAqr, TA.)

5. **تصوب** [quasi-pass. of 2]: see 1, in three places.—Also *It was, or became, lowered, or depressed*; syn. **تسفل**. (A.)

[6. **تصوب**, accord. to Freytag, signifies *He, or it, was well directed*: but for this he names no authority.]

7: see 1, first sentence.

10. **استصوبه** and **استصابه** signify the same, (S, M, A, Mgh, K,) † *He saw it, considered it, or held it, to be right*; (M, Mgh, TA;) namely, his

deed, (S, Mgh,) or his opinion, (M, TA,) or his saying: (A:) Th says, **استصبت** is the regular form; but the Arabs say, **استصوبت رأيك**. (M, TA. [See also 4, latter half.])

صَاب *A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirts into the eye, producing an effect like that of a flame of fire, and in some instances weakening the sight:* (M, TA:) or a certain kind of bitter tree; (As, T, M, K, TA;) one of which is termed **صَابَة**: (M, K:° [in the latter it is said that **صَاب** is the pl. of **صَابَة**; but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:]) or the expressed juice of a kind of bitter tree: (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the expressed juice of the **صبر** [or aloe]. (M.)

صُوب an inf. n. used as a subst. (Mgh) meaning *Rain*; (Lth, Mgh;) and so **صَيْب**, which is originally [صُوب, i. e.] of the measure **فِعْل** from **الشوب**: (Bd in ii. 18:) or **صَيْب** is an epithet applied to clouds (**غيم**, Sh, O, or **سحاب**, S, Mgh) meaning *having rain*, (O,) i. q. **ذو صوب**: (S, Mgh:) or **صُوب** and **صَيْب** and **صُوب** [the last of which is written in the CK **صُوب**] all signify the same, (M, K,) as epithets applied to rain, meaning *pouring forth*: (M:) or **صُوب**, which is originally of the measure **فِعْل**, [being altered from **صُوب**], means *rain pouring forth much, or abundantly*: (IDrd, O:) [**صائب**, also, is applied as an epithet to rain, like **صُوب** and **صَيْب**; and] in the phrase **صَيَابُ المطر**, accord. to Abu-l-'Alà, **صَيَاب** is pl. of **صَائِب**; or it may be an inf. n., like **حرومان**: and if one say **صَيَاب**, with fet-h, the meaning is, *what has poured forth of rain*, notwithstanding the **ي** in it, for similar to this are **رَبْحَان** from **الروح** and **عَبْدَان** (meaning “*tall*” palm-trees) from **العود**. (Ham p. 796.) — Also *Course, or tendency*; syn. **قصد**: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, **أقم صوبك** [*Rectify thy course*]: and in the phrase **فلان مستقيم الصوب** [*Such a one is pursuing the right course*], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce **أوب**].) — And *A place, or point, of tendency or direction or bearing*, syn. **جهة**, (Mgh, TA,) of a thing; (Mgh;) and **ناحية** [which means the same; and also a side; or a lateral, or an adjacent, part or tract of a thing; and in this sense **صُوب** is used in the present day]; and **جانِب** [which generally has the latter of these meanings]. (TA.) — See also **صُواب**, in three places.

صَابَة: see **مُصَابَة**. — Also *Weakness, or feebleness, in the intellect*; (M, A, K;) or a touch of insanity therein; (A;) or somewhat of insanity,

or of madness produced by diabolical possession. (S.) — See also **صَاب**.

صُوبَة *A collection, (جماعة, M, or مجتمع, K,) or a collection, or heap, not measured nor weighed, (صبرة, A) of wheat: (M, A, K:) a heap of wheat, and of dates, and of other things: (M:) a quantity collected together of dust or earth: (TA:) or anything collected together: (Kr, M, K:) a place in which dates are collected and dried is thus called by the people of El-Felj. (ISk, S.) One says, **دَخَلْتُ عَلَى فُلَانٍ فَإِذَا الدَّنَانِيرُ صُوبَةٌ بَيْنَ يَدَيْهِ** i. e. [*I went in to such a one, and lo, the deenars were*] a heap poured out without measure before him: (S, M, A:°) or, as some relate the saying, **الدَّيْنَارُ**, which is thus used as a gen. n. (M.)*

صَيَاب: see **صُوب**.

صُواب † *A thing that is right, of what is said and of what is done*; [like **سداد**]; (Mgh;) *contr. of خطأ*; (S, M, Mgh, K;) as also **صُوب**. (S, Mgh, K.) One says, **دَعْنِي وَعَلَى خَطِيئِي وَصُوبِي** i. e. **صُوابِي** [meaning † *Leave thou me, and on me be the consequence of my wrong saying or deed, and my right*]. (S.) [And hence the phrase, frequent in some of the lexicons &c., **الصواب كذا** meaning † *The right, or correct, word or wording or reading is thus*: and **صوابه كذا** † *The right, or correct, writing or wording or reading of it is thus*.] — And one says also **قَوْلٌ صُوبٌ** and **صُوابٌ** [meaning † *A right, or correct, saying*: thus using each as an epithet]. (M.)

صُوبِيب: see **صَائِب**, in two places.

صُوبِيب: see **صَائِب**; and see also art. **صيب**.

صَائِب: see **صُوب**. — Also, (S, M, A, K,) and **صُوبِيب** (A) and **صُوبِيب** and **صُوبِيب** (M, K.) An arrow going right, or hitting the mark: (S, M, A, K, TA:) † the last of these is the only epithet, known to IJ, of the measure **فِعْل** having the **ف** and **ل** sound and having **و** for its **ع**, except **طُوبِيلٌ** and **قُوبِيرٌ**; for **عُوبِيبٌ** is [held by him to be only] used as a subst.: **صَيَاب** is pl. of **صَائِب**, like **صَائِرٌ** and **قَائِرٌ** pl. of **صَائِرٌ** and **قَائِرٌ**; either from **صَابَ السهم الهدف** or from **الصواب في الرمي** having **يَصِيبُ** for its aor. (M.) [See also **صُوبِيب** in art. **صيب**.] One says, **إنه سهم صائب** *Verily it is an arrow that goes right.* (TA.) **مع خطأ** **الصوابي سهم صائب** is a prov. [expl. in art. **خطأ**]. (S.) — [Hence,] one says also **صَائِبٌ** and **صُوبِيبٌ** † [*A right opinion*]: (A, TA:) [Mfr says,] **رَأَى صَائِبٌ** meaning **صَائِبٌ** I have not found. (Mgh.)

صَيْب: see **صُوب**, in two places: and **صَائِب**.

صَيَاب: see **صُوبَة**, in two places; and see art. **صيب**.

صُوبِيب: see **صُوب**, in two places.

صُوبَة *The choice, or best, class of a people*;

(Fr, S, M, K;) as also **صَابَةٌ** (Fr, S, K) and **صَابٌ** (K.) And **صَوْرٌ صَابٌ** A choice, or an excellent, people. (S.) And **صَابَةٌ** signifies The choice, or best, of anything. (S.) [See also art. **صَيْب**.] — Also, **صَوَابَةٌ**, The collective body of a people; (M;) and so **صَابَةٌ**. (Kr, M in art. **صَيْب**.)

صَابَةٌ: see the next preceding paragraph, in three places; and see art. **صَيْب**.

أَصُوبٌ [More, and most, affected with weakness in the intellect, or insanity, or madness: see **صَابَةٌ**]. When a man says to another **أَنْتَ مُصَابٌ** [meaning *Thou art affected with weakness in the intellect, &c.*], the latter replies **أَنْتَ أَصُوبٌ مِنِّي** [Thou art more affected with weakness in the intellect, &c., than I]. (IAḡr, M, TA. [Thus these phrases are used in the present day.]

مَصَابٌ [A place of pouring forth: pl. **مَصَابٍ**]. One says, **هُوَ مَصَابُ الْوَدْقِ** [It is the place of the pouring of rain in the clouds]: and **شِمْتُ مَصَابٍ** [I watched, or watched for, the places of the pouring of rain in the clouds]: and **سَقَاهُمْ مَصَابِ السَّمَاءِ** [The places of the pouring of the rain watered them; or may the places &c. water them]. (A.)

مَصَابٌ pass. part. n. of **صَابَ** [meaning *Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted, &c.*]. (S, Mḡb, TA.) — Affected with weakness, or feebleness, in the intellect; (TA;) or with somewhat of insanity, or madness produced by diabolical possession: (S, TA:) or mad, or possessed. (TA.) [See **صَابَةٌ**; and see also 4, last sentence; and **أَصُوبٌ**.] — Also **Syn. with صَابَةٌ**: (S, TA:) see 4, latter half, in two places. — And **Syn. with مَصَابَةٌ**, q. v. (A, Mḡb.) — Also The sugar-cane. (L, TA, and so in a copy of the S.)

مَصُوبٌ pass. part. n. of **صَابَ** [q. v.]. (Mḡb.)

مِصُوبٌ A ladle. (IAḡr, K.)

مُصِيبٌ: see **صَائِبٌ**, in two places.

مُصَابَةٌ **Syn. with صَابَةٌ**: (K, TA:) see 4, latter half. — See also **مُصِيبَةٌ**. — **تَرَكْتُ النَّاسَ عَلَى مُصَابَاتِهِمْ** is a saying mentioned by Ibn-Buzurj, as meaning [I left the people disposed, or placed,] according to their classes, or ranks. (TA.)

مُصُوبَةٌ: see the next paragraph.

مُصِيبَةٌ (S, M, A, Mḡb, K,) said by Aḡmad Ibn-Yaḡyā to be originally **مُصُوبَةٌ**, (TA,) and **مُصُوبَةٌ** (S, M, K) and **مُصَابَةٌ** (M, K) and **مُصَابٌ** (A, Mḡb) and **صَابَةٌ** (M, K,) signify the same, (S, M, A, Mḡb, K.) An affliction, a calamity, a misfortune, a disaster, or an evil accident: (M, Mḡb, TA:) it is said in the Towsheeh that the primary signification of **مُصِيبَةٌ** is a shot with an arrow: (TA:) the pl. is **مُصَابَاتٌ**, (S, M, A, Mḡb,) the form commonly obtaining, (Mḡb,) but irregular, (M,) the Arabs agreeing in pronouncing it with **ص**, as though they likened the radical letter to the augmentative, (S,) or they imagined what is

of the measure **مُفَعَّلَةٌ** to be of the measure **فَعْلَةٌ** without a radical **ي** or **و**, (M,) and it is thought by Aḡ to be of the speech of the people of the cities, (Mḡb,) and **مِصَابٌ**, (M,) which is the original form, (S,) or is said to be so, (Mḡb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and **مُصِيبَاتٌ**. (Aḡ, A, Mḡb.)

قَطُّ مِصُوبٌ A nibbing in which the exterior of the writing-reed is made to extend beyond the pith: opposed to **قَائِمٌ**. (TA in art. **حَرْفٌ**.)

صوبج

(K,) the latter the only word of its measure except **سُوسَنٌ** (Aḡei, TA) and **كُوسَجٌ**, (TA,) A thing with which bread is made; (K;) a wooden implement with which the makers of bread expand the cake of bread; (Aḡei, TA;) the **مُحَوَّرُ** of the maker of bread, with which the dough, or bread, is expanded: (TA in art. **لَطٌ**;) an arabicized word, (K, TA,) from the Pers. **چوبه** [or **چوبه**]. (TA.) [See what is said in art. **جُوبَةٌ** respecting words in which both **ص** and **ج** occur.]

صوت

1. **صَاتٌ**, aor. **يَصُوتُ** (S, M, O, K) and **يَصَاتُ**, (M, O, K,) inf. n. **صَوْتٌ**, (S, M,) said of a thing (S, O) [and of a man and of any animal]; and **صَوْتٌ**, (S, M, O, K,) inf. n. **تَصْوِيتٌ**, said of a man (S) [and of any animal &c.]; and **صَاتٌ**; (M, K;) It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry; (Pḡ and KL in explanation of the first, and MA and KL in explanation of the second;) he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated: (M, K:) **صَوْتٌ** signifies also the making lamentation: (KL:) and **صَوْتٌ**, (M, TA,) inf. n. as above, (TA,) he called, hailed, or summoned, him; called out, cried out, or shouted, to him. (M, TA.) It is said in a trad., **كَانُوا يَكْرَهُونَ الصَّوْتِ عِنْدَ الْقِتَالِ** [They used to dislike blustering on the occasion of combat, or fight]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also **صَوْتٌ** below.]

2: see above, in two places: — and see also 4, likewise in two places.

4: see 1. — **صَاتٌ** signifies also *He became possessed of صَيْت* [or fame, &c.; i. e. he became famous]. (O.) — [It is also trans.; as in the phrase] **صَاتَ الْقَوْسُ** He made the bow to sound [or *trang*]: (M, TA:) [and so is **صَوْتٌ**; as in the phrase] **صَوْتُ الْعَلِكِ** [He caused the kind of resin called **عَلِكٌ** to make a sound, or sounds]. (K) — [And it is trans. by means of **بِ**; as in the phrase] **صَاتَ بِالرَّجُلِ** [and in like manner **صَوْتٌ** (see **جَرَسٌ**)] He rendered the man notorious by a thing that he did not desire. (Ibn-Buzurj, TA.)

7. **انصت به الزمان** [The age resounded with the mention of him; meaning] he became famous, or celebrated. (K.) — And **انصت** He answered, and came, (S, O, K,) being called: of the measure **انفَعَلَ** from **الصَّوْتُ**. (S, O.) — And He became straight in stature after having been bent; (S, O, K;) as though his youthful vigour returned to him; (S, O;) [in one of my copies of the former of which, and in the TA, **اِقْتَبَلَ شَبَابَهُ** is put for of which, and the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Naḡr Ibn-Duhmán, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) — Also He went away hiding himself. (K.)

صَاتٌ: see **صَيْتٌ**: — and see also **صَيْتٌ**, in two places.

صَوْتٌ [an inf. n. (see 1): and also a simple subst., signifying] A sound, (M, MA, TA, Pḡ,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation; (MA, Pḡ;) of a human being and of other things: (ISk, TA:) conventionally, the sound of speech: (Mḡb:) [also a tone, considered with regard to the degree of elevation or depression of the voice:] and any sort of singing: (M, TA:) [and an air, or a song:] and it is used to signify a clamour, or confused noise, or mixture of sounds, (S,) and a cry for aid or succour: (S, M:) the pl. is **أَصْوَاتٌ**: (M, Mḡb, TA:) it is masc.: (S, M, Mḡb, TA:) in the following verse, (S, M, Mḡb,) of Ruweyshid Ibn-Ketheer (S, M) Et-Tá-ee, (S,)

• يَا أَيُّهَا الرَّكِيبُ الْمُرْجِي مَطِيئَةَ
• سَائِلِ بَنِي أُسَيْدٍ مَا هَذِهِ الصَّوْتُ

[O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?], (S, M, Mḡb,) the poet has made **الصَّوْتُ** fem. because meaning thereby **الصَّوْفَاءُ** and **الْجَلْبَاءُ** and **الْإِسْتِغَاةُ**, (S,) or he has made it fem. as meaning **الصَّيْحَةُ**, (M, Mḡb,) or **الْإِسْتِغَاةُ**: (M:) the like is often done by the Arabs, when two words, masc. and fem., are syn.: thus they say, **أَقْبَلْتُ الْعَشَاءَ**, meaning **العَشِيَّةُ**; and **هَذَا الْعَشَاءُ**, meaning **العَشَاءُ**: (Mḡb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, **أَسْمَعُ صَوْتًا**, meaning I hear a sound, or voice, but I see not a deed. (TA.) **بِصَوْتِكَ** in the **Kur** xvii. 66 is said to mean *With the sounds of [thy] singing, and musical pipes.* (M, TA.) — **أَسْمَرٌ** is a term applied to A noun significant of a sound: nouns of this kind being of two classes; namely, nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopoeias, or nouns imitative of sounds: the former class consists of two descriptions of words; namely, ejaculations used for the purpose of chiding, as **هَلَا** (to horses) and **عَدَسٌ** (to mules) and **كِنْ كِنْ** (to a young infant);

and ejaculations used for the purpose of calling, as جِي (to camels) and تُتَا (to an ass): of the other class are غَاق (imitative of the cry of the crow) and طَق (imitative of the sound produced by the falling of stones) and قَب (imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (El-Ahmoonee's Expos. of the Alfeeyeh of Ibn-Málik, section الاسماء الافعال والاصوات.) — See also the next paragraph, in four places.

صِبْتٌ (S, M, A, Mṣb, K) and صَوْتُ (S, M, A, K) and صَاتٌ (M, K) and صَيْتَةٌ (K) Fame, report, repute, or reputation, whether good or evil: (TA:) or good fame, good report, good repute or reputation, (S, M, Mṣb, K,) that spreads (S) among the people; (S, Mṣb;) so some say; (TA;) not evil: (S;) [they may often be well rendered renown:] صِبْتٌ is originally صَوْتُ; the و being changed into ي on account of the kesreh preceding it: it seems as though they made it to be of the measure فَعْلٌ to distinguish between the صَوْتُ that is heard and the fame &c. that is known: but sometimes they said, اِنْتَسَرَ صَوْتُهُ فِي النَّاسِ in the sense of صَيْتُهُ [i. e. His fame &c., or good fame &c., spread among the people]: (S, TA:) and صِبْتٌ لَهُ صَوْتُ فِي النَّاسِ [He has fame &c., or good fame &c., among the people]: and ذَهَبَ صَيْتُهُ فِيهِمْ [His fame &c., or good fame &c., went among them]. (A.) It is said in a trad., مَا مِنْ عَبْدٍ إِلَّا لَهُ صِبْتٌ فِي السَّمَاءِ, meaning [There is no servant of God, i. e. no man, but he has] a report by which he is known [in Heaven]; and it may be in respect of good and evil. (TA.) And in another trad., فَصَلَ مَا بَيْنَ وَالِدَيْهِ وَالْوَالِدَاتِ [The distinction between the lawful (i. e. marriage) and the unlawful (i. e. fornication) is the report that is made in the case of the former, and the tabourine that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.) — صِبْتٌ also signifies A blacksmith's hammer. (K, TA.) — And An artificer, or a handicraftsman; syn. صَانِعٌ (K accord. to the TA:) or a goldsmith; syn. صَانِعٌ. (So in the CK and in my MS. copy of the K.)

صَيْتَةٌ: see the next preceding paragraph.

صَائِتٌ [Sounding; making, producing, emitting, sending forth, or uttering, a sound, noise, voice, or cry; (see its verb, صَاتَ;)] raising his voice, calling or calling out, crying or crying out, shouting, exclaiming, or vociferating; (S, Mṣb, TA;) as also صَيْتٌ; the two words being like صَوْتُ and مَائِتٌ; the latter originally صَوْتُ. (TA. [But see the next paragraph: and see also مِصْوَاتٌ].)

صَيْتٌ, applied to a man, (S, M, A, Mṣb, K,) and صَاتٌ, so applied, (S, M, K,) and the latter

likewise applied to an ass, (S,) both signif. the same, (K,) Vehement, strong, or loud, of voice: (S, M, Mṣb:) † رَجُلٌ مَالٌ is like رَجُلٌ نَالٌ “a man having much property,” and رَجُلٌ نَالٌ “a man who gives much,” and كَبِشٌ صَافٍ [“a ram having much wool”], &c., all of these epithets being originally of the measure فَعْلٌ: (S:) or صَاتٌ may be of the measure فَاعِلٌ from which the medial radical has gone; or it may be [originally صَوْتُ,] of the measure فَعْلٌ. (M.) One says also صَوْتُ صَيْتٌ [A vehement, strong, or loud, voice]. (A.) See also صَائِتٌ.

مِصْوَاتٌ: see صَوَاتٌ.

مُصَوِّتٌ: see the next paragraph, in two places.

مِصْوَاتٌ One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. † مُصَوِّتٌ: (K, TA:) [or, as also † صَوَاتٌ, often occurring, who does so much, or is in the habit of doing so; each being of a measure denoting intensiveness of the signification.] — [Hence,] one says, مَا بِالْأُتَى مِصْوَاتٌ, meaning There is not in the house any one (K, TA) that raises his voice, &c.: in some copies of the K † مُصَوِّتٌ, which has the same meaning. (TA.)

مُنْصَاتٌ Straight in stature. (S.)

صوح

صَوَّجَانٌ: see صَوَّجَانٌ, in art. صَوْلَجَانٌ.

صوح

1. صُحْنَةٌ, (S, K,) [third pers. صَاحَ, aor. يَصُوحُ,] inf. n. صَوَّحٌ, (TK,) I clave, split, or slit, it; (S, K;) namely, a thing. (S.)

2. صَوَّحَتِ الْبَقْلَ, said of the wind, (الرِّيحُ, S, A,) and of the heat, (الْحَرُّ, A,) and of the sun, (الشَّمْسُ, TA,) inf. n. تَصْوِيحٌ, (K,) It dried up, or caused to dry up, (S, A, K,) the herbs, or leguminous plants, (S, A,) so that they became much split; (A;) and so الْخَشَبُ [the wood]; and the like of these: and صَبِحَتْ signifies the same. (TA.) And صَوَّحَ الشَّعْرَ, said of dryness, It caused the hair to split much, and to fall off, and become scattered. (L.) — See also 5, in four places. — It is said in a trad., نَهَى عَنْ بَيْعِ التَّنْخَلِ قَبْلَ أَنْ يَصُوحَ, meaning [He forbade the selling of palm-trees] before that the good thereof become distinguishable from the bad: related by some with ر [i. e. يَصْرِحُ]: (TA:) but El-Khat-tábee says that the right word is يَصُوحُ, with و. (TA in art. صرح.)

5. تَصَوَّحَ الْبَقْلَ The herbs, or leguminous plants, became dried up; as also † صَوَّحَ: (IB, TA:) or became completely dried up; or became blighted and dried up; and † صَوَّحَ signifies the same: (L:) or became dried up in the hot season, not by

reason of a blight or the like: (T, TA:) or became dried up in the upper part, (AA, S, K,) yet retaining moisture: (AA, S:) or became dried up and split; (A, TA;) and † صَوَّحَ signifies [the same, or] became dried up and much split: (A:) or (and so the verb تَصَوَّحَ said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and تَصَوَّحَ signifies the same. (TA.) It is said in a trad. of 'Alee, فَهَادِرُوا الْعِلْمَ قَبْلَ تَصَوِّحِهِ † [Therefore hasten ye to obtain knowledge before the drying-up of its plants for want of mental vigour]. (TA.) — تَصَوَّحَ also signifies It became much split; (S, K;) said of hair &c.; (S;) as also † انصاحٌ: (K: [but this latter is more correctly expl. below:]) [or] said of hair, it fell off and became scattered; as also تَصَوَّحَ: (K:) or it became much split, (A, L,) of itself, (L,) [or by reason of dryness, (see 2,)] and fell off and became scattered. (L.)

7. انصاعٌ It clave, split, or slit; or became cloven, split, or slit. (S, K.) See also 5. — It (a mountain) became much cleft, or cracked, and dried, by reason of want of rain. (TA, from a trad.) — It (a garment) slit, or rent, of itself. (AO, S.) — † It (the moon, S, K, and the dawn, and lightning, TA) showed its light: (S, K, TA:) originally, became cleft. (TA.) [See also 7 in art. صوح.]

صَوَّحَ: see what next follows.

صَوَّحٌ (S, A, K) and † صَوَّحٌ (IAḡr, K) The wall (حَائِطٌ) of a valley: (S, K:) [app. meaning its perpendicular side; for] a valley has صَوَّحَانٌ, (S,) which means the two sides thereof, resembling two walls. (A.) — And The lower part of a mountain: (K:) or the face of a mountain that stands up (S, K) appearing (S) as though it were a wall. (S, K.) It is said in a trad., اَلْقُوَّةُ بَيْنَ الصَّوْحَيْنِ حَتَّى أَكَلَتْهُ السَّبَاعُ, meaning [They cast him] between the two mountains [so that the beasts, or birds, of prey ate him]. (S.)

صَاحَةٌ A plain, (A,) or land, (K,) that produces nothing (A, K) ever; (K;) i. e., in which is no good. (A.)

صَوَّحَانٌ, with damm [to the ص], Dry. (K.) And نَخْلَةٌ صَوَّحَانَةٌ A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted. (K, TA.)

صَوَّحٌ Gypsum. (S, K.) — And † The sweat of horses: (S, K:) said to be likened to gypsum because of its whiteness. (T, L.) — And † Milk mixed with water, the latter being the more in quantity. (Abou-Sa'eed, K.) — Also An elevated piece, (نَجْوَةٌ, so in the L and CK, and in my MS. copy of the K,) or such as is soft, or yielding, (رَخْوَةٌ, so in the TA as from the K,) of land. (L, K.) — And The spadix (طَلْعٌ) of the palm-tree, (AHn, K,) when it dries up, and falls in pieces and becomes scattered. (AHn.)

صَوَّاحَةٌ, like رَمَانَةٌ, [but accord. to analogy it

should be without tashdeed, like سَقَاطَةٌ &c., and so it is written in the L as relating to wool,] What has become much split, of hair, and what has fallen off and become scattered, thereof, (K,) and so of wool. (L, TA.)

مُنْصَاحٌ Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.)—And Herbage of which the blossoms have appeared. (TA.) [See a verse cited voce مَرْتَقٍ.]

صوح

4. اصاخ له (S, A, K, TA) and اياه (A, TA,) inf. n. اصاخة (TA,) He listened to him, or it. (S, K, TA.) [See a verse of Aboo-Du-ád (cited here as an ex. in the S and TA) voce ناشد.] — And اصاخ signifies also † He was silent, or spake not, or ceased from speaking: so in the saying, اصاخ فلان على حق فلان, meaning † Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.) [And it is said that] it signifies thus in the prov., اصاخ الينده للناشد, i. e. He was silent with the silence of the frequent chider of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited voce ناشد suggests another rendering, which I think preferable. In Freytag's "Arab. Prov." i. 718, للناشد is omitted.]

صود

2. صود الصاد, inf. n. تصويد, He wrote the صاد [i. e. the letter ص]. (K.)

صَاد The name of one of the letters of the alphabet. (M, L. [See art. ص.] — [It is also The title of a سورة, the thirty-eighth chapter of the Kur-an.] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صَاد, with kear, because of the concurrence of two quiescent letters [in the former case]; and you may say صَاد, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, صَادَاتُ قُرْآنَاتُ [I read, or recited, the chapter صَادَاتُ] and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixty-eighth chapter]. (Msb.) — Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ي. (MF.) — See also art. صود.

صور

1. صاره, aor. يصور, (S, M, K,) inf. n. صور, (M, K,) He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, K;) as also اصاره, aor. يصير; (S;) and اصاره

(S, M, Msb, K:) or he demolished it, throw it down, or pulled it down to the ground; as also اصاره. (K.) One says, of a man, يصور عنقه. (K.) He inclines his neck to the thing. (Lth.) And صرت إلى الشيء, and أصرتة, I incline, or bent, the thing to, or towards, me. (El-Ahmar.) And صرت الغصن لأجتنى الثمر, [I inclined, or bent, the branch, that I might pluck, or gather, the fruit]. (A.) And قلوب لا قلوب لا تصورها الأرحام † [Hearts which the ties of relationship do not incline]. (TA, from a trad.) فخذ إليك, in the Kur [ii: 262], means And turn them towards thee; and so فصرهن: (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means cut them, and divide them, in pieces; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فخذ إليك أربعة من الطير فصرهن. (S.) One says also, صر إلى, and صر وجهك إلى, Turn thou thy face towards me. (Akh, S.) And صار وجهه, aor. يصور, (M, K,) and يصير, (K,) He turned his face towards a person or thing. (M, K.) And هو يصور معروفه إلى الناس † [He turns his beneficence towards men]. (TA.) — [Agreeably with a statement cited above, it is said that] صاره, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also He dissected it; or cut it, or divided it, in pieces. (S, K, TA.) — And hence, (TA,) صار الحكم † He (the judge, A, TA) decided the judgment. (S, A, TA.) — [Freytag states, on the authority of the Kitáb el-Aqdád, that صار, aor. as above, has two contr. significations: He separated, or dispersed: — and He collected.] — See also 2. — صار also signifies He (a man, M) uttered a cry, or sound. (M, K.) — صور, (M, A, K,) [aor. يصور,] inf. n. صور, (S, M, A,) He, (Lth,) or it, (a thing, M, Msb, K, or a man's neck, M, A,*) inclined, or leaned; (Lth, S, M, A, K;) as also انصار: (S, M, Msb, K:*) it bent; or was, or became, crooked. (A.) One says, في عنقه صور, In his neck is an inclining; and a bending, or crookedness. (A.) — And صور as an attribute of a man signifies also † An inclining, or inclination; (S;) a desiring, or desire. (S, Msb.)

2. صور [inf. n. تصوير,] He formed, fashioned, figured, shaped, sculptured, or pictured, him, or it; (S, M, K;) and تصور signifies the same; (Msb, and Bq in iii: 4;) and so does صار, accord. to Aboo-Alee, in the saying,

بناه وصلب فيه وصارا

[Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, صور الله صورة حسنة [God formed him a goodly, or beautiful, form]. (S.) — See also 5, in two places.

4: see 1, in three places.

5. تصور He, or it, was, or became, formed,

fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.) — And [hence,] تصور لي [and تخيل لي and تصور لي] It appeared to my mind, or imagination, (S, Msb,) as an image, or a picture. (Msb.) — See also 2. — [Hence,] تصور شيئا He imagined a thing; imaged it in the mind; as also صوره; [like تخيله and خياله]; he imagined, or conceived, the form of the thing. (S.) [تصور in logic signifies The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epithet ساذج i. e. simple.] — Also He (being pierced with a spear or the like) inclined, to fall: (S:) or he (being struck) fell: (M, K:) or he, or it, fell, or alighted. (TA.)

7. انصار: see صور. — Also It (a thing) became demolished, and cut, or divided, in pieces: (O:) it (a mountain) became demolished, and fell: (Sgh, TA:) it cracked, and split. (TA.)

8. اصطاره He doubled it, or folded it; or he bent it; syn. ثناه. (O.)

صار: see صير, below, in two places.

صور Small palm-trees: (M, K:) or a collection of small palm-trees: (S, M, K:) a word having no proper sing.: (S, M:) [but see صورة:] pl. صيران: (Sh, M, K:) and other trees: pl. as above. (Sh, TA.) — Also The root of a palm-tree, (M, K,) or of a palm-trunk. (M.) — And The bank, or side, of a river or rivulet. (M, K.) — And The side of the neck. (O, K, TA. [In the CK, والليت is erroneously put for والليت.]) — And The forelock: so in the saying of a rájiz,

كان عرفا مائلا من صوره

[As though a mane inclining from his forelock]. (S.)

صور A horn: (S, M:) and a horn in which one blows: (S, M, K:) so in the Kur [vi. 73, &c.], يوم ينفخ في الصور [i. e. On the day when the horn shall be blown in]: El-Kelbee says, I know not what is الصور: and it is said to be pl. of صورة, like as بئر is of بئر; [or rather a coll. gen. n., of which صورة is the n. un.]; i. e., [the phrase means] when the souls shall be blown into the forms of the dead: and El-Hasan read في الصور: (S, L, TA:) this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.)

صور inf. n. of صور [q. v.]. (M, A.) — Also An itching (أكال) in the head. (IAar, TA.) [See also صورة.]

صارة The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K:) and صورة [with ة] has been heard from the Arabs as its dim. (TA.) — See also صور.

صور † An inclination, or a desire. (TA.) You say, ارى لك اياه صورة † I see thee to have a loving inclination to him. (A.) And ما يى إليها صورة † I have not any inclination to, or desire for, her.

(TA, from a trad.)—And *An itching, or itch, (حكة) in the head: (A:) or an affection like حكة in a man's head, occasioning a desire to be loused.* (§, M, K.) [See also صور.]—And *A palm-tree.* (IAgr.) [See also صور.]

صورة *Form, fashion, figure, shape, or semblance; syn. شكل (M, K.) and مثال (Mḡb); the external state of a thing; (IAth); that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things; as the صورة of a man, and of a horse, and of an ass. (B.)—And An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a صورة. (Mgh.) [See also تصاویر.]—[Hence, A mental image; or a resemblance, of any object, formed, or conceived, by the mind; an idea: a meaning of frequent occurrence in philosophical works &c.]—And Species; syn. نوع. (K.)—And The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is; syn. حقيقة. (IAth): [specific character;] that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things; as the صورة by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes: (B:) a quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing; or the state, condition, or case, of a thing; syn. صفة. (IAth, Mḡb, K:) as when you say, صورة الأمر كذا [The quality, &c., of the thing is of such a kind]: (IAth, Mḡb:) and صورة المسألة كذا [The description, statement, or form, of the question is of such a kind]: (Mḡb:) and so in the saying of the Prophet, أتاني الليلة ربي في أحسن صورة [My Lord came to me to-night in a most goodly state]; or صورة may here refer to the Prophet, and may mean external state, or manner of being, or condition. (IAth.)—And The mode, or manner, of an action. (IAth.)—The pl. is صور (S, M, Mḡb, K) and صور and صور (S, M, K); the second of which is rare, and by some disallowed. (MF.)—The saying of the Prophet خلق الله آدم على صورته may mean that God created Adam in the صورة [or form &c.] that He, namely, God, originated and ordained; or in the صورة proper to him, namely, Adam. (M.)—صورة signifies also The face: so in a trad. cited voce محرم; in which it is said that the صورة is pronounced sacred, i. e. that it is not to be slapped: and in another, in which it is said that the Prophet disliked marking the صورة with a hot iron. (TA.)*

صور: see the next paragraph, in four places.

صور A herd of [wild] bulls or cows; (§, M, Bk. I.

Mḡb, K;) as also صور and صبار [the latter in the CK written صبار] and صور [in some copies of the K erroneously written صور, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (§, M) and second and third (M) صيران. (§, M.)—Also A sweet odour; and so صور. (M, K.)—And A vesicle (وعاء) of musk; (§, Mḡb); as also صور, (Mḡb,) and صبار, (§,) and صارة [also] signifies [the same, i. e.] a قارة or قارة of musk: (O, K:) or صور and صور signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and صور signifies also musk [itself]: (TA:) pl. أصورة. (M, K.) [Said in the M to be Pers.]—الصواران The two corners of the mouth; (O, K;) called by the vulgar الصوارين, (O, TA,) or الصوارين. (O in art. صمع.)

صبار: see the next preceding paragraph, in two places.

صويرة [with ة] a dim. of صارة [q. v.]. (TA.)

صير Goodly in صورة [i. e. form &c.]; (Fr, S, K;) as also صار. (TA in art. شور.) One says رجل صير شير (Fr, S) and صار شار (TA ubi supra) A man goodly in صورة [or form &c.] and in شارة [i. e. appearance or apparel &c.]. (Fr, S.) [See also صير in art. شور.]

صوار A sparrow (عصفور) that answers when called. (§, M, K.)

صوار: see صوار, first sentence.

أصور Inclining: (M, K:) pl. صور. (M.) One says رجل أصور A man having an inclining, or a bending, or crooked, neck. (A.) And هو أصور هو إلى كذا He is inclining his neck and face towards such a thing. (A.)—[And hence,] † Having an inclination, or a desire, (§, M, Mḡb,) to, or for, (إلى) a friend, or an object of love. (M.)

تصاویر [pl. of تصوير and تصويرة] Effigies, images, or statues; pictures; and the like. (§, Mgh.) [See also صورة.]

مصور [A sculptor; and a painter, or limner, or the like]. المصور as an epithet of God, The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude. (TA.)

صوع

أصوعه (O, K,) [from صاعه,] aor. أصوعه, (K,) inf. n. صوع, (TA,) I measured it with the صاع [q. v.]. (O, K.) One says هذا طعام يصاع i. e. [This is wheat] that is measured [with the صاع]. (O.)—And † [I collected it together, like as the measurer collects the corn &c. in the measure: and the contr., i. e.] I dispersed it, or scattered it; (§, O, K;) in which sense it is [said

to be] tropical; (TA;) and أصعته, aor. أصعته, (K in art. صمع,) inf. n. صيع, (TA in that art.,) signifies the same. (K in that art.) One says, صعت الأقران, and غبرفر, † I came to the antagonists, and others, from their sides: (K, TA:) of a courageous man, or a courageous armed man, one says, يصوع أقرانه † He comes to his antagonists from their sides; (§, O, TA;) and the like is cited in the T from Lth; or as meaning he encompasses their sides; (TA;) or he collects together his antagonists (IKṭṭ, Z, TA) from every side, (IKṭṭ, TA,) like as the measurer collects together that which is measured: (Z, TA:) and of a man, (§, O,) or a pastor, (Lth, IKṭṭ, Z,) يصوع الإبل, (§, O,) or ماشيته, (Lth,) or إبله, (IKṭṭ, Z,) † He comes [to the camels or] to his cattle [or to his camels] from their sides; or he encompasses their sides; (Lth, TA;) or he collects them together (IKṭṭ, Z, TA) from every side, (IKṭṭ, TA,) like as the measurer collects together that which is measured: (Z, TA:) but Az says that the foregoing explanations by Lth are wrong; that يصوع أقرانه, said of a courageous man, or a courageous armed man, means he charges upon his antagonists and disperses them; and يصوع إبله, said of a pastor, he disperses his camels in the places of pasture; and يصوع المعز, said of a he-goat, he disperses the [she-] goats; and صاع الغنم, aor. as above, and so the inf. n., he dispersed the sheep or goats; (TA;) and اصاع الغنم, inf. n. اصاعة, signifies thus likewise: (Lḥ, TA in art. صمع:) Lḥ also says that صعت الغنم, aor. أصوعها, inf. n. صوع, and صعتها, aor. أصيعها, inf. n. صيع, both signify I dispersed the sheep or goats: (O in art. صمع:) or, accord. to IKṭṭ, صاع إبله, said of a pastor, has two contr. meanings; he collected together his camels from every side; and also he dispersed his camels. (TA.)—Also I frightened him. (Ibn-'Abbād,* O,* K.)—And صعت القوم, aor. أصوعهم, (Lḥ, O in art. صمع,) inf. n. صوع, (TA in that art.,) I urged, or incited, the people, or party; (Lḥ, O and TA in that art. ;) and so صعت القوم, (Lḥ, O and K in that art.,) aor. أصيعهم, (Lḥ, O ibid.,) inf. n. صيع. (TA ibid.)—[And صاع الكرة He propelled the ball with the صولجان. (See صاع below, last sentence.)]—And صاعت النحل (K,) [app. for صاعت النحل صاعت النحل,] aor. تصوع, (O,) inf. n. صوع, (TA,) The bees followed [as though driving along] one another. (O, K.)—And صاع الشيء, inf. n. صوع, He folded, or doubled, the thing; twisted it; or bent it. (IKṭṭ, TA.)

تصويع (K,) تصويع مؤنثا (O, K,) inf. n. تصويع (K,) She (a woman) prepared a place, such as is termed صاعة (O, K, TA,) and made it even, (TA,) for the separating and loosening of cotton. (O, K.)—صوعت الريح التبات The wind dried up, or caused to dry up, the plants, or herbage; (O, K;) as also صوخته. (TA.)—صوغ الشيء He made the thing pointed in its head. (Ibn-'Abbād, O, K.)—And He rounded the thing in its

sides. (O, K.) — صوغ, (K,) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] *He drove his she asses to the right and left:* (O, K:) so expl. by Ibn-'Abbád. (O.) And, said of a horse, *He went at random, and resisted his owner [or rider].* (TA.) — صوغ إليه [said of a man, as is indicated in the O,] *He turned about his head towards him: and he turned his face towards him.* (O, TA.) — And صوغ رأسه, said of a bird, *It moved, or moved about, its head.* (TA.)

4. اصاع الغنم: see 1, latter half.

5. تصوع *It became dispersed, or scattered; as also* انصاع. (S.) You say, تصوع القوم *The people, or party, became dispersed, or scattered, and remote, all of them, one from another.* (O, K.) — Also, said of hair, *It became contracted, and much split:* [app. by reason of dryness: like تصوع:] (Lth, O, K:) or *it became dispersed, or scattered;* (Lh, O, K;) and *it fell off by degrees.* (O, K.) — And, said of herbage, *It became dried up;* (S, O, K;) like تصوح; (O;) as also تصيع. (S; and O and K in art. صيع.)

7. انصاع: see 5. — Also † *He turned away, or back, retreating, or returning,* (S, O, K, TA,) and went (S, TA) quickly, or hastening: (S, O, K, TA:) or you say, انصاع القوم † *The people, or party, went away quickly: and انصاع مذبراً † He went away [turning back] quickly.* (TA.) [See an ex. voce صارة.] — And † *It* (a bird) *ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky.* (TA in art. صبح, from the book entitled "Ghareeb el-Hamám" by El-Hasan Ibn-'Abd-Alláh El-Kátib El-Işbahánee.)

صاع (S, Mgh, O, Mşb, K) and صوع and صواع (O, K) and صواع (S, O, K) and صواع (O, K,) thus accord. to five different readers of the Kur in xii. 72, (O, K, TA.) *A certain measure used for measuring corn [šc.],* (S, O, Mşb, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the صاع is different from the صواع; (S, K;) the latter being a certain vessel, in [or from] which one drinks [as will be expl. hereafter in this paragraph]: (S, TA:) the former is four أمداد [pl. of مد]; (S, O, Mşb, K;) i. e. (Mşb) five أرتال [or pints] and a third, (Mgh, Mşb, TA,) by the measure of Baghdád; (Mşb;) the مد being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Hārameyn, as was proved by a number of specimens of the صاع used in dealings with the Prophet, (Mşb,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-'Irák it was eight pints, (Mgh, Mşb, TA,) with whom agreed Aboo-Haneefeh; the مد with them being two pints; (Mşb, TA;) but the addition was made by El-Hajjáj; and their صاع was the قدير حجاجي, and was unknown to the people of El-Medeeneh, as is said by Az: (Mşb:) accord. to Ed-Dáwoodee, its invariable measure is four times the quantity [of corn &c.]

that fills the two hands, that are neither large nor small, of a man; for the صاع of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Mşb, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Mşb:) the pl. (of pauc., used by those who make the sing. fem., O, Mşb) is أصواع, (S, Mgh, O, Mşb, K,) for which one may say أصوع, (S, O, K,*) changing the و into hemzeh, (S, O,) and accord. to AAF some say أصع, like أذر, (Mgh, Mşb,) a pl. of دار, (Mgh,) but AHát says that this is a vulgar mistake, (Mşb,) and أصواع, (O, Mşb, K,) which is used by those who make the sing. masc., (O, Mşb,) and [of mult.] صواع, (K,) which is app. pl. of صواع, with kesr, (TA,) and صيعان, (Mgh, O, Mşb, K,) which is [likewise] a pl. of mult., (Mşb,) or this last is pl. of صواع: and this sing. signifies a [vessel of the kind called] جام, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks: (K, TA:) Sa'eed Ibn-Jubeyr says that the صواع of the king [mentioned in the Kur xii. 72] was the موك, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the word موك being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. موك signifying "a shuttle" and used in this sense in modern Arabic]: El-Hasan says that the صواع and the سقاية are one thing, as Zj also says; and that the صواع of the king is said to have been of ورق [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as an oblong vessel, resembling the موك, with which the king used to drink; and said by some to have been of مس [which (as is said in the TA in art. مس) means copper, from the Pers. مس]. (TA.) [See also صوغ, with غ.] — صاع signifies also † The place [or plot] in which a صاع [of seed] is sown: so in a trad. (TA.) — And † A depressed piece of ground; (S, O, K, TA;) as also صاعة; (O, K, TA;) like an excavation: or, as some say, a depressed place, sloping down from its surrounding borders: (TA:) or a narrow, depressed place. (TA in art. طا.) — And † A place that is swept and in which one then plays: (Ibn-'Abbád, O, K:) [see the verse cited in what follows:] and صاعة is said to signify a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball: and a bare place, in which is nothing. (TA.) — And The place of the breast of the ostrich when she puts it upon the ground: (K:) or such a place is called صاع جوجو النعام. (IF, O.) And one says, صاع جوجوه, and صاع صدره meaning † He struck him in the middle of his breast. (Z, TA.) — And it is said that صاع also signifies The [kind of goff-

stick called] صولجان. (K.) In the following verse of El-Museiyab Ibn-'Alas, describing a she-camel,

• مَرِحَتْ يَدَاهَا لِلنَّجَاءِ كَأَنَّهَا

• تَكْرُو بِكَفِّي لِأَعْبِ فِي صَاعٍ

[the most obvious meaning of which is, *Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise,*] or, as some relate it, بِكَفِّي مَاطٍ, meaning *with the hands of a player with the ball,* it is said by some that he means بصاع, [though it is not easy to see why, if so, he did not say بالصاع,] and that by the صاع he means the صولجان, because it is bent (يُعطفُ [see 1, last sentence,]) for the purpose of striking with it, that the ball may be propelled (تُصاع) with it. (O.)

صوع and صوغ: see صاع, first sentence. — The latter is also a pl., (K, TA,) app. of صواع, with kesr. (TA.)

صوغ Portions of herbage beginning to dry up. (Ibn-'Abbád, O, K.) — And of the flesh of a horse, *Such as is scattered, or sparse; not collected together in one place.* (Ibn-'Abbád, O.)

صاعة: see صاع, latter half, in two places. — Also † A place prepared by a woman for the separating and loosening of cotton: (Lth, O, K, TA:) and † a skin, like a نطع, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it. (ISH, O, TA.) — And † A place specially made, or prepared, for guests. (Z, TA.)

صواع and صواع: see صاع, former half, in five places.

أصواع occurs as a dim. of صيعان [or rather of صواع, pl. of صاع, regularly formed therefrom]. (IB, TA.)

منصاع [part. n. of 7] *Turning away or back, retreating, &c.* (TA.)

صوغ

1. صاغه, (S, MA, O, Mşb, K,) aor. يصوغ, (S, O, Mşb,) inf. n. صوغ, (S, MA, O, Mşb) and صواع (TA) and صياغة, (MA,) [or the last is a simple subst.,] *He melted it, and poured it forth into a mould; (TA;) he cast it, molten, in a mould:* (PS:) *he made, formed, fashioned, or moulded, it, by the goldsmith's art; namely, an ornament [and the like]:* (MA: [this last is the most usual meaning:]) or *he prepared it,* (K, TA,) and cast it, (TA,) namely, a thing, after the pattern of a right model. (K, TA.) One says of a man, صاع اللهب حلباً [He cast the gold so as to make of it ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments]. (Mşb.) — [Hence,] صاغه الله صيغة حسنة † *God created him* (S, O, K, TA) in a goodly mode, or manner, of creation. (O, TA.) And صيغ على صيغته † *He*

was created after his [i. e. another's] mode, or manner, of creation. (TA.) — And صاغ شعرا, or كلاما, † He composed, and adjusted, poetry, or speech, discourse, or language. (TA.) — And صاغون الكلام † They alter speech, [embellish it with lies,] and falsify it, or forge it. (TA.) And صوغ الكذب, (S, O, Mṣb, TA,) inf. n. صوغ, (Mṣb,) † Such a one forges, or fabricates, that which is false, or untrue: (O, Mṣb:*) a metaphorical phrase. (S.) And صاغ فلان زورا and كذبا † Such a one forged, or fabricated, a lie, a falsehood, or an untruth. (TA.) And صوغ اللسان means † The lying of the tongue. (Har p. 606.) — صاغ, aor. بصوغ, (O, K,) inf. n. صوغ, (O,) also signifies It sank into the ground, said of water; and into the food, said of sauce, or seasoning: (O, K:) so says Ish. (TA.) — And صاغ الشراب The beverage, or wine, was easy and agreeable to him to swallow; i. q. صاغ, (Ibn-'Abbād, O, K,) as a dial. var. (Ibn-'Abbād, O.)

5. تصوغ: see what next follows.

7. صاغه quasi-pass. of صاغه [in all its senses, proper and tropical: meaning It was, or became, melted, and poured forth into a mould; &c.: and in like manner Freytag explains † تصوغ as used in the book entitled "Les oiseaux et les fleurs," p. 7, meaning "formatus, fictus fuit;" but this is app. post classical]. (O, K.)

صوغ inf. n. of صاغه [q. v.]. (S &c.) — [In the Kur xii. 72,] some read نفقد صوغ الملك [meaning We miss, or see not, or find not, the King's molten vessel, or vessel made of melted metal]: in this instance, صوغ is an inf. n. (O, K, TA) used as a subst., (O, TA,) in the sense of † المصوغ, which means ما صيغ [i. e. the thing that has been melted, and poured forth into a mould; &c.]; like † المصاغ [a pass. part. n. of a verb which is not mentioned]: (TA:) it is like ضرب in the phrase هذا درهم ضرب الأمير مصروبه: (O, TA:) and Er-Rāghib says that it [i. e. the vessel thus termed] is held to have been made of molten gold: (TA:) some read [in the Kur xii. 72] † صواغ, as though this also were [originally] an inf. n. (O, K, TA) from صاغ, (O, TA,) like فوأل and فوامر (O, K, TA) from بال and قام. (O, TA.) [See also صاغ, with the unpointed

ع.] — One says also, هذا صوغ هذا This is of the measure of this; or is the like in measure of this; [as though of the make, form, fashion, mould, or cast, of this: (see also صيغته:)] (S; O, Mṣb:) and هذا الماء صوغ الإناء This water is of the measure of the vessel; or is the like in measure of the vessel: and everything that is the like in measure of another thing is said to be صوغه. (O.) — And هما صوغان They two are likes: (S, O, K:) or they two are cotaneous; syn. لئمة [which is properly a sing., though here used as a dual]. (IDrd, O, K.) — And هو صوغ أخيه (AA, O, K) He is he who was born immediately after his brother; and [in like manner, before him, for] he

may be above him and he may be below him, (O,) like سوغه; as also أخيه † صوغته (K, TA, [in the CK, erroneously, أخته,]) like سوغته أخيه: (TA:) and هي أختك صوغتك and † صوغتك [She is thy sister who was born immediately after thee; or before thee]: (O, TA:) the pl. is أصواغ. (TA voce صوغ.)

صوغه: see the last sentence here preceding, in two places.

صوغه is originally صوغته (S, O, Mṣb,) the و being changed into ي because of the kesreh before it: (S, O:) it is like قيمته. (Mṣb.) [Its primary signification is A mode, or manner, of صوغ i. e. melting, and pouring forth into a mould; &c.: and hence it signifies a make, form, fashion, mould, or cast:] and it is syn. with صياغة, q. v.: (TA:) and signifies the making [a thing]; and making according to a certain measure or proportion [and the like]: (Mṣb.) One says سيار صيغته (S, O, K) Arrows [one in make:] uniform; (TA;) of the make of one man. (S, O, K, TA.) And صيغته الله, meaning † The creation of God. (Mṣb.) And هو حسن الصيغته † He is goodly in respect of make and of stature; or this means هو حسن العمل [which may in this case be correctly rendered he is goodly in respect of make: and also he is good in respect of work]. (TA.) And هو من صيغته كريمة † He is of a generous origin. (Ibn-'Abbād, Z, O, K, TA.) And صيغته الأمر † The mode, manner, fashion, or form, of the saying is thus. (Mṣb.) And صيغته كذا † The shape of the affair, or case, is thus and thus. (TA.)

صياغة: see صيغته.

صواغ: see صوغ, second sentence.

صياغة The craft, or art, (K, TA,) or work, or operation, (S, O, Mṣb, TA,) of the صانع [q. v.]; (S, O, Mṣb, K, TA;) [generally meaning the craft or art, or the work or operation, of the goldsmith;] the act of melting [gold &c.], and pouring [it] forth into a mould; [&c.; (see 1, first sentence;)] as also † صيغته and † صيغوته, this last mentioned by Lh. (TA.)

صواغ: see the next paragraph, in five places.

صانع and † صواغ (S, MA, O, Mṣb, K, KL) and † صياغ, (S, O, K, KL,) the last of the dial. of El-Hijáz, (S, O,) originally صواغ, (IJ, O, TA,) thus altered by some, from صواغ to صياغ, because of their disliking the double و, (IJ, TA,) One who practises, or performs, the craft, art, work, or operation, termed صياغة [or melting gold &c., and pouring it forth into a mould; &c.; as expl. in the first sentence of this art.]; (S, O, Mṣb, K, TA;) [generally meaning] a goldsmith, or worker in gold: (MA, KL:) the pl. of صانع is صانعة [originally صوغته] and صواغ. (TA.) One says, هو صواغ الحلي † and صانعها i. e. He

is the moulder of ornaments, or of women's ornaments, of gold or of silver &c.]. (TA.) [And hence الصاغه ملح lit. Goldsmiths' salt; meaning chrysocolle, i. e. borax: thus termed in the language of the present day.] Abou-Ráfi' the صانع is related to have said, كان عمر يمازحني يقول أقول اليوم وغدا كذبة كذبتا الصواغون † يقول اليوم وغدا كذبة كذبتا الصواغون † [Omar used to jest with me, saying, The most lying of men is the goldsmith, who says, To-day, and To-morrow]. (TA.) And † كذبتا الصواغون [lit. A lie which the goldsmiths have told] is a saying (of Abou-Hureyreh, O) occurring in a trad. (S, O.) — [Hence,] the pl. صواغ means † Persons who alter speech, [embellish it with lies,] and falsify it, or forge it: and † صواغ, † one who moulds speech, and falsifies it, or embellishes it with lies: (TA:) and [in like manner] † صيغ, (O, K, TA,) originally صوغ, (TA,) † one who lies much, and embellishes his speech [with lies]: (K, O, TA:) the pl. of this last is صاغه, like سادة pl. of سيد. (TA.) [See also صباغ.]

صيغ, originally صيغ: see the next preceding paragraph, last explanation.

صبيغته i. q. ثريدة [A mess of crumbled bread moistened with broth and piled up in the middle of a bowl]. (Fr, O, K.)

صانع, originally صواغ: see صانع.

أصوغ [as though originally أصوغ, being mentioned in this art.] Water such as is common (app. meaning to all who desire to take of it), and much in quantity. (IAṣr, TA.)

مصاغ, [as a coll. gen. n.,] with fet-h, Moulded ornaments or women's ornaments, of gold or the like; syn. حلي مصوغه. (TA.)

مصاغ: } see صوغ, second sentence.
مصوغ: }

صوف

1. صاف (S, O, K,) aor. يصوف, (S, O,) inf. n. صوف and صوف; and صوف, (S, O, K,) inf. n. صوف; (S;) He (a ram) had much صوف [or wool], (S, O, K,) after having little thereof. (S, O.) — صاف الشهر عن الهدف, aor. يصوف and صيف, (S, M, O, Mṣb, K,) inf. n. صوف and صيف and صيفوته (O and K in art. صيف,) The arrow turned aside from the butt: (S, M, O, Mṣb, K:) like صاف. (S and O in art. صيف.) And صاف صافي وجهه His face turned away from me. (K.) And يصوف, (S, M, O,) aor. يصوف, inf. n. صوف, (M,) His (a man's, S, O) evil, or mischief, turned away from me. (S, M, O,*)

2. صوف الكرم The grape-vine showed its fruit-stalks [anaw] after the cutting off of its fruit. (M.)

4. صاف الله عني شره God turned away, or

may God turn away, from me his evil, or mischief. (S, K.) [Mentioned also in art. صيف.]

5. صوف He became a صوفي: (Msb:) he devoted himself to religious exercises; or applied himself to devotion: or he asserted himself to do so: (TA:) but it is post-classical. (Msb.)

صاف (S, M, O, K) and صائف (S, M, O, Msb, K) and صاف (M, O, K,) which last is formed by transposition [from the second], (M,) and صوف (M, O, K) and اصوف (S, M, O, Msb, K) and صوفان (AHeyth, TA) and صوفاني (M, O, K,) A ram having much صوف [or wool]: (S, M, O, Msb, K:) fem. with ة, (K, [in which it seems to refer only to the last, i. e.]) the fem. epithet is صوفانية (O,) or صوفانة (AHeyth, and so in a copy of the M,) and صافة also. (M.) — And لبة صافة [A lock of hair hanging down below the lobe of the ear] of which the hair is like صوف [i. e. wool]. (M.) — See also صوف. — And see art. صيف.

صاف: see the next preceding paragraph.

صوف [Wool;] an appertenance of sheep, (in the S للشاة, in the M للغنم, and in the O and Msb [more definitely] للضان,) which is to them like شعر to goats and وبر to camels: (M:) [in the K only said to be well known:] n. un. صوفة (M,) [i. e.] this latter has a more particular signification [meaning a portion, flock, tuft, or wisp, of wool]: (S, O, Msb, K:) and sometimes صوف is used in the sense of the n. un., as mentioned by Sb: (M:) the pl. of صوف is اصواف [meaning sorts of wool]: (M:) and the dim. of the n. un. is صوفية (TA.) One says وجدت صوفا [An unskilful woman that has found wool]: (As, O, K:) a prov. (As, O) relating to property possessed by such as does not deserve to have it: (As, TA:) because the unskilful woman, when she lights upon wool, mars it, (O, K,) not spinning it well: (O:) applied to the stupid person who finds property and wastes it; (O, K;) or to him who finds that of which he knows not the value, and wastes it. (Z, TA.) And one says, فلان يلبس الصوف والقطن, meaning Such a one wears what is made of wool and of cotton. (A, TA.) In the saying of a poet,

حلبانة ركبانة صوف

تخلط بين وبر وصوف

[Of one that is milked and ridden, that yields a row of bowls of her milk, (but see صفوف, of which other explanations have been given,) that mingles camels' fur and wool], the latter hemistich means, as Th says, accord. to IAsr, that is sold, and with the price whereof are purchased camels and sheep: or, accord. to As, that is quick in her pace; the drawing back of her fore legs being likened to [the motion of] the bow of the تدارف who mixes camels' fur and wool. (M.) One says also, (أخذت بصوف رقبته (S, M, K, but in the M أخذت) and بصوفتها (M, O) and بصافها (M, K,) and

بطوف رقبته and بطافها, and بطوف رقبته and بطافها, and بطوف رقبته, (S, O,) meaning [I laid hold upon] the pendent hair in the hollow of the back of his neck: (IDrd, S, M, O, K:) or the downy hairs upon the back of his neck: (M, O:) or the skin of his neck: (IApr, S, O, K:) or the back of his neck, altogether: (Fr, S, O, K:) or I took him by force: (Abu-l-Ghowth, S, O, K:) or I followed him, thinking that I should not reach him, and overtook him; and this one says whether he lay hold upon his neck or not. (Abu-e-Semeyda', S, O, K.) And اعطاه بصوف اعطاه برميته [He gave it altogether]; like اعطاه برميته: or (as expl. by A'Obeyd, S, O) he gave it gratuitously; not taking a price. (S, O, K.) — صوف البحر [lit. The wool of the sea] is a thing [or substance] in the form of the animal صوف [i. e., of wool; evidently meaning sea-weed resembling wool; such as is found in abundance thrown up on the beaches of the Red Sea: and that this is generally, if not in every instance, meant by the identical Hebrew word כפד, as used in the Bible, has been most satisfactorily shown in art. "Red Sea" (by my deeply-lamented nephew Edward Stanley Poole) in Dr. William Smith's "Dictionary of the Bible": it is said in one of the أبيديات, [see art. ابد.] لا آتيك ما بل بحر صوفة [I will not come to thee as long as a sea nets a portion of صوف], or, as Lh relates it, ما بل البحر صوفة [as long as the sea nets its صوف; meaning, ever]. (M, TA.)

صوف: see صاف.

صوفة n. un. of صوف [q. v.]. (M &c.) — [Also applied by physicians to A pessary, or suppository, of wool, containing a medicament of some kind, to be inserted into the vagina or rectum.] — Also Any of those who had the management of aught of the work of the بيت [meaning the House of God, i. e. the Ka'abah], and who were called الصوفان: (M:) [accord. to the TA, it is said that الصوفان and الصوفة are both alike appellations applied to any of such persons:] J and others say that صوفة was the father of a tribe of Muqar, who used to serve the Ka'abah, and to return with the pilgrims from 'Arafat, in the Time of Ignorance; and it is implied in the S [that they were also called صوفان, or] that صوفة was also called صوفان; and in a saying of Z, that الصوفان and الصوفان were appellations of one and the same people: [hence, app., the applications of صوفة and صوفان to any servants of the Ka'abah:] but accord. to Sgh and the K, آل صوفان is a mistake for آل صوفان. (TA.)

صوفان, and its fem., with ة: see صاف: — and for the former see also صوفة. — Also [A species of agaric, i. e., of the kind of fungus thus called;] a certain thing [or substance] that comes forth from the heart of trees, flaccid and dry, in which fire is struck and which is the best of things for the purpose of those who strike fire. (TA.)

صوفانة, applied to a ewe, is fem. of صوفان: see صاف. (AHeyth, TA.) — Also A certain

herb, or leguminous plant, (بقللة,) downy, (M, K,) and short, (K,) mentioned by Abou-Nasr as of the kind termed أحرار [pl. of حر], but not specifically described by him. (AHeyth, M.)

صوفي, a post-classical word, A man of the people called the صوفية: (Msb:) [formerly applied to any devotee: afterwards, particularly, to a mystic; one who seeks to raise himself to a high degree of spiritual excellence by contemplation of divine things so as to elicit the mysteries thereof:] the صوفية may be so called [from the Greek σῶφος: or] in relation to the people called آل صوفان, [see صوفة,] as resembling them in the devotion of themselves to religious exercises: or in relation to those called أهل الصفة, wherefore they are also called الصفية: or in relation to الصوف [i. e. wool], which is proper to devotees and recluses: this last is the derivation commonly received. (TA.)

صوفاني; and its fem., with ة: see صاف.

صوفية dim. of صوفة, n. un. of صوف, q. v. (TA.)

صواف A manufacturer of صوف [or wool, or of woollen garments &c.]. (TA.)

صائف: see صاف.

صيفة, originally صيوفة, A [garment of the kind called] صوف having much صوف [or wool]. (TA.)

اصوف: see صاف.

صوك

1. صاك به (O, K,) aor. يصوك (O,) inf. n. صوك (K,) It stuck, or clave, to him, or it: (O, K;) said of saffron, (K,) and of blood, and of other things: (TA:) and (O, K) so صاك به, aor. يصوك (S, O, K, in art. صوك) inf. n. صوك (K;) said of perfume. (S, O, K.) See also صاك.

5. تصوك في زجهجه (As, O, K,) or, accord. to AZ, تصوك, with ض, (O,) or both, (Lh, TA in art. صف,) [and تصوق,] He (a man, O) became defiled, or befouled, with [or in] his dung. (O, K.)

صوك The seminal fluid of a man. (Th, Kr, K.) — Also The first. (K.) One says, لقيته أول صوك and بوك I met him the first thing. (S, O, K.) And in like manner, افعله أول كل صوك and بوك [Do thou it the first of everything]. (TA.) And أخذ هذا أول صوك: see 1 in art. صك. (O and TA in that art.) — Also Motion: so in the phrase صوك ما به and بوك [There is not in him, or it, any motion]. (IDrd, O, K.)

صاكد Sticking, or cleaving. (AA, TA.) — And [app. as an epithet in which the quality of a subst. is predominant] Sticking blood: or blood of the جوف [or belly, &c.]. (TA.) — See also art. صاك.

صول

1. صول عليه, [aor. يصول,] inf. n. صول and

صَوْلَةٌ (S, O, K) and صَيْالٌ, (O,) *He leaped, or sprang, upon him*: (S, O, K:) and (K) صَالَ عَلَيْهِ, (M, K,) aor. يَصُولُ, (TA,) inf. n. صَوْلٌ and صَيْالٌ and صَوْلٌ and صَوْلَانٌ and صَالٌ and مَصَالَةٌ, *he sprang, or rushed, upon him; made an assault, or attack, upon him; namely, his adversary, or antagonist; syn. سَطَا*; (M, K, TA;) and حَمَلَ: (TA:) [or *he sprang upon him and seized him violently or laid violent hands upon him; for so سَطَا is said to signify*:] and صَالَ عَلَيْهِ *he overbore him, overpowered him, or subdued him*; (S, O, M, K, TA; [a meaning also assigned to سَطَا];) namely, one man another nam. (TA.) [See also 1 in art. صِيل.] One says, رَبُّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ *Many a saying is more severe than a leaping or springing* [etc.]. (S, O.) And it is said in a trad. respecting prayer, بِكَ أَصُولٌ, meaning [By Thee may I] spring, or rush, or assault, and subdue. (TA.) — صَالٌ, aor. as above, inf. n. صَوْلٌ, is also said of a stallion [camel], meaning *He leaped, or sprang*: or, accord. to AZ, صَالٌ, inf. n. صَوْلٌ and صَيْالٌ, said of a camel, means *he leaped, or sprang, upon the [other] camels, and fought them*: (M, K:) or one says of a stallion, صَالَ عَلَى الْإِبِلِ, inf. n. صَوْلٌ, meaning *he fought the [other] camels, (M, K,) and sent them on before*: (M:) or, accord. to AZ, one says of a camel, (S,) or, accord. to Es-Sarakustee, some of the Arabs say of a camel, (M, K,) صَوْلٌ, (S, M, K,) [in one of my copies of the S صَالٌ, but the former is the right,] like قُرْبٌ, (M, K,) with ة, (S, M, K,) inf. n. صَالَةٌ, meaning *he betook himself to the killing of men, and springing, or rushing, upon them*: (S:) and without ة in speaking of the act of one adversary, or antagonist, against another: (M, K:) Hamzeh El-Ishbāhānee says, in his "Proverbs," that صَالُ الْجَمَلِ means *the camel bit*; but he is alone in saying this. (TA.) One says also, صَالَ الْعَيْرُ, meaning *The he-ass attacked the she-ass*: (S, O:) or صَالَ الْعَيْرُ عَلَى الْعَانَةِ *the he-ass drove away the she-ass, or the herd of wild she-asses*, (M, K, TA,) and attached her or them, biting her or them with the fore teeth, and kicking her or them with the hind leg or hind legs. (TA.) — صَوْلٌ, aor. as above, inf. n. صَوْلٌ, *He swept away, or cleared, the wheat from the pieces of stick and of rubbish*: and صَوْلَتْنَا *we swept the wheat [well, and so cleared it from rubbish]*: the tesheed denotes intensiveness of meaning: (O:) *تَصْوِيلٌ* [or *التَّصْوِيلُ*] means *the sweeping of the wheat [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out], (O,) or of the sides thereof* [تَوَاحِي الْبَيْتَرِ] [to clear it of rubbish]. (K.) — صِيلٌ: see art. صِيل.

2. صَوْلٌ, and its inf. n.: see 1, last sentence but one. — *تَصْوِيلٌ* also signifies *The extracting a thing by means of water*: (K, TA; [in the CK, صِيلٌ is erroneously put for صَوْلٌ];) like the extracting a pebble from rice [by washing]. (TA.) [And app. *The soaking a thing to extract the juice or bitterness* etc.: see مَصُولٌ. See also

an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.] — [Also *The mixing, and stirring about, and beating, a thing.*] One says, *الجراد يَصُولُ فِي مَشْوَاهُ* [in the CK مَشْوَاهُ, which is a mistranscription,] *The locusts are mixed, and stirred about, and beaten, in his مَشْوَى* (O, K) i. e. *frying-pan.* (TK.)

3. صَيْالَةٌ and صَيْالٌ and صَيْالَةٌ [of which the first and second are inf. ns., the third being a quasi-inf. n.] are syn. with مَوَاتِبَةٌ; (S, O, K;) صَوْلَةٌ signifying *وَاتِبَةٌ* [i. e. *He leaped, or sprang, upon him; or he assaulted, or assailed, him: or he contended with him, each leaping, or springing, upon the other, or each assaulting, or assailing, the other.*] (K.) [See also 6.]

6. يَتَوَاتَبَانِ i. q. الفحلان يتصاولان [i. e. *The two stallion-camels leap, or spring, upon each other; or assault, or assail, each other.*] (S.)

صَوْلَةٌ is an inf. n.: (S, O, K: [see 1, first sentence:]) or it signifies *A leap, or spring*: (TA:) or a single act of a camel's leaping, or springing, upon [other] camels, and fighting them; as also صَيْالَةٌ: (M, K:) [but more commonly, *impetuosity, of a man, and of a camel or the like.*] — [Hence,] *ذُو صَوْلَةٍ فِي الْبُرُودِ* *One who springs upon the food, and devours it immoderately.* (M, TA.) — *أَوَّلُ وَهْلَةٍ لَقِيْتَهُ أَوَّلَ صَوْلَةٍ* [i. e. *I met him the first thing, or the first thing that I saw.*] (A, TA.)

صَوْلَةٌ مِنْ حِنطَةٍ and صَوْلَةٌ مَصْوَلَةٌ [signify nearly the same, the former meaning *A heap of wheat, and the latter wheat in general, cleared from rubbish by means of the implement called صَوْلَةٌ or مَصُولٌ*: (O, K: [these significations are clearly indicated in the K, and more so in the O, by the context:]) the pl. of صَوْلَةٌ is صَوْلٌ. (O.)

صَيْالَةٌ, mentioned here in the K: see art. صِيل. صَوْلٌ *A camel that devours his pastor; that springs upon men, and devours them*: (Lth, TA:) a camel that kills men, and springs, or rushes, upon them: (S:) or a camel that leaps, or springs, upon the [other] camels, and fights them: (M, K:) or a stallion that fights the [other] camels, (M, K,) and sends them on before. (M.) And † A man who beats others, and overbears, overpowers, or subdues, them. (TA.) Accord. to Az, it is originally without ة, and is app. pronounced with ة because the و is with damm. (TA.)

صَيْالٌ an inf. n. of 1 [q. v.]. (M, O, M, K, K.) — [And also an inf. n. of 3, q. v.]

صَوْلَةٌ: see 3: and see also صَوْلَةٌ.

أَصُولٌ مِنْ حَمَلٍ [More impetuous than a camel; or more wont to spring upon others, or to assault, or assail, them, than a camel]. (TA.)

مَصُولٌ *A thing in which colocynths are soaked in order that their bitterness may depart.* (AZ, S, O, K.) — And, accord. to Ibn-'Abbéd, *An implement with which the ears of corn are swept*

away, or cleared, from the pieces of stick and of rubbish. (O. [See also what next follows.])

مَصْوَلَةٌ *A broom (مُكْتَسَةٌ, O, K) with which the sides of the بَيْتَرِ [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out,] are swept [to clear it of rubbish]: (O, TA:) so says IAqr. (TA. [See also what next precedes.])*

صَوْلَةٌ مِنْ حِنطَةٍ: see حِنطَةٌ مَصْوَلَةٌ.

صولج

صَوْلَجَةٌ and صَوْلَجٌ: see what here follows.

صَوْلَجَانٌ (T, S, K) and صَوْلَجَانَةٌ (Sb, TA) and صَوْلَجٌ (T, TA) and صَوْلَجَةٌ (TA,) as also صَوْلَجَانٌ (L in art. صوح,) [A kind of goff-stick, or golf-stick, played with by men on horseback;] a stick with a curved, or crooked, end; syn. مَخْجَنٌ; (S, K;) [or rather] a stick of which the end is curved [artificially] with which a ball is struck by men on horseback: a stick of which the end curves, or crooks, naturally, on its tree, is called مَخْجَنٌ: (T, TA:) of Pers. origin, (S,) [i. e. from the Pers. چوگان,] arabicized: (T, S:) pl. صَوْلَجَةٌ; (S, K;) the ة being added in the pl. because of the foreign origin, (S, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.)

صَوْلَجَانَةٌ: see the next paragraph here preceding.

صور

1. صَامٌ, (S, M, &c.,) aor. يَصُومُ, (M, K,) inf. n. صَوْمٌ, and صِيَامٌ; (S, M, Mgh, M, K, K;) and اصْطَامٌ; (M, K;) *He abstained, (M, K, TA,) in an absolute sense: (M, K:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (M, K:) and in the language of the law, (M, K, TA,) he observed a particular kind of abstinence; (M, K;) i. e. (TA) he abstained from food (S, M, K, TA) and drink (M, K, TA) and coitus: (M, K:) and (S, M, &c.) by a tropical application, (TA,) † from speech: (S, M, Mgh, M, K, TA:) or صَوْمٌ in the proper language of the Arabs signifies a man's abstaining from eating: and by a secondary application, a particular serving of God [by fasting]; (Mgh;) [i. e.] the abstaining from eating and drinking and coitus from daybreak to sunset: (KT:) accord. to Kh, it signifies [properly] the standing without work. (S.) صَامٌ فِي الشَّهْرِ means *He fasted during the month*: agreeably with what is said in the Kur ii. 181. (TA.) And it is said (S, M) by I'Ab (S) that the saying, in the Kur [xix. 27], (S, M,) إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا means † [Verily I have vowed unto the Compassionate] an abstaining from speech. (S, M, M, K.) One says also, صَامٌ الْفَرَسُ, inf. n. صَوْمٌ (S, M) and صِيَامٌ, (M,) † *The horse stood without eating of fodder*; (S;) or *abstained from the eating of fodder.* (M, A, Mgh.) And صَامٌ مِنَ السَّيْرِ; *He abstained from going along, or journeying.* (TA.) — [Hence,]*

صامت الشمس † *The sun became [apparently] stationary [in the mid-heaven]: (T, TA:) or attained its full height. (M, TA.)*—And صام النهار, (inf. n. صَوْمٌ, §,) † *The day reached its mid-point. (S, M, Mgh, K, TA.)*—And صامت الريح, (M, TA,) inf. n. صَوْمٌ, (S, K,) † *The wind became still, or calm. (S, M, K, TA.)*—And صام الهامة, [inf. n. صِيَامٌ (see صِلَاقَةٌ) and probably صَوْمٌ also,] † *The water became still, or motionless; syn. دَامٌ and قَامٌ. (TA.)*—And صام النعام, (M, K,) inf. n. صَوْمٌ, (M,) † *The ostrich cast forth its dung; (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صام, inf. n. صَوْمٌ, The نهار, by which is here meant the young one of the كُرْوَان, [or rather of the bustard called حَبَابِي,] cast forth what was in its belly. (TA.)—And صام منيته i. q. ذاقها [He tasted, or experienced, his death]. (K.)—And صام He (a man) shaded himself by means of the tree called صَوْمٌ. (K.)*

8: see 1, first sentence.

صَوْمٌ an inf. n. of 1 [q. v.]. (S, M, &c.)— [Hence,] وقت الصوم [app. for وقت الصوم] means also † [The month of] *Ramādān: (K, TA:) whence the saying of Abou-Zeyd, أَقَمْتُ بِالْبَصْرَةِ صَوْمَيْنِ, meaning [I remained, stayed, dwelt, or abode, in El-Basrah] two Ramādāns. (TA.)*—And [in like manner] صَوْمٌ also means † *A Christian church; syn. بَيْعَةٌ: (S, K, TA:) as though for محل الصوم i. e. الوقف [the place of station: for, as Hooker says, speaking of the ancient usage of the Church, "their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them"]. (TA.)*—See also صَائِرٌ.—Also † *The dung of the ostrich. (S, M, K.)*—And, in the dial. of Hudheyl, (S,) *Certain trees, (S, M,) or a certain tree, (K,) [but] the n. un. is with 8, of the form of the figure of a human being, (M,) ugly in appearance, (M, K,) very much so, the fruits of which are called رُؤُوسُ الشَّيَاطِينِ, i. e. [the heads] of the serpents, [see شَيْطَانٌ and رُؤُوسٌ] not having leaves: AHn says that they have [what are termed] هَدَبٌ [q. v.], their branches do not spread forth, they grow in the manner of the [species of tamarisk called] أَثْلٌ, but are not so tall, and mostly grow in the districts of Benoo-Shebbek. (M.)*

صَامَةٌ, for صَوْمَةٌ, inf. n. of un. of صَامٌ: see a verse cited voce ثَابٌ, in art. تَوَبٌ.

صَائِرٌ: see صَائِرٌ.

صَوْمٌ *Dry land or ground, in which is no water. (K.)*

صَوْمٌ is like صَائِرٌ but having an intensive signification [i. e. meaning *Abstaining, &c., much or often*]. (Mgh.) One says *رجل صَوْمٌ قَوْمٌ*, mean-

ing *A man who fasts (يَصُومُ) [often] in the day, and who rises [often] in the night [to pray]. (TA.)*

صَائِرٌ *Abstaining, in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, observing a particular kind of abstinence; (Mgh;) [i. e.] abstaining from food (S, M, K) and drink and coitus: and, [by a tropical application, (see 1, first sentence,)] † from speech: (M, K:) it is applied to a man: (S, M, Mgh:) and صَوْمَانٌ signifies the same, (S, K,) so appli-; (S;) as also صَوْمٌ, (M, K,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زَوْجٌ: (M voce ضَيْفٌ:) or, in the proper language of the Arabs, صَائِرٌ signifies *abstaining from eating: and by a secondary application, serving God in a particular manner [by fasting: see again 1, first sentence]: (Mgh:) accord. to AO, it signifies any creature abstaining from food, or † from speech, or † from going along or journeying: (S, Mgh:) pl. صِيَامٌ and صَوْمٌ (S, M, Mgh, Mgh, K) and صِيْمٌ (S, M, Mgh, K) and صِيْمٌ and صِيَامٌ and صِيَامِي, (M, K,) the last of which [written in the CK صِيَامِي] is extr. (M.)—Applied to a horse, † *Standing still (S, M, Mgh) without eating of fodder (S, Mgh) or without eating anything: (M:) or abstaining from the eating of fodder: (Mgh:) or standing upon his four legs. (Az in art. صَوْنٌ, and TA.)*—And *بَكْرَةٌ صَائِرَةٌ † A sheave of a pulley that remains still, (Mgh, TA,) that will not revolve. (S, Mgh, TA.)*—And *مَاءٌ صَائِرٌ † Water that is still, or motionless; syn. قَائِرٌ and دَائِرٌ. (Mgh, TA.)***

مَصَامٌ † *The station, or standing-place, of a horse; as also مَصَامَةٌ. (S, K, TA.)*—And *مَصَامُ التَّجْمِيرِ † The [imaginary] place of suspension of the asterism [meaning the Pleiades]. (M.)* Imra-el-Keys says,

- كَانَ الثَّرْيَا عَلَّقَتْ فِي مَصَامِيهَا
- بِأَمْزِاسٍ كَتَانٍ إِلَى صَيْرِ جَنْدَلٍ

[As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (S. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.])—One says also, *جِئْتُهُ مَصَامِيهَا*, meaning † [I came to him when the sun was] in the middle of the sky. (TA.)

مَصَامَةٌ: see the next preceding paragraph.

صون

1. صَانَةٌ, (M, K,) first pers. صُنْتُهُ, (S, Mgh,) aor. يَصُونُهُ, (TA,) inf. n. صَوْنٌ and صِيَانٌ and صِيَانَةٌ, (S, M, Mgh, K,) *He preserved it, kept it,*

laid it up, took care of it, or reserved it, (Mgh, K,) in its repository: (Mgh;) and اصطناعه signifies the same: (M, K:) but one should not say اصانته, as the vulgar say. (TA.)—And [hence] one says, (M, Mgh,) by way of comparison, (M,) *صان عرضه*, (M, Mgh,) inf. n. صِيَانَةٌ and صَوْنٌ, (M,) † [He preserved his honour, or reputation], *عَنِ الدَّنَسِ [from pollution]. (Mgh. [See also 6.])* And *يَصُونُ دِيْبَاجَتِهِ* i. e. † [Such a one preserves from disgrace] *his cheeks; (A in art. دَبَجٌ;) or دِيْبَاجَتَهُ his face. (Har p. 15.)*—And *صان الفرس عبوه* (M, TA) and *جَرِيَهُ*, (TA,) inf. n. صَوْنٌ, † *The horse reserved somewhat of his running for the time of need. (M, TA.)* And *قرس له صون وتذل* and *ذو صون*; see 1 in art. بذل.—And *صان الفرس*, *صَفَّ بَيْنَ رِجْلَيْهِ*, inf. n. صَوْنٌ, means *He set his hind legs evenly, side by side: (M:) or he stood upon the extremity of his hoof, (S, M, K,) by reason of [attenuation, or abrasion, such as is termed] حَقَا or وَجِي. (S, K.)*—And *صان*, inf. n. صَوْنٌ, *He (a horse) limped, or halted, much; (M;) or, as expl. by IB, slightly. (TA.)* يَصْنُ النَّمْيُ occurs in a verse (S, M, TA) of En-Nabighah, (M, TA,) [referring to horses,] and J says that Aq knew it not, but that others expl. it as meaning *Reserving somewhat of the rate of going, (TA,) or as meaning suffering pain in the hoofs from attenuation, or abrasion: (S:) accord. to IB, it means limping, or halting, and suffering pain in the hoofs, from fatigue. (TA.)*

5: see the next paragraph.

6. تَصَاوُنٌ is the contr. of اِبْتِدَالٌ, (Mgh,) or of تَبَدُّلٌ: (S and Mgh in art. بذل:) one says, of a man, *تَصَاوَنَ* and *تَصَوَّنَ*, the latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) † *He preserved himself, or his honour, or reputation, (M, TA,) من المعاييب [from the things, or actions, for which he should be blamed]. (TA.)* [See also 1, second sentence.]

8: see 1, first sentence.

صَوْنٌ an inf. n. of 1 [q. v.]. (S, M, &c.) See also صِيْنَةٌ, below.—And see مَصُونٌ.

صَوْنَةٌ [A receptacle for perfumes &c., such as is commonly called] *عَتِيْدَةٌ. (IAqr, K.)*

صِيْنَةٌ [originally صَوْنَةٌ] i. q. † صَوْنٌ: one says, *هذه ثياب الصون* i. e. *الصون* [These are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of بَدَلَةٌ. (TA.)

صَوَانٌ and صَوَانٌ (S, M, Mgh, K) and صَوَانٌ (K) and صِيَانٌ (S, Mgh, K) and صِيَانٌ (K,) but the third and the last two are extr., (TA,) *A thing, (M, Mgh, K,) or receptacle, (S,) [or chest or the like,] used as a repository (S, M, Mgh, K) for a garment, (S, K,) as also صِيَانٌ (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Mgh:) pl.*

أَصَاتٌ (M.) or مَصَانٌ signifies any place in which one reposes a garment. (TA in art. مَصَانٌ.)

صَوَائِبُ pl. of صَوِيْبٌ. (KL.) See art. صَوِيْبٌ.

صَوَانٌ [Flint-stone; and flint-stones: thus in the present day:] a sort of stones, (S, M, Mḡb,) in which is hardness; (Mḡb;) hard stones, (M, K,) of a certain sort, (K,) with which fire is struck: or, as some say, certain black stones which are not hard: (M:) or a sort of hard stones, which, when fire smites it, crackles (يَفْقَعُ) and cracks, and sometimes fire is struck with it, but it is not fit for [making] lime, nor for heating for the purpose of roasting thereon: (Az, TA:) one thereof is called صَوَانَةٌ. (S, M, Mḡb, K.)

الصَوَانَةُ The دُبُرُ [meaning anus]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it. (TA.) — See also صَوَانٌ.

صَوِيْبٌ [thus app., like صَيْدٌ and حَيْدٌ, written in my copy of the Mḡb صَوِيْبٌ.] One who preserves his honour, or reputation. (Mḡb.)

مَصَانٌ: see صَوَانٌ, in two places.

مَصَانٌ: see مَصَوَانٌ.

مَصُونٌ and مَصُوْنٌ (S, M, Mḡb, K,) like مَدُوْفٌ and مَدُوْفِيٌّ (S and Mḡb in art. دَوْفٌ, q. v.) the latter of the dial. of Temeem, (M,) Preserved, kept, laid up, taken care of, or reserved; (S, M, Mḡb, K;) applied to a garment [&c.]; (S, M;) as also مَصُونٌ, which is an inf. n. used as an epithet: (M:) one should not say مَصَانٌ (S, TA,) nor مَصَانٌ, as the vulgar say. (TA.)

مَصَوَانٌ A bow-case; (K, TA;) as also مَصَانٌ. (TA.)

مَصُوْنٌ: see مَصُونٌ.

صوى

1. صَوَاتُ النَّخْلَةِ (Lth, Az, S, M, K,) aor. تَصَوَّى (S, K,) inf. n. صَوِيٌّ; (Lth, Az, S, M, K;) and صَوِيْتٌ (Az, M, K,) which is the form preferred by Az, [aor. تَصَوَّى] inf. n. صَوِيٌّ; (TA;) The palm-tree needed irrigation, and became slender: (Az, TA:) or became dry, or dried up; (S, M, K;) as also أَصَوْتُ, and صَوْتُ: (K:) and in like manner one says of other trees: and sometimes, of animals. (M.) And صَوِيَّ الصَّرْعِ The udder had no milk remaining in it. (Ham p. 661.) — [Hence,] صَوَاتُ الشَّاةِ The ewe, or she-goat, became fat, (S, TA,) in consequence of her udder's having been made to dry up. (S.) And صَوِيٌّ He became strong. (K.)

2. صَوِيٌّ (M,) inf. n. تَصَوِيَّةٌ (K,) primarily, (M,) is used in relation to females, meaning He abstained from milking her, in order that she might become fat, (M, K,) and not be weak. (M.) You say, صَوِيْتُ الشَّاةَ I abstained from

milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat: or I made her milk to dry up, that she might become fatter. (M.) And صَوِيْتُ الشَّاةَ, inf. n. as above, I made the udder of the ewe, or goat, to become dry, that she might become fatter: (S:) or صَوِيْتُ الغَنَمَ I made the milk of the ewes, or goats, to dry up, purposely, that they might become fatter; like as one says in relation to camels: the subst. from the verb thus used is صَوِيٌّ; and this is said to mean The leaving an animal and not milking her. (M.) Some say that تَصَوِيَّةٌ is like تَصَوِيَّةٌ; and hence the trad., التَّصَوِيَّةُ حِلَابَةٌ [i. e. The causing the milk to collect in the udder of an animal by abstaining from milking her for some days, when one desires to sell her, is an endeavouring to deceive: but I think that the right reading in this instance is probably التَّصَوِيَّةُ, with ر]. (TA.) — It is also used in relation to a stallion (S, M, K) of the camels: (S:) thus it is used by El-Fak'asee. (M.) One says, صَوِيْتُ الفَحْلَ (M,) inf. n. as above, (S, K,) I put no burden upon the stallion [camel], and did not bind him with a rope, in order that he might become more brisk in covering, and more strong; (S, M, K;) thus expl. by El-'Adebbes El-Kináne: (S:) or I exempted him from work, and fed him, until his spirit returned to him, and he became fat. (M.) And صَوِيْتُ لِإِبِلِي فَحْلًا I chose for my camels a stallion, and fed and nourished him for the office of the stallion. (S.) — See also 1. — [And see art. صو.]

4: see 1. — One says also اصْوَى القَوْمَ, meaning The people's cattle became lean, or emaciated; like اصْوَى القَوْمِ. (IKṯṯ, TA.) — [See also art. صو.]

صَوِيٌّ a subst. from 2, q. v. (M.)

صَوٌ: see its fem., صَوِيَّةٌ, voce صَوٌ. — [Also, app., Empty سُنْبُلٌ (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصوى, without any syll. sign.]

صَوِيَّةٌ: see the following paragraph.

صَوٌ Dry, (S, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say نَخْلَةٌ صَوِيَّةٌ (M, K,) and صَوِيَّةٌ (M, TA,) [agreeably with rule, as part n. of صَوِيْتٌ] or صَوِيَّةٌ (so in copies of the K, [app. a mistranscription,]) A dry, or dried-up, palm-tree: (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sa'ideh applies the epithet صَوِيَّةٌ to wild cows or wild oxen (بَقَرٌ وَحْشٌ). (M.) — And Strong. (TA.)

صيب

1. صَابٌ aor. يَصِيْبُ (S, M, Mḡb, K,) inf. n. صَيْبٌ (S, Mḡb, K,) said of an arrow, (S, M, Mḡb,) i. q. أَصَابٌ [expl. in art. صوب]; (S, M, Mḡb, K;) like صَابٌ having for its aor. يَصُوْبُ. (S, M, Mḡb.)

صَيَابٌ: see صَوْبٌ, in art. صوب.

صَيَابٌ: see صَيَابَةٌ.

صَوْبٌ An arrow going right, or hitting the mark: pl. صَيْبٌ (M, K) and صَيَابٌ (MF, TA,) or the latter is pl. of صَائِبٌ, which signifies the same. (M, in art. صوب.)

صَيَابَةٌ: see صَيَابَةٌ.

صَيْبٌ: see art. صوب.

صَيَابٌ see صَيَابَةٌ, in four places.

صَيُوبٌ: see art. صوب.

صَيَابَةٌ and صَيَابٌ (M, A, K) and صَيَابَةٌ and صَيَابٌ (A, K) The أَصْلُ (M, A, K) [as meaning the original stock] of a people, (M,) or [as meaning the original, or the principal, or most essential, part,] of a thing: (A, K:) and the purest, or choice, or best, part or portion, (M, A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِي صَيَابَةِ قَوْمِهِ and صَيَابِهِ He is of the أَصْلُ [or original stock] of his people: (Fr, TA:) and مِنْ صَيَابَةِ قَوْمِهِ and صَوَابَةِ قَوْمِهِ (TA) and مِنْ صَيَابِهِ (A) of the purest in race of his people. (A, TA.) And قَوْمٌ صَيَابٌ A choice, or an excellent, people. (TA.) — Also the first, The collective body of a people; (Kr, M;) and so صَوَابَةٌ. (M in art. صوب.) — And A lord, master, or chief. (M, K.)

صيت

صَيْتٌ and صَيْتَةٌ: and صَيْتٌ: see art. صوت.

صيح

1. صَاحٌ (S, A, O, Mḡb, &c.,) aor. يَصِيْحُ (S, O, Mḡb,) inf. n. صِيْحَةٌ (S, A, O, Mḡb, K) and صِيْحٌ and صِيْحَانٌ (S, O, K,) He raised his voice, voiced, called or called out, cried or cried out: (S, A, O, Mḡb, K:) or did so vehemently, cried aloud, uttered a loud cry or crying, shouted, exclaimed, or vociferated: (T, S, A, O, Mḡb, TA:) or did so with his utmost force or power; (K, TA;) as also صِيْحٌ (A, TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. 187.) One says, صَاحَ صِيْحَةً شَدِيْدَةً [He called, or cried, &c., with a vehement calling or crying &c., or with a vehement call or cry &c.]. (A.) And صَاحَ بِهِ He called or cried, or called out or cried out, to it [or to him]. (Mḡb.) And صِيْحٌ Call thou to me such a one. (A, TA.) And صِيْحٌ and صَايِحَةٌ (A, TA,) and صِيْحٌ and صِيْحَةٌ (A,) He called, hailed, or summoned, him; called out, cried out, or shouted, to him. (A, TA.) — And صِيْحٌ بِهِ † They were

frightened, or terrified. (K.) And **صَبِحَ فِيهِمْ** † They perished. (K.) — One says also, **لَقِيْتَهُ قَبْلَ كُلِّ صَبِيحٍ وَنَفَرٍ** I met him before every calling, or crying, and dispersing; meaning † I met him before daybreak: (S, TA:) so in the Proverbs of Mejd. (TA.) Or **لَقِيْتَهُ قَبْلَ صَبِيحٍ وَنَفَرٍ** † I came to him before everything. (A.) And **لَقِيْتَهُ مِنْ غَيْرِ صَبِيحٍ وَلَا نَفَرٍ** He was angry for neither little nor much: (ISK, S, K:) or for nothing. (A.) — And **صَاحَتِ الشَّجَرَةُ**, (A, Mgb,) or **التَّخْلَةُ**, (K,) † The tree, (A, Mgb,) or the palm-tree, (K,) became tall. (A, Mgb, K.) And **صَاحَ التَّنْفُودُ** † The raceme came forth completely from its envelope, and became long, and in a fresh and tender state. (K.) And **صَاحَ الكَأْفُورُ** † [app. meaning The spathe of the palm-tree put forth its spadix, or its raceme, to its full length]. (A.)

2: see 1, in two places. — **صَبَحَتِ البَقْلُ** said of the sun, (S, K,) and of the wind, (S,) i. q. **صَوَّحَتْ الشَّيْءَ** [q. v.]. (S, K.) — And **صَبَحَتْ الشَّيْءَ** I broke and split the thing much. (TA in art. صوح.)

3. **مُصَابِحَةٌ** and **تَصَابِيحٌ** signify The calling or crying, or calling out or crying out, &c., of people, one to another. (S, K.) One says, **صَاحَ القَوْمُ** (TK) and **تَصَابَحُوا** The people, or party, called or cried, &c., one to another. (A, TK.) — See also 1.

5. **تَصَوَّحَ** [q. v.]. (S, K.) — **تَصَوَّحَ الشَّيْءَ** i. q. **تَصَوَّحَ الشَّيْءَ** [q. v.]. (K in art. صوح.) — And **تَصَوَّحَ الشَّيْءَ** The thing became much broken and cloven or split or slit. (TA in this art. and art. صوح.) See also 7.

6: see 3, in two places. — **تَصَابَحَ** said of the scabbard, or sheath, of a sword (A, K, TA) † It became much split or slit: (K, TA:) it is like the phrase **تَدَاعَى البَيْتَانِ** [q. v.]. (A, TA.)

7. **انصاح** said of a garment, or piece of cloth, It became slit, or rent, or much slit or rent. (A, Mgb. [See also 7 in art. صوح.]) And **انصاحت العصا** The staff became much split or cracked; as also **تصاحت**. (A.) — [Hence,] **انصاح** is also said of the dawn and of lightning † [meaning It showed its light: originally, became cleft: as expl. in art. صوح.]. (A.)

صَبْحَةٌ an inf. n. [and also an inf. n. un.] of **صَاحَ**. (S, Mgb, &c.) [Hence,] one says, **مَا يَنْتَظِرُونَ إِلَّا مِثْلَ صَبْحَةِ الحَبْلِى** [They expect not, or wait not for, aught but the like of the crying-out, or cry, of the pregnant woman]; meaning, evil, or mischief, that shall come upon them suddenly. (TA.) — Hence also (S) Punishment, castigation, or chastisement. (S, A, K.) — And A hostile, or predatory, incursion, by which the tribe are surprised. (TA.)

صَبْحَانُ: see what next follows.

صَبْحَانِي, (T, S, A, Mgh, K,) or **صَبْحَانِي**, (Mgb,)

A sort of dates of El-Medeeneh, (T, S, A, Mgh, Mgb, K,) black, and hard to chew: (T, Mgh, TA:) said to be so called in relation to a certain ram, named **صَبْحَانُ**, that was tied to a palm-tree, (A, Mgb, K,*) which was hence called **نَخْلَةُ صَبْحَانِيَّة**: (A, Mgb:) or the name of the ram was **الصَّبْحَانِي**, and **صَبْحَانِي** is a rel. n. changed from its proper form, like **صَنْعَانِي**, (K, TA,) from **صَنْعَاءَ**. (TA.)

صَبِيحٌ A clamorous man: and anything noisy, or sounding much. (The Lexicons passim.) — **الصَّبِيحُ** is another name for **العَوَّاءُ** [i. e. The constellation Bootes]. (Kzw.) — And † A certain perfume, or fragrant substance: (K, TA:) or a wash for the head, (A, K,*) consisting of **خَلُوقٍ** [q. v.], and the like. (A, TA.)

صَانِحَةٌ The crying, or clamour, of the place of the weailing of women. (K.)

صيد

1. **صَادَ**, (S, M, A, Mgh, Mgb, K,) like **بَاعَ**, (MF,) [first pers. **صَدْتُ**, aor. **يَصِيدُ**, (S, Mgb, K,) inf. n. **صَيْدٌ**; (S, M, Mgh, Mgb;) and **صَادَهُ**, (S, &c.) like **هَابَهُ**, (MF,) [first pers. **صَدْتُ**, as above, but originally **صَدَيْتُ**, whereas the first pers. of the former is originally **صَدَيْتُ**] aor. **يَصَادُ**; (IAar, S, Mgb, K;) and **اصطاده**, (S, M, A, L, Mgb, K,) also written and pronounced **اصادَه**; (L;) and **تصيده**; (M, A, L;) He took, captured, or caught, it; (Mgh, L;) [made it his prey;] snared, or ensnared, it; trapped, or entrapped, it; (MF;) or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it: namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Mgb,) and fish. (L.) [And **صَادَ**, and **اصطادَ**, and **تصيدَ**, without the mention of the object, this being understood, He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished.] You say, **خَرَجَ يَتَصِيدُ** [i. e. meaning He went forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fowl; or to fish]. (S, K.) And **خَرَجَ يَتَصِيدُ الوَحْشَ** He went forth [to take &c., or] seeking to take &c., the wild animals. (L.) And **صَدْتُ فَلَانًا صَيْدًا** i. q. **صَدْتُ لَهُ** I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the like. (M, K.) And **صَادَ المَكَانَ**, and **اصطاده**, i. q. **صَادَ فِيهِ** [He took &c., or sought to take &c., game, or wild animals, or the like, in the place]: Sb mentions, as a phrase of the Arabs, **صَدْنَا قَنُوبِينَ** meaning **صَدْنَا وَحْشَ قَنُوبِينَ** being the name of a certain land [or of two mountains]. (M.) And **الصَّقْرُ يَصِيدُ** [The hawk preys]. (Mgb and K in art. صقر.) **فَوَاتُ الصَّيْدِ** is applied to beasts and to birds [That prey upon others; predatory]. (S and K in art. صرح, &c.) — [Hence,] one says,

يَصِيدُ النَّاسَ بِالمَعْرُوفِ † [He captivates men by goodness, beneficence, or kindness]. (A.) — And **اقْتَصِدْ تَصِدًا** † Aim thou at that which is right and just: thou shalt obtain that which thou wantest. (A.) — **خَرَجْنَا نَصِيدَ بَيْضِ النِّعَامِ** † [We went forth to take, or hunt after, the eggs of ostriches]. (T, TA.) — And **صَدْنَا الكِمَاءَ**, (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAar; app. meaning † We drew forth truffles [from the ground] like as one draws forth wild animals [from their lurking-places]. (M, TA.) — And **صَدْنَا مَاءَ السَّمَاءِ** † We took [or caught in vessels or collected] the water of the sky. (Th, M, A,*) — **صَيْدٌ**, (Lth, S, M, L,) of the dial. of El-Hijaz, aor. **يَصِيدُ**, (Lth, L,) inf. n. **صَيْدٌ**; (Lth, S, M, L;) and **صَادَ**, (Lth, M, L,) [aor. **يَصِيدُ**;] He (a camel) had the disease termed **صَيْدٌ** [expl. below]: (Lth, S, M, L:) the **ي** in **صَيْدٌ** is preserved unchanged because it is so preserved in the original form, which is **اَصِيدٌ**, (S,) though they may not have said **اَصِيدٌ**; (Sb, M;) and the like is the case in **عَوَّرَ**: (Sb, S, M:*) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, **مَا اَصِيدُهُ**, [i. e. **مَا اَصِيدُهُ**, and the like,] forming thus verbs of wonder, because the original form is augmented, and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and the latter likewise accord. to the M,) † He (a man) was unable to look aside, (S, M,) by reason of disease. (S.) And **صَيْدٌ**, inf. n. **صَيْدٌ**, † He raised his head, by reason of pride: and † he (a king) looked not aside, to the right or left. (S.) And **صَيْدٌ** (K, TA, in the CK [erroneously] **صَدٌ**) † He (a man, TA) had an inclining, or a bending, neck. (K, TA.) — And **صَدْتُ فَلَانًا** † I made such a one to have an inclining, or a bending, neck. (K, TA. [See also 4.]

4. **اصادَه** He made him, incited him, or induced him, to take &c., or to seek to take &c., wild animals, or the like, [fowl,] or fish. (L.) — Also He, or it, [app. meaning the vein called **صَاد**, or the disease termed **صَيْدٌ**,] annoyed, or hurt, him; (K;) namely, a camel. (TK.) — And He cured him (i. e. a camel, TK) of the disease termed **صَيْدٌ**, (K, TA,) by burning with a hot iron. (TA.) Thus it has two contr. significations. (K.) — And **اَصِيدَ بَعِيرَهُ** He (God) caused his camel to have the disease termed **صَيْدٌ**. (M.)

5: see 1, in four places.
8: see 1, in three places.
9: see 1, in the latter half of the paragraph, in two places.

صَادٌ A certain vein (M, K) between the eyes of a camel, (K,) or between the eye and the nose; (M;) whence the disease termed **صَيْدٌ**: pl. **اَصْيَادٌ** and pl. pl. **اَصْيَادٌ** [in the CK **اَصَائِدٌ**]. (K.) — See also **صَيْدٌ**, in two places. — And see **اَصِيدٌ**, likewise in two places. — Also Brass; syn. **صَفْرٌ**:

and copper: (§, M, K:) or a species thereof: (K:) or cooking-pots made of صقر, (A'Obeyd, TA,) or of copper: (A'Obeyd, M, TA:) pl. صيدان, (M, TA,) like تيجان pl. of تاج: and some say that صيدان [q. v., thus written with fet-h to the ص,] signifies copper. (TA.) See also art. صود.

صيد an instance of فعل in the sense of مفعول, (Mgh,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Mgh, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [Game, chase, or prey; an object, or objects, of the chase or the like;] i. q. صيد (S, Mgh, K, TA) used as a subst.; (TA;) meaning what is taken, captured, or caught; or sought to be taken or captured or caught; [by the chase, or by means of a snare or trap, or by artifice of any kind;] of wild animals or the like; (L;) of fowl &c.; (Mgh;) and of fish: (L;) or what is repugnant, or difficult of approach, (Mgh, L, K,) wild, or shy, by nature, not to be taken but by means of artifice, whatever it be, (Mgh,) but lawful to be taken, (L,) having no owner: (L, K:) or any wild animal, or wild animals, whether, or not, taken or sought to be taken: (IAar, M:) but this last application of the word is a deviation from general usage: (M:) pl. صيود. (Mgh, Mgh.) [Also The quarry of the hawk; the prey of any beast or bird &c.] صيدك لا تُحرمه (Meyd, A, but in the latter صيدك, [for لا تُحرمه صيدك],) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning Thy prey has become within thy power, therefore be not thou neglectful of him [so as to suffer him to escape, or rather be not thou rendered hopeless of him]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where تُحرمه is put in the place of صيد.]) See also صيد.

صيد: see the next paragraph.

صيد (§, M, A, L, K) and صيد, with kear, (K,) or صيد, (L,) and صيد, (M, L, K,) A certain disease in a camel's head, in consequence of which he raises it: (§) a certain disease which causes a camel to raise his head: or a certain disease in a camel's head, which causes his neck to twist: (M:) or a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads: (ISK, L, K:) or a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside: it is said that its cure is burning with a hot iron (A, TA) between the eyes: (TA:) [for] it arises from a vein between the eyes, called صيد. (K.) [Hence,] also صيد, (M, A,) and صيد, (M,) Fixedness of the face of a king, so that it does not turn aside (M, A) to the right or left, by reason of pride. (A. [See also صيد, of which it is the inf. n.]) [And the former, † An inclination, or bending, of the neck: (see صيد:) hence,] one says, لا أقوم صيدك † [I will assuredly straighten

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the bending of thy neck: or I will assuredly rectify thy proud stiffness]. (A.)

أصيد: see صيد.

صادي [Of, or made of, brass or copper:] a rel. n. from صاد signifying "brass" and "copper." (§.)

صيدان Stones, (§, A, L, K,) or stone, (M,) of a white colour, (M, L,) of which cooking-pots are made; (§, M, A, L, K;) as also صيدان. (A, L.) See also صيدان. — And Rugged land or ground, (§, M, K,) containing stones: (M:) or land of which the earth is red, having rough stones even with the ground: (ISh:) or even, or level, ground, in which are pebbles: (AA:) or pebbles [themselves]. (Abou-Wejreh, L.)

صيدان Copper: (L, K: see also صاد:) and gold: (K:) [but this seems to be taken from the following passage in the T:] in the stone-cooking-pot (البرمة) there is sometimes [what is termed] صيدان and صيدان, in which is an appearance like the glistening of gold and silver; and the best is that which is like gold: so says AA. (T, L.) See also art. صدن. — And Stones cooking-pots: (§, L, K; and M in art. صدن:) a coll. gen. n.: n. un. with ة. (IB, L.) — See also صيدان. — صيدان الصصى Small pebbles. (L. [See also art. صدن.])

صيدان [as a n. un.: see صيدان, above. — Also] A [demon of the kind called] غول. (ISK, S, K.) — And A woman of evil disposition, (ISK, S, K,) [and] so صيود, (M,) and of much talk. (ISK, S, K.) — See also art. صدن.

صيد: see صيد. — [Hence,] † A woman who takes, captures, or ensnares, something from her husband. (L, from a trad.) See also صيدان.

صيد رجل [A man accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; a sportsman; a hunter, a fowler, or a fisherman: see 1, second sentence]: (Mgh:) and صيد signifies the same as صيد: (K:) you say كلب صيود [A dog used for hunting]: (§, A:) and صقر صيود [A hawk used for catching game]: and the same epithet is applied to a female: (M:) its pl. is صيد (S, M, A) and صيد; (Yoo, Sb, S, M;) the latter of the dial. of those, (§, M,) namely, the tribe of Temeem, (M,) who say رسل [for رسل]; (§, M;) the ص being with kear in order that the ي may be preserved unchanged. (§.) — See also أصيد, last sentence.

صائد, applied to a man, Practising الصيد [i. e. the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing: see 1, second sentence]. (Mgh, Mgh.) — الصائد in the dial. of El-Yemen signifies The shank; syn. الساق. (M.)

صيد, like تنور [in measure], An arrow going right, or hitting the mark. (K.)

أصيد [More, or most, wont, or able, to take, or

capture, or catch, game, or prey]. أصيد من لئث [More wont, or able, to capture prey than the lion of Ifreem and than the ho-cat] is a prov. (Meyd.) — Also A camel having the disease termed صيد; (§, M, A, L;) and so صاد, for صاد, (L, K,) like مال for مال, (L,) or for صيد: (L:) pl. of the first صيد. (L.) [Hence,] † A man unable to look aside, (§, M,) by reason of disease. (§.) † A man who raises his head by reason of pride. (§.) † A king who looks not aside, (M, A,) to the right or left, by reason of his pride. (A.) † A king: (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (§.) And A man having an inclining, or a bending, neck. (K, TA.) — الأصيد † The lion; (K;) because he walks proudly, not looking aside, as though he had the disease termed صيد; (TA;) as also المصطاد [as act. part. n. of §]; and الصاد; (K, TA;) thus likened to a camel having the disease above mentioned; or, as in some copies of the K, not الصاد, but المصاد. (TA.)

مصاد and مصطاد and مصيد [A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing]. (A. [The meaning is there indicated by the context, but not expressed.]) — مصاد also signifies The upper, or highest, part of a mountain. (MF, from Abou-Alee El-Yoosee. [But this, accord. to the § &c., belongs to art. مصيد.])

مصيد and مصيد: see مصيد.

مصيد pass. part. n. of 1: (Mgh, Mgh:) see صيد.

مصيد (§, M, A, Mgh, K) and مصيد (M, and so in the handwriting of Az accord. to the L) and مصيد (§, L, Mgh, K) and مصيد (so in the handwriting of As accord. to the L) and مصيد (M, Mgh, K) A thing used for the purpose of الصيد [or the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish]; (T, S, M, A, Mgh, K;) a snare, trap, gin, or net; (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to a net; but all signify also any kind of trap: see صيد:] pl. مصائد, without . (L, Mgh.)

مصيد: see the next preceding paragraph.

مصطاد: see أصيد: — and see also مصاد.

مصيد: see مصاد.

صير

1. صار كذا, (T, S, Mgh,) aor. صير, (§) inf. n. صيرورة (§, Mgh) and صير, (§) He, or it, attained to the state, or condition, of such a thing; (T;) became such a thing; (T, Mgh;) in which sense the verb is like كان [in meaning, when the latter is non-attributive, and in having its subject

in the nom. case and its predicate in the accus.]. (T.) You say, صار زيد رجلاً *Zeyd became a man*; or attained to the state, or condition, of a man. (TA.) And صار زيد ثنياً *Zeyd became rich*, not having been so. (Mṣb.) And صار العصير خميراً *The expressed juice became wine*. (Mṣb.) [And صار لا شيء عنده *He became in a state, or condition, in which there was not anything in his possession*. And صار يفعل كذا *He became in the state, or condition, of doing such a thing*; i. e. he became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like جعل. And صار لا يفعل شيئاً *He became in the state, or condition, of not doing anything*; or he became unoccupied in doing anything. And صار لا يتكلم *He became in the state of not speaking*; he became speechless. And صار يتفكر كذا *He became in a state of reflection upon such a thing*; he began to reflect upon such a thing.] — One says also, صار الأمر إلى كذا (M, A, Mṣb, K,) aor. as above, (TA,) inf. n. صبر (S, M, A, Mṣb, K,) which is anomalous, being regularly مصار, like معاش (S,) and صبر and صبرورة (M, A, K,) i. e. رجوع إليه (Mṣb:) [but this is a loose explanation; the meaning being, *The thing, or affair, or case, came eventually (see صبر) to such a state, or condition:*] the difference between صبر and مرجع is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bḍ in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — صار also signifies *He, or it, attained in respect of place*: so in the saying, صار زيد إلى عمرو [*Zeyd came, or went, or pursued a course that brought him, to Amr*]. (TA.) [I came, &c., to such a one] is similar to the phrase in the Kur [iii. 27] [And to God, as the ultimate object, is the transition, or course, of every human being]. (S.) [Hence, صار إلى الله تصير الأمور, in the Kur xlii. last verse, which Bḍ explains by adding the words والتعلقات والوسائط; the meaning being, *Verily to God are things, or events, referrible, mediately and dependently*: in the Expos. of the Jel expl. as meaning ترجع.] — [And in like manner one says, صار له كذا *Such a thing came to, betided, or befall, him, or it*: and hence, he, or it, came to have, or became possessed of, such a thing.] — And صار في أرض فلاه [*He became, or came to be, meaning he found himself, in a desert, or waterless, land*]; i. q. وقع فيها. (Mṣb in art. وقع.) And صار في الربيع [*He entered, lit. became in, the season called ربيع*]; i. q. أربع [which is expl. in the S as signifying رجوع]. (K in art. ربيع.) صبر signifies also *The returning of seekers after herbage to the watering-places*. (O, K.) And one says, صار الرجل, aor. يصبر, [inf. n. صبر] *The man stayed, or abode, at the water*. (TA.) And

صار الناس الماء *The people stayed, or abode, at the water*. (M, K, TA.) — صار (S,) first pers. صرت (M,) aor. as above, (S,) inf. n. صبر (K,) a dial. var. of صار having for its aor. يصور [q. v.,] (S,) *He cut it*; (S, M, K;) and *clave it, or split it*. (M.) — And in like manner, [i. e. as a dial. var. of صار having for its aor. يصور,] *He made it to incline, or lean*. (S.) You say, صار وجهه, aor. يصير (M,) as also يصور (M and K in art. صور.) *He turned his face towards a person or thing*. (M.) And صرت عنقه *I twisted his neck*. (M.) [Respecting the phrase فصره فيك in the Kur ii. 262, accord. to one reading, see 1 in art. صور.] — صبر, aor. يصبر, inf. n. صبر, signifies also حبسه [*He confined, restricted, &c., him, or it*]. (Mṣb.)

2. صبره كذا *He made him, or it, to be in such a state, or condition*; or he made him, or it, to be such a thing; [as also أصاره]; syn. جعله. (S.) You say, أصارتني له عبداً and صبرني له عبداً [*He made me to be to him a slave*]. (A.) — [And إلى صبره كذا and أصاره *He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition*; brought, or reduced, him, or it, thereto.] 'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Ankà, *ما الذي أصارك*, [What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, صبره إليه and أصاره [meaning *He, or it, made him to come, or brought him, to him, or it*; i. e., to a person, or place, or to a state, or condition:] (M, K:) and أصارتني إليه and صبرتني إليه [*Want, or need, or necessity, made me to come, or brought me, to him, or it*]. (A.) And [hence,] صبر إليه [*He committed to him the thing, or affair*; syn. فوضه إليه. (M in art. فوض.)] [And صبر له كذا *He made such a thing to come to, betide, or befall, him, or it*: and consequently, he made him, or it, to have, or become possessed of, such a thing.] — صبر is also by word, or covenant, as well as by deed. (Bḍ in ii. 20.) [You say, صبره كذا meaning *He asserted, or pronounced, him, or it, to be in such a state, or condition*; or to be such a thing: in which case, also, it is syn. with جعله, whereby it is expl. in the S. And صبر له كذا *He asserted, or pronounced, such a thing to belong to him, or it*; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing: and appointed or assigned, to him, or it, such a thing.]

4: see 2, in six places.

5. صبر أباه *He became like his father*. (S, M, K.)

صبر: see what next follows.

صبر The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Mṣb, K;) as also صبر (O, K) and

صبر (S, O, Mṣb, TA) and صبر (TA) and صبر (S, M, K,) of the measure قيعول (S,) and صبر (K.) — The verge, brink, or point, of an affair, or event. (M, K.) You say, أنا على صبر من أمر كذا *I am on the verge of such an affair, or event*. (M.) And أنا على صبر من حاجتي *I am at the point of [attaining] the object of my want*. (M.) And أنا على صبر من قضاء حاجتي *I am at the point of accomplishing my want*. (A.) And فلان على صبر أمر *Such a one is at the point of accomplishing an affair*. (S.) — A water at which people stay, or abide; (M, O, K;) as also صبر (TA.) — A crevice of a door. (S, M, A, Mṣb, K.) It is said in a trad., من نظري صبر باب ففقت عنه في هدر [*Whoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted*]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) — [The condiment, made of small fish, called] صحنه (S, M, K:) or [a condiment, or the like,] resembling صحنه (M, K:) or what is called in Pers. ماهي آو [*jelly of salted fish*]; as also صحنه (Mgh voce صحنه:) and the small salted fish of which صحنه is made: (Kr, M, K:) or the young ones of fish: [a coll. gen. n.]: n. un. with ه: (Mṣb:) thought by IDrd to be Syriac; (TA;) by IATH, to be Pers., as also صحنه (TA in art. صحن.) — Also The أسقف [properly bishop] of the Jews. (O, K.) — See also the next paragraph.

صبر (S, M, Mṣb, K,) accord. to A'Obeyd صبر, with fet-h, but Az says that this is a mistake, (TA,) An enclosure (حظيرة) for sheep or goats (S, M, Mṣb, K) and for cows or bulls, (M, K,) constructed of wood and stones (M, TA) and of branches of trees; (TA;) as also صبر (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdad: (TA:) pl. of the former صبر (S, M, Mṣb, K) and [coll. gen. n.] صبر (M, K.) — See also صبر.

صبر The صنع; (O and TA in this art., and TṢ and K and TA in art. صبر;) i. e. the stringed instrument thus called: (TṢ and TA in that art., and O and TA in the present art.:[this is the right meaning, as is shown by the latter of the two verses cited voce صبر: but,] accord. to AHeyth, (O,) the sound of the صنع. (O and K in the present art.) — See also art. صور.

صبر: see صبر. — Also i. q. صبر [q. v., signifying Stones, &c.]. (M in art. صبر.)

صبر A grave. (AA, O, K.) [Perhaps so called as being the ulterior abode.] One says, هذا صبر فلان *This is the grave of such a one*. (O.) — And A company (جماعة). (O, K.) — See also art. صور.

صبر A thing, upon the head of a قارة [or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, called] أمرة, except that it is cased, and the أمرة is

taller than it, and larger; or [in my originals "and"] they are both cased, but the امرءة is peaked and tall, and the صيرة is round and wide, and has angles [app. at the base]; and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ad and Irem. (O, TA.)

صائرٌ Staying, or abiding, at a water. (TA.) And صائرةٌ A party, or people, staying, or abiding, at a water. (O, TA.) = Also A twister of men's necks. (TA.) = [And The pivot at the top, and that at the heel, of a door; the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:] see ساجف.

صائرةٌ: see the next preceding paragraph. = Also Rain. (M, TA.) = And Herbage, or pasture. (M.) See the next paragraph. = Also The state of dryness to which herbage comes. (M.)

صيرٌ: see صير. = Also Judgment, or opinion, (S,) and understanding, or intellect, or intelligence; (S, M, K;) as in the saying, مَا لَهُ صَيْرٌ [He has not judgment nor understanding]: (S, M:) or a judgment, or an opinion, to which one eventually comes; as in the saying, مَا لَهُ بَدْءٌ وَلَا صَيْرٌ [He has not a first, nor a final, idea, thought, judgment, or opinion]. (A.) = Also, (O, K,) as AHn says, on the authority of Abou-Ziyád, (O,) and صائرةٌ (K,) Dry herbage or pasture, that is eaten long after its being green: (O, K:) and he adds that no herbs have صيرٌ except such as are of the kinds called الثغر and الأفاني. (O, TA.) = صيرٌ signifies A confused and dubious affair, (M, K,) through which there is no way of passing; as in the phrase وَقَعَ فِي أَمْرِ صَيْرٍ, mentioned by Yaḥkoob [ISK] in the "Alfádh" [accord. to some of the copies of that work]: originally meaning a [mountain, or hill, such as is termed] هضبةٌ without a pass: but it is more probably صيرٌ [q. v., in art. صير]. (M.)

صيرةٌ: see صير, first sentence.

صيرٌ an inf. n. of صار [q. v.]. (S, M, &c.) = [Also A place, and hence a state or condition, to which a person, or thing, eventually comes: a place of destination.] See صير. = A place where people alight and abide: a good place where people alight and abide. (TA.) = A place to which waters come, or take their course: (M, K:) [or a place of herbage, or pasture, and of water: pl. مَصَائِرُ: so in the saying, خَرَجُوا إِلَى مَصَائِرِهِمْ They went forth to their places of herbage, or pasture, and of water. (A.) = See also art. مصر.

مصيرةٌ: see صير, first sentence.

صيص

1. صاصت النخلة, [sor. تصيص,] The palm-tree bore dates which had become such as are termed صيص, i. e., شيص; (K, TA;) as also تصيصت, (K,) inf. n. تصيص; (TA;) and اصاصت, (K,) inf. n. اصاصة; (TA;) all three on the authority of IAqr, and the first mentioned by Sqr, in the O;

and صاصت, from صيصا [a dial. var. of صيصا, i. q. صيص]. (TA.)

3: } see the preceding paragraph.
4: }

صيص, in the dial. of Belhárith Ibn-Kasb, The [bad] kind of dates called حصف; (S;) i. q. شيص; as also صيصا; (K;) and صيصا being dial. vars. of شيص and شيصا. (S.)

صيصةٌ: see صيصية, throughout.

صيصةٌ: see صيص. [It is also said to signify] Dates without stones. (L in art. لقع.) = Also

The pipe of a colocynth that have no hearts, (AHn, S, K,) being kushs only; (AHn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S:*) and so, accord. to some, of anything, such as the melon and the cucumber and the like. (AHn.)

صيصيةٌ (S, IB, O,) or صيصةٌ (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA.) The weaver's [implement called] شوكةٌ, with which he makes the warp and the woof even: (S, IB, K:) but IB says that its last radical letter is ي, not ص; so that it should be mentioned among the class of infirm words: (TA:) pl. صياص. (S.) = Hence, (S,) The spur of the cock. (S, K.) = [Hence also,] The horn of the bull or cow, and of the gazelle: (K:) pl. as above, (TA,) signifying the horns of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (S:) and to such horns, called by this name, conflict and faction, or sedition, (فتنة,) is likened in a trad., because of its grievousness: some say that the sing. is صيصةٌ, [as in the K,] contracted. (TA.) = And hence, (TA,) A wooden pin, or peg, with which dates are plucked out [when they are compacted in a mass, closely adhering together, in the receptacle of woven palm-leaves, or the like, in which they are packed]: (K:) likened to the horn of a bull or cow: in this sense, the word is written صيصةٌ: and a certain poet changes it to صيصج. (TA.)

[Hence also,] Anything with which one defends himself: pl. as above, (K,) [in the CK erroneously written صياصي, as though it had the article ال prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] ي elided. (TA.) = [Hence also,] A fortress: (K:) pl. in this sense as above. (S, TA.) = [Hence also,] A pastor who manages [and protects] well his herds or flocks: (AA, K:) in this sense also written صيصةٌ. (AA, as in the TA.)

صيع

1. اصيع, aor. اصيع, inf. n. صيع: see 1 in art. صوع, in three places.

4. اصاع الغنم: see 1, in art. صوع, latter half.

5. تصيع: see 5 in art. صوع, last sentence. = Also, said of water, It was, or became, in a state of commotion upon the surface of the ground:

(IDrd, O, K, TA:) but تصيع is more approved [in this sense, or as meaning "it ran upon the surface of the ground," as expl. in art. صوع]. (TA.)

7. اصاع: see art. صوع. It belongs to this art. and to art. صوع. (K.)

اصيع [an epithet mentioned, but not expl., in the O and TA: it seems to be from صعته "I dispersed it, or scattered it;" and hence to be syn. with اصيع, signifying In a state of commotion, or of exceeding commotion]. Rubeh says,

فَطَّلَ يَكُونُهَا الْاَصِيْعَا

[app. meaning And he passed the day enveloping her, or it, or them, in the dust in a state of commotion, or of exceeding commotion]. (O, TA.)

صيغ

2. تصيغ طعامه, (ISh, O, K,) inf. n. تصيغ (K,) He soaked his food in sauce, or seasoning: (ISh, O, K:) and صيغه بالسمين He soaked it with clarified butter. (ISh, O.) [صيغه has a similar meaning, and is better known.]

صيغ and other words in which ي is substituted for و, see in art. صوغ.

صيف

1. صاف, (S, M, O, Mqb, K,) aor. يصيف, inf. n. صيف, (TA,) He, or it, (a company of men, M, Mqb,) remained, stayed, dwelt, or abode, (S, M, O, Mqb, K,) during the [season called] صيف, (S, O,) or during his, or their, صيف, (O, Mqb,) or during a صيف, (K,) به in it, (S, M, O, K,) i. e. in a place; (S, M, O;) as also اصطاف, (S, O, K, TA,) and تصيف; (S, O, K, TA;) and اصيف بالمكان is like صيف [probably a mis-transcription for تصيف, of which اصيف is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, صفت بمكان كذا [I remained during the صيف in such a place], and in like manner صفت, and تصفت, and صفت [probably a mis-transcription for اصفت, as seems to be indicated by what here follows]: (M:) a Hudhalee says,

تصفت نعان واصفت

[I remained during the صيف in Noaman, and she remained during the صيف]. (M, TA.) = And صيف الارض, (S, M, O, K,) a verb of the class of غنى, (K,) originally صيفت, (TA,) The land was rained upon by the rain of the [season called] صيف. (S, M, O,*) And صفتنا, of the measure خرقنا and ربقنا, We were rained upon by the rain of the صيف: (S:) and in like manner صفتنا. (M, TA,*) = صاف السهم, (S, M, O, Mqb, K,*) aor. يصيف, (S, O, K,) inf. n. صيف (S, M, O, Mqb, K) and صيفوة (S, M, O) and مصيف, (M,) The arrow turned aside from the butt: (S, M, O, Mqb, K:) a dial. var. of صاف having for its aor. يصوف and

inf. n. صَوْفٌ. (O, Mgh, *K.) — And الفحل صاف الفحل صاف The stallion-camel turned away from covering the female that he had covered. (M.)

2. صَيْفِي It (a thing, §, O, K) sufficed me for my [season termed] صَيْفِي, (§, O, K,) or for my صَيْف: (Mgh:) by the "thing" here spoken of is meant food, or a garment, or some other thing. (TA.) — See also 1, in three places.

3. صَيَّافًا (§, M, O, Mgh, K) and صَيَّافًا (Lh, M) is from الصَيْف, (M, O, Mgh,) like مُشَاهَرَةٌ (§, O, Mgh, K) from الشَّهْر, (O, Mgh,) and مُعَاوَمَةٌ (§, O) from العَام, (O,) i. e. [He made an engagement, or a contract, with him for work or the like] for the days of the صَيْف. (§.) And in like manner, اسْتَأْجَرَ صَيَّافًا and صَيَّافًا [He hired him, or took him as a hired man or hireling, for the period of the صَيْف]. (M.)

4. صَيْفٌ اصافوا They entered the [season called] صَيْف: (§, M, O, Mgh, K:) like اُشْتَبُوا meaning "They entered the [season called] شَتَاء." (TA.) — And اصافت She (a camel) brought forth in the صَيْف. (M.) — [Hence,] اصاف said of a man, † He had offspring born to him [in the summer of his age, i. e.] when he was old, or advanced in age: (§, M, O, K, TA:) or he had no offspring born to him until he was advanced in age, or old. (L, TA.) And † He abstained from women while a young man, and then married when old, or advanced in age. (M, TA.) — اصاف الله عني شرًا God turned away, or may God turn away, from me the evil, or mischief, of such a one: (§, O, K:) belonging to this art. and to art. صوف. (O, TA.)

5. لَصَيْفٌ, and its var. اصَيْفٌ: see 1, first sentence, in four places.

8: see 1, first sentence.

صَافٌ: see صَائِفٌ: and see also art. صوف.

صَيْفٌ as signifying A certain portion of the year is said by ISk to be fem.: (TA, voce شَتَاء; q. v.): [but by others I find it treated as masc.:] the صَيْف as meaning one of the seasons is well known: (M:) Lth says, it is one of the quarters of the year; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the شَتَاء]: Az says, it is, with the Arabs, the division which the vulgar in El-'Irak and Khurdsan call the ربيع [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the قَيْظ; and in it is the جَمْرَةٌ [q. v.] of the قَيْظ; then, after this, is the division called the خَرِيف; and then, after this, the division called the شَتَاء: (TA:) [i. e.] it is the quarter of the year vulgarly called the ربيع, commencing when the sun enters Aries: but is applied by the vulgar to the قَيْظ, which is the [summer, i. e.] the quarter commencing when the sun enters Cancer; (Mgh in art. زمن; q. v.): [F says,] the صَيْف is the قَيْظ [i. e. summer, or the hot season]; or [the season] after the ربيع: (K:) and [Sgh says,] the صَيْف is one of the divisions

of the year; which is after the ربيع: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the ربيع is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce زمن:) most probably, I think, both have been faultily transcribed from what here follows; for the § is largely copied in the O, and the § and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the §:] the صَيْف is one of the divisions of the year; which is after [that called] الربيع الاول and before [that called] القَيْظ: (§:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called الربيع الاول (which ends in March) and before the quarter called القَيْظ (which is summer); and also the season of two months after that called الربيع الاول and before the similar season called القَيْظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is اَصْيَافٌ (M, O, K) and صَيْفٌ: (M, Mgh:) † صَيْفَةٌ is a more particular term [app. meaning A single صَيْف; (see 2;)] it is like شَتْوَةٌ [q. v.]; (O, K;) and its pl. is صَيْفٌ, like بَدْرٌ pl. of بَدْرَةٌ. (Fr, O, K.) الصَيْفُ ضَيْعَةٌ the صَيْفُ ضَيْعَةٌ is a saying expl. in art. ضَيْع [q. v.]. (O, K.) — الصَيْفُ also signifies The rain that comes in the [season called] صَيْف; (§, O, Mgh, K;) [see, again, the second of the tables to which I have referred above, and see also تَوٌ;] and (O, K) so † الصَيْفُ; (M, O, K;) also signifying the herbage thereof: (M:) or, (K,) accord. to Lth, (O,) the latter signifies the rain that falls after the division [a mistake for the rain] called the ربيع; (O, K;) and so the former; (K;) and it is also called † الصَيْفِيُّ; (O, K;) which likewise signifies the herbage thereof. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, تَمَامُ الرِّبْعِ الصَّيْفِ [The completion of the rain called the ربيع is that called the صَيْف]: for the rain called the ربيع is the first rain, and the صَيْف is that which is [next] after it. (TA.) — الصَّيْفُ آيَةٌ الصَّيْفُ is [A verse] in the end (أخِر) of سُورَةُ النِّسَاءِ [the 4th chapter of the Kur-an, but which verse I know not], mentioned in a tradition. (TA.) — Also The female of the بَوْم [or owl]. (Kr, M.)

صَيْفَةٌ: see the next preceding paragraph, latter half.

صَيْفِي A thing of, or belonging to, the [season called] صَيْف. (§, O.) — A young camel born in the صَيْف. (M.) [And in like manner a sheep or goat: see صَفْرِي.] — And [hence,] † A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (§, M, O.) [See an ex. in a verse cited voce رِبْعِي.] — See also صَيْف,

near the end of the paragraph. — صَيْفِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مَبْرَةٌ صَيْفِيَّةٌ,] and † صَائِفَةٌ signify The مَبْرَةٌ [or provision of corn &c.] in the first part of the صَيْف [here meaning spring]; i. e. the second مَبْرَةٌ; for the first of the مَبْرَات is the رِبْعِيَّة, then the صَيْفِيَّة, then the دَقِيقِيَّة, and then the رَمَضِيَّة: (M:) or the † صَائِفَةٌ of a people is their مَبْرَةٌ in the صَيْف. (§, O, K.) [See مَبْرَةٌ.] — صَيْفِيَّةٌ is also applied to The latter, or last, season of the bringing forth of camels: so in an explanation of هَبْع in the § and TA.]

صَيْفِيَّةٌ [fem. of صَيْفِي: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].

صَائِفٌ is used as an imitative sequent in the phrase صَائِفٌ صَائِفٌ, (§, O, K,) meaning A warm, or hot, [spring or] summer: (P§:) a phrase like يَوْمٌ صَائِفٌ &c. (§, O.) And one says يَوْمٌ صَائِفٌ, (§, M, O, Mgh, K,) meaning A hot day; (O, K;) and † يَوْمٌ صَائِفٌ (§, O, K) was sometimes said, meaning صَائِفٌ; like يَوْمٌ رَائِحٌ [as meaning رَائِحٌ]: (§:) and لَيْلَةٌ صَائِفَةٌ [a hot night]. (§, O, Mgh.) — And مَطَرٌ صَائِفٌ [app. Rain coming in the صَيْف, meaning spring; as also † مَصَيْفٌ, occurring in a verse cited voce رَسَم, q. v.]. (M.) See also صَافٌ in art. صوف.

صَائِفَةٌ [fem. of صَائِفٌ, q. v. — Also, as a subst.,] A warring, or warring and plundering, expedition in the صَيْف [i. e. either spring or summer]: (M, Mgh, and Ham p. 239:) pl. صَوَائِفٌ. (Mgh, and Ham ib.) And [particularly] (Mgh) A warring, or warring and plundering, expedition against the Greeks (الروم): because they [i. e. the Arabs] used to go on expeditions of this kind in the صَيْف, (§, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (§, O, K.) And they said, وَلِيٌّ فَلَانٌ الصَّائِفَةُ, meaning Such a one was commander of the army going on a warring, or warring and plundering, expedition in the صَيْف: (Ham ubi suprà:) [but Mtr says,] he who explains صَائِفَةٌ as meaning the place [of], or the army [engaged in, such an expedition], errs: [adding that the Hanafee Imám] Moḥammad has used the phrase الصَوَائِفُ وَتَحْوُهَا مِنَ الْعَسَاكِرِ الْعِظَامِ either by surmise or by extension of the [proper] meaning. (Mgh.) — See also صَيْفِي, in two places. — Also The time, or season of the صَيْف. (M, TA.)

الصَّيْفُ: see صَيْفٌ, last quarter of the paragraph.

صَيْفِيَّةٌ, originally صَيْفِيَّةٌ: see art. صوف.

مَصَيْفٌ A place of remaining, staying, dwelling, or abiding, during the [season called] صَيْف; (§, O, TA;) as also † مَصَيْفَاتٌ (§, K, TA) and † مَتَصَيْفٌ: (TA:) and a time thereof: (Sb, M, TA:) pl. مَصَائِفٌ. (Mgh.) — And A place in which dates are dried in the [season called] صَيْف.

(Har p. 165.) = [Also part. n. of the verb in the phrase صَيْفَتِ الْأَرْضُ:] you say أَرْضٌ مَصِيفَةٌ and مَصِيفَةٌ Land rained upon by the rain of the [season called] صَيْف. (§, M, O, K.) = Also, applied to a channel in which water flows, *Winding, or tortuous*: (§, M:) from صَاف, like مَضِيقٌ from ضَاقَ. (§.) [See an ex. in a verse cited voce كَرَبَةٌ: and see also مَصِيفٌ.]

مَصِيفٌ: see صَائِفٌ. — Also, (M, O, K,) and مَصِيفَةٌ, (O, K,) [in the CK, erroneously, مَصِيفٌ and مَصِيفَةٌ,] and مَصِيفَانٌ, (M, O, K,) applied to a she-camel, (M, O, K,) *That has brought forth in the [season called] صَيْف*: (M, L, TA:) or *having with her her young one*: (O, K, TA:) pl. of the last مَصَائِفٌ. (TA in art. جَر.) — And [hence,] the first, † *A man having a child born to him [in the summer of his age, i. e.] when he is old, or advanced in age.* (TA.)

مَصِيفَانٌ, applied to land (أَرْضٌ), *Having in it abundance of the rain of the [season called] صَيْف*. (O, K.) — And, so applied, *Late in producing herbage.* (O, K.) — See also مَصِيفٌ. — [Hence,] † *A man who does not take a wife until he has whiteness in the hair of his head mixed with the blackness thereof.* (O, K.)

مَصِيفَةٌ: }
مَصِيفَانٌ: } see مَصِيفٌ.
مَتَصِيفٌ: }

صيك

1. صَاكَ, aor. يَصِيكُ, inf. n. صَيْكٌ: see 1 in art. صوك.

3. يَصَائِكُنِي مُنْذَ الْيَوْمِ a dial. var. of يَصَائِكُنِي. (TA in art. صوك. See 3 in art. صَاكَ.)

صيل

1. صَالَ, aor. يَصِيلُ, i. q. صَالٌ having for its aor. يَصُولُ. (Ibn-'Abbád, O, K,) i. e. *He (a man) leaped or sprang [&c.].* (Ibn-'Abbád, O.) = صَيْلٌ تَهْرُكَدَا, (§ and K in art. صول,) or نُهْ, (Ibn-'Abbád and O and K in the present art.) *Such a thing was appointed, or ordained, or prepared, for them, or for him.* (Ibn-'Abbád, §, O, K.) This is its proper place. (TA.)

صَيْلَةٌ The knot of the عَذْبَةٌ [i. e. of the end, or of the suspensory thong, of a whip]. (§ and K in art. صول, and O in the present art.)

صَيَالٌ and صَيَالَةٌ: see art. صول.

Quasi صير

صَائِرٌ and صَائِرَةٌ and صَائِرَاتٌ and صَائِرَاتٌ pls. of صَائِرٌ, expl. in art. صور.

صين

صَيْنَةٌ [originally صُونَةٌ]: see art. صون.

صَيْنِيٌّ *Of, or relating to, الصين* [i. e. China]. (TA.) [Hence,] أَوَانٌ صَيْنِيَّةٌ, (K, TA,) and [the pl.] صَوَانِيٌّ, (§,) *Vessels of الصين*, (§, K, TA,) *made in the country thus called* [i. e. China]. (TA.)

صَيْنِينٌ *A certain drug, [said to be] well known.* (TA.) [But what it is I have been unable to learn.]

صَيَانٌ and صَيَانَةٌ inf. n. of صَانَ expl. in art. صون. = The former, of which صَيَانٌ and صَيَانَةٌ are said to be vars., is also syn. with صَوَانٌ, likewise expl. in art. صون.

صَيْنٌ: see art. صون.

END OF THE FOURTH PART OF BOOK I.*

* This PART of BOOK I. has been twice printed, the whole of the first impression except one copy having been accidentally destroyed, by fire. Hence its publication has necessarily been very long delayed.

POSTSCRIPT TO THE PREFACE.

SINCE the publication of the foregoing Preface, two occurrences have induced me to append to it this Postscript, without waiting for the completion of my work.

The first of these occurrences was my receiving the unexpected information that the copy of the 'Obáb which I had sought, without success, to discover in Cairo had been found and purchased, had been brought to London, and was offered to me for sale. A most exorbitant price was demanded of me for it, and refused by me: but my late lamented Patron, by means of a person employed to treat for it by my Nephew Mr. Reginald Stuart Poole, bought it, for a sum which, though large, was not greater than that which I would myself willingly have paid for it if I had been a man of wealth; and most kindly entrusted it to me, for my use during the progress of the printing of my Lexicon.

The 'Obáb is, as I supposed it to be, and as I have since found to be stated by Hájjee Khaleefeh, composed in the order of the Šiháh, ending in article *بى*; so that its author completed a little more than three fourths of his intended work. To what he has borrowed from the Šiháh, which he has freely and literally copied throughout the 'Obáb, but usually without acknowledgment, he has made large additions, with due acknowledgments, chiefly from the Jemharah of Ibn-Dureyd and the Moheet of Ibn-'Abbád. Whether his less numerous additions be from the original sources or from citations in other lexicons, I have not been able to determine. Of all the lexicons of earlier authors, his work most resembles the Mohkam; which, though it is in my opinion decidedly superior to the 'Obáb in critical accuracy and in other respects, he seems to have strangely neglected; thereby suggesting to the author of the Kámoos the project of composing the Lámi', and subsequently the composition of the Kámoos itself.* In a notice of its author and of his other works, in article *صحن* in the Táj el-'Aroos, the 'Obáb is said to be "in twenty volumes;" and the same is said by Hájjee Khaleefeh: but the copy of it mentioned above is in ten large quarto volumes, written in a very large hand, and generally with all the vowel-signs and the like that are absolutely requisite. Several portions of it, not, however, amounting to much in proportion to the rest, had been lost when it was brought to England: but as the work was never completed, this is less to be regretted than it would be otherwise. In many parts it has been injured by worms; and in some parts, by larger vermin. In other respects, it is in good preservation. I have often found it very useful in the cases of doubtful passages in the Táj el-'Aroos; and not unfrequently in its affording me valuable additions to the contents of the latter work, though notes in its margins in the handwriting of the Seyyid Murtaða show that he consulted it with much careful and critical consideration.

The second reason for my appending here this Postscript to my Preface is to correct the dates of the birth and death of El-Azheree. The paragraph relating to his Lexicon, the "Tahdheeb," I had inserted in its right relative place; but I was afterwards led to transpose it, while the Preface was in type, by observing that the place was inconsistent with the dates of his birth and death which I had there given on the authority of two most excellent copies of the Mushir and had repeated in another page; and I did not discover that these dates were incorrect until it was too late to rectify the mistakes otherwise than by reprinting two leaves, after the Preface had been published. El-Azheree, as is stated by Ibn-Khillikán, was born in the year of the Flight 282; and died in the latter part of 370,

* Throughout PART V. of my Lexicon, I have generally endeavoured to show (by the indications of my authorities) the degree in which the 'Obáb has borrowed from the contents of the Šiháh and contributed to the contents of the Kámoos.

or, as some say, 371; so that he lived 88 or 89 years (lunar reckoning). In the year 811, being then about 29 years old, he became a prisoner among the *Ḳarmaṭees*, falling to the lot of a party of Arabs of the Desert. Among these people he appears to have remained several years; for he is related to have mentioned his having passed two winters with them in *Eṣ-Ṣammán*, but usually to have wintered with them in the *Dahná*. And while wandering and sojourning with them in these and other parts of Central and Northern Arabia, he collected many words and phrases, which he has mentioned in his *Lexicon*; but expressly distinguishing them as having been heard by him from the Arabs or from Arabs of the Desert (in both cases meaning the same) or as having been heard by him in the Desert, lest he should be supposed to claim for them less questionable authority. His opinion of these additions to the "*Tahdheeb*" is shown by his insertion of them, and also by a citation from a statement in his own handwriting, that in the speech of the people among whom he was in captivity, themselves Arabs of the Desert, a gross inaccuracy or mistake was seldom or never found. Thus we learn a very important fact respecting the gradual corruption of the dialects of Arabic: the utmost that can be said of the dialect spoken by the wandering tribes more than nine centuries ago in the North-Central region, where the vernacular language has continued to the present day to be least exposed to foreign influences and therefore least affected thereby, is, that it was free from gross inaccuracies. That the language of the settled inhabitants throughout Arabia had long before become too much corrupted for their words or phrases to be cited in lexicons, unless for the purpose of discriminating them as post-classical, is admitted and affirmed by all the lexicologists who have had occasion to mention the subject: but the language now spoken in the towns of the North-Central region (which language is well known by reason of that region's being still traversed by one of the great pilgrim-routes and often visited by learned men from Egypt and from Syria) is said to be less corrupt than are the dialects of the *Bedawees* of the same and of other parts.

More than seventeen hundred printed pages of my *Lexicon* are now before me; and when it is considered that this portion comprises about thrice as much matter as the corresponding portion (one half) of *Freytag's* unabridged *Lexicon*, I hope that the time which the printing has occupied will not be thought unreasonably long. Notwithstanding the time and pains that I have devoted to the scrutiny necessary for the detection and correction of typographical and other errors, the errata that I have since casually observed and noted down are not so few as I hoped and expected them to be: but I have generally found them to be such as any one qualified to make a profitable use of my work may easily discover and rectify without my aid.

E. W. L.

December, 1869.

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